THE LIBRARIES
COLUMBIA UNIVERSITY

THE PARLIAMENTARY

OBSERVANCE OF THE SABBATH

AN INFRINGEMENT OF

Public Right and Liberty of Conscience.

BY COLONEL JOHNSON.

[TWO OTHER DOCUMENTS ADDED.]

LONDON:

J. WATSON, 3, QUEEN'S HEAD PASSAGE, PATERNOSTER ROW

1853.

305
R232
P13-14

the free exercise thereof. The Committee might here rest the argument, upon the ground that the question referred to them does not come within the cognizance of Congress; but the perseverance and zeal with which the memorialists pursue their object seems to require further elucidation of the subject. And, as the opposers of Sunday mails disclaim all intention to unite church and state, the committee do not feel disposed to impugn their motives; and whatever may be advanced in opposition to the measure, will arise from the fears entertained of its fatal tendency to the peace and happiness of the nation. The catastrophe of other nations furnished the framers of the constitution a beacon of awful warning, and they have evinced the greatest possible care in guarding against the same evil.

The law, as it now exists, makes no distinction as to the days of the week, but is imperative, that the post-masters shall attend at all reasonable hours in every day to perform the duties of their offices; and the post-master-general has given his instructions to all post-masters, that, at post-offices where the mail arrives on Sunday, the office is to be kept open one hour or more after the arrival and assorting of the mail; but, in case that would interfere with the hours of public worship, the office is to be kept open for one hour after the usual time of dissolving the meeting. This liberal construction of the law does not satisfy the memorialists. But the Committee believe, that there is not just ground of complaint, unless it be conceded that they have a controlling power over the consciences of others. If congress shall by the authority of the law sanction the measure recommended, it would constitute a legislative decision of a religious controversy, in which even Christians themselves are at issue. However suited such a decision may be to an ecclesiastical council, it is incompatible with a republican legislature, which is purely for political, and not religious, purposes.

In our individual character we all entertain opinions and pursue a corresponding practice upon the subject of religion. However diversified these may be, we all harmonize as citizens, while each is willing that the other shall enjoy the same liberty which he claims for himself. But in our representative character our individual character is lost. The individual acts for himself,—the representative acts for his constituents. He is chosen to represent their religious views,—to guard the rights of man,—not to restrict the rights of conscience. Despots may regard their subjects as their property, and usurp the Divine prerogative of prescribing their religious faith; but the history of the world furnishes the melancholy demonstration, that the disposition of one man to coerce the religious homage of another springs from an unchastened ambition rather than a sincere devotion to any religion. The principles of our government do not recognise in the majority any authority over the minority, except in matters which regard the conduct of man to his fellow-man. A Jewish monarch, by grasping the holy censer, lost both his sceptre and his freedom. A destiny as little to be envied may be the lot of the American people who hold the sovereignty of power, if they, in the per-

son of their representatives, shall attempt to unite, in the remotest degree, church and state.

From the earliest period of time religious teachers have attained great ascendancy over the minds of the people; and in every nation, ancient or modern, whether Pagan, Mahomedan, or Christian, have succeeded in the incorporation of their religious tenets with the political institutions of their country. The Persian idols, the Grecian oracles, the Roman auguries, and the modern priesthood of Europe, have all in their turn been the subject of popular adulation, and the agents of political deception. If the measure recommended should be adopted, it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train of measures which might follow, involving the dearest rights of all,—the rights of conscience. It is perhaps fortunate for our country that the proposition should have been made at this early period, while the spirit of the revolution yet exists in full vigour. Religious zeal enlists the strongest prejudices of the human mind, and, when misdirected, excites the worst passions of our nature under the delusive pretext of doing God service. Nothing so infuriates the heart to deeds of rapine and blood. Nothing is so incessant in its toils, so persevering in its determinations, so appalling in its course, or so dangerous in its consequences. The equality of right secured by the constitution may bid defiance to mere political tyrants, but the robe of sanctity too often glitters to deceive. The constitution regards the conscience of the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual than that of a whole community. That representative who would violate this principle would lose his delegated character, and forfeit the confidence of his constituents. If Congress shall declare the first day of the week holy, it will not convince the Jew nor the Sabbatarian. It will dissatisfy both, and, consequently, convert neither. Human power may extort vain sacrifices, but Deity alone can command the affections of the heart. It must be recollected, that, in the earliest settlement of this country, the spirit of persecution, which drove the pilgrims from their native homes, was brought with them to their new habitations; and that some Christians were scourged, and others put to death, for no other crime than dissenting from the dogmas of their rulers.

With these facts before us, it must be a subject of deep regret, that a question should be brought before Congress which involves the dearest privileges of the constitution, and even by those who enjoy its choicest blessings. We should all recollect that Catiline, a professed patriot, was a traitor to Rome; Arnold, a professed whig, was a traitor to America; and Judas, a professed disciple, was a traitor to his Divine Master.

With the exception of the United States, the whole human race, consisting, it is supposed, of eight hundred millions of rational human beings, is in religious bondage; and in reviewing the scenes of persecution which history everywhere presents, unless the Committee could believe that the cries of the burning victim, and the flames by which he is consumed, bear to Heaven a grateful incense, the conclusion is inevitable,

that the line cannot be too strongly drawn between church and state. If a solemn act of legislation shall in one point define the law of God, or point out to the citizen one religious duty, it may with equal propriety define every part of divine revelation and enforce every religious obligation, even to the forms and ceremonies of worship, the endowment of the church, and the support of the clergy.

It was with a kiss that Judas betrayed his Divine Master, and we should all be admonished, no matter what our faith may be, that the rights of conscience cannot be so successfully assailed as under the pretext of holiness. The Christian religion made its way into the world, in opposition to all human governments. Banishment, tortures, and death, were inflicted in vain to stop its progress. But many of its professors, as soon as clothed in political power, lost the meek spirit which their creed inculcated, and began to inflict on other religions, and on dissenting sects of their own religion, persecutions more aggravated than those which their own apostles had endured. The ten persecutions of Pagan emperors were exceeded in atrocity by the massacres and murders perpetrated by Christian hands; and in vain shall we examine the records of imperial tyranny for an engine of cruelty equal to the holy inquisition. Every religious sect, however meek in its origin, commenced the work of persecution as soon as it acquired political power. The framers of the constitution recognised the eternal principle, that man's relation with God is above human legislation, and his rights of conscience unalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms. It is this consciousness which, in defiance of human laws, has sustained so many martyrs in tortures and in flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences; it is an inborn principle, which nothing can eradicate.

The bigot, in the pride of his authority, may lose sight of it; but strip him of his power; prescribe a faith to him which his conscience rejects; threaten him in turn with the dungeon and the faggot; the spirit which God has implanted in him rises up in rebellion and defies you. Did the primitive Christians ask that government should recognise and observe their religious institutions? All they asked was toleration; all they complained of was persecution. What did the Protestants of Germany, and the Huguenots of France, ask of their Catholic superiors? Toleration. What do the persecuted Catholics of Ireland ask of their oppressors? Toleration.

Do not all men in this country enjoy every religious right which martyrs and saints ever asked? Whence, then, the voice of complaint? Who is it that, in the full enjoyment of every principle which human laws can secure, wishes to wrest a portion of these principles from his neighbour? Do the petitioners allege that they cannot conscientiously participate in the profits of the mail contracts and post-offices, because the mail is carried on Sunday? If this be their motive, then it is worldly gain which stimulates to action, and not virtue and religion. Do they complain that men, less conscientious in relation to the Sabbath, obtain ad-

vantages over them, by receiving their letters, and attending to their contents? Still their motive is worldly and selfish. But if their motive be to make Congress to sanction by law their religious opinions and observances, then their efforts are to be resisted, as in their tendency fatal both to religious and political freedom. Why have the petitioners confined their prayer to the mails? Why have they not requested that the government be required to suspend all its executive functions on that day? Why do they not require us to exact that our ships shall not sail,—that our armies shall not march,—that officers of justice shall not seize the suspected, or guard the convicted? They seem to forget that government is as necessary on Sunday as on any other day of the week. It is the government ever active in its functions, which enables us all, even the petitioners, to worship in our churches in peace. Our government furnishes very few blessings like our mails. They bear, from the centre of our republic to its distant extremes, the acts of our legislative bodies, the decisions of the judiciary, and the orders of the executive. Their speed is often essential to the defence of the country, the suppression of crime, and the dearest interests of the people. Were they suppressed one day of the week, their absence must often be supplied by public expresses, and, besides, while the mail-bags might rest, the mail-coaches would pursue their journey with the passengers. The mail bears, from one extreme of the union to the other, letters of relatives and friends, preserving a communion of heart between those far separated, and increasing the most pure and refined pleasures of our existence; also, the letters of commercial men convey the state of markets, prevent ruinous speculations, and promote general as well as individual interest; they bear innumerable religious letters, newspapers, magazines, and tracts, which reach almost every house throughout this wide republic. Is the conveyance of these a violation of the Sabbath? The advance of the human race in intelligence, in virtue and religion itself, depends, in part, upon the speed with which a knowledge of the past is disseminated. Without an interchange between one country and another, and between different sections of the same country, every improvement in moral or political science, and the arts of life, would be confined to the neighbourhood where it originated. The more rapid and the more frequent this interchange, the more rapid will be the march of intellect, and the progress of improvement. The mail is the chief means by which intellectual light irradiates to the extremes of the republic. Stop it one day in seven, and you retard one-seventh the improvement of our country. So far from stopping the mail on Sunday, the Committee would recommend the use of all reasonable means to give it a greater expedition and a greater extension. What would be the elevation of our country, if every new conception could be made to strike every mind in the union at the same time! It is not the distance of a province or state from the seat of government which endangers its separation, but it is the difficulty and unfrequency of intercourse between them. Our mails reach Missouri and Arkansas in less time than they reached Kentucky and Ohio in the infancy of their settlements; and now, when there are three millions of people, extending 1,000 mails west of the Alleghany, we hear less of dis-

content than when there were a few thousands scattered along their western base.

To stop the mails one day in seven would be to thrust the whole western country, and other distant parts of this republic, one day's journey from the seat of government. But were it expedient to put an end to the transmission of letters and newspapers on Sunday, because it violates the law of God, have not the petitioners begun wrong in their efforts? If the arm of government be necessary to compel man to respect and obey the laws of God, do not the state governments possess infinitely more power in this respect? Let the petitioners turn to them, and see if they can induce the passage of laws to respect the observance of the Sabbath; for if it be sinful for the mail to carry letters on Sunday, it must be equally sinful for individuals to write, carry, receive, or read them. It would seem to require that these acts should be made penal, to complete the system. Travelling on business or recreation, except to and from church; all printing, carrying, receiving, and reading of newspapers; all conversations and social intercourse, except upon religious subjects, must necessarily be punished to suppress the evil. Would it not also follow, as an inevitable consequence, that every man, woman, and child, should be compelled to attend meeting; and, as only one sect, in the opinion of some, can be deemed orthodox, must the law not determine which that is, and compel all to hear these teachers and contribute to their support? If minor punishments would not restrain the Jew or the Sabbatarian, or the Infidel, who believes Saturday to be the Sabbath, or disbelieves the whole, would not the same system require that we should resort to imprisonment, banishment, the rack, and the faggot, to force men to violate their own consciences, or compel them to listen to doctrines which they abhor? When the state governments shall have yielded to these measures, it will be time enough for Congress to declare, that the rattling of the mail coaches shall no longer break the silence of this despotism. It is the duty of this government to affirm to all,—to Jew or Gentile,—Pagan or Christian,—the protection and the advantages of our benignant institutions on Sunday, as well as every day of the week. Although this government will not convert itself into an ecclesiastical tribunal, it will practise upon the maxim laid down by the Founder of Christianity, that it is lawful to do good on the Sabbath day. If the Almighty had set apart the first day of the week as time which man is bound to keep holy, and devote exclusively to his worship, would it not be more congenial to the prospects of Christians to appeal exclusively to the great Lawgiver of the universe to aid them in making men better—in correcting their practices by purifying their hearts? Government will protect them in their efforts. When they shall have so instructed the public mind, and awakened the consciences of individuals as to make them believe that it is a violation of God's law to carry the mail, open post-offices, or receive letters on Sunday, the evil of which they complain will cease of itself, without any exertion of the strong arm of civil power. When man undertakes to be God's avenger he becomes a demon. Driven by the frenzy of a religious zeal,

he loses every gentle feeling,—forgets the most sacred precepts of his creed,—and becomes ferocious and unrelenting.

Our fathers did not wait to be oppressed, when the mother country asserted and exercised an unconstitutional power over them. To have acquiesced in the tax of three pence upon a pound of tea, would have led the way to the most cruel exactions; they took a bold stand against the principle, and liberty and independence were the result. The petitioners have not requested Congress to suppress Sunday mails upon the ground of political expediency, but because they violate the sanctity of the first day of the week.

This being the fact, and the petitioners having indignantly disclaimed even the wish to unite politics and religion, may not the Committee reasonably cherish the hope, that they will feel reconciled to its decision in the case? especially as it is also a fact, that the counter-memorials, equally respectable, oppose the interference of Congress, upon the ground that it would be legislating upon a religious subject, and therefore unconstitutional.

REMONSTRANCE OF THE CITIZENS OF VIRGINIA AGAINST STATE TEACHERS OF RELIGION.

THIS remonstrance of the citizens of Virginia against a public provision for teachers of the Christian religion under the authority of the state, was written in 1784 by Mr. Madison, afterwards President of the United States. This Remonstrance was so extensively signed by the people of every religious denomination, that the projected measure was entirely abandoned, and the bill establishing religious freedom declared in the Charter affixed to the Constitution of the States. (*Vide* 'Stuart's Three Years in North America,' vol. ii., from which this and the preceding documents are copied.)—E. S.]

II.—*To the Honourable the General Assembly of the Commonwealth of Virginia, a Memorial and Remonstrance.*

We, the subscribers, citizens of the said commonwealth, having taken into serious consideration a bill printed by order of the last session of the General Assembly, entitled 'A bill establishing a provision for teachers of the Christian religion,'—and conceiving that the same, if finally armed with the sanction of a law, will be a dangerous abuse of power, are bound, as faithful members of a free state, to remonstrate

against it, and to declare the reasons by which we are determined. We remonstrate against the said bill,—

Because, We hold it for a fundamental and undeniable truth, 'that religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence.' The religion, then, of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it, as these may dictate. This right is in its nature an unalienable right. It is unalienable, because the opinions of men, depending only on the evidence contemplated in their own minds, cannot follow the dictates of other men. It is unalienable also, because what is here a right towards men is a duty towards the Creator. It is the duty of every man to render to the Creator such homage, and such only, as he believes to be acceptable to Him. This duty is precedent, both in order of time and in degree of obligation, to the claims of civil society. Before any man can be considered a member of civil society, he must be considered as a subject of the Governor of the Universe: And if a member of civil society, who enters into any subordinate association, must always do it, with a reservation of his duty to the general authority, much more must every man who becomes a member of any particular civil society do it, with a saving of his allegiance to the Universal Sovereign. We maintain, therefore, that, in matters of religion, no man's right is abridged by the institution of civil society, and that religion is wholly exempt from its cognizance. True it is, that no other rule exists by which any question, which may divide a society, can be ultimately determined but by the will of a majority; but it is also true, that the majority may trespass on the rights of the minority.

Because, If religion be exempt from the authority of the society at large, still less can it be subject to that of the legislative body. The latter are but the creatures and vicegerents of the former. Their jurisdiction is both derivative and limited. It is limited with regard to the co-ordinate departments; more necessarily is it limited with regard to the constituents. The preservation of a free government requires not merely that the metes and bounds which separate each department of power be invariably maintained, but more especially that neither of them be suffered to overleap the great barrier which defends the rights of the people. The rulers who are guilty of such an encroachment exceed the commission from which they derive their authority, and are tyrants. The people who submit to it are governed by laws made neither by themselves nor by any authority derived from them, and are slaves.

Because, It is proper to take alarm at the first experiment on our liberties. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late revolution. The free of America did not wait till usurped power had strengthened itself by exercise, and entangled the question in precedents. They saw all the consequences in the principle, and they avoided them by denying its principle. We revere this lesson too much soon to forget it. Who does not see that the same authority which can establish Christianity in exclusion

of all other religions, may establish with the same ease any particular sect of Christians in exclusion of all other sects?—that the same authority which can force a citizen to contribute three pence only of his property for the support of any one establishment, may force him to conform to any other establishment, in all cases whatsoever.

Because, The bill violates that equality which ought to be the basis of every law, and which is more indispensable in proportion as the validity or expediency of any law is more liable to be impeached. If 'all men are by nature equally free and independent,' all men are to be considered as entering into society on equal conditions,—as relinquishing no more, and therefore retaining no less, one than another of their rights. Above all, are they to be considered as retaining an 'equal title to the free exercise of religion, according to the dictates of conscience.' Whilst we assert for ourselves a freedom to embrace, to profess, and to observe the religion which we believe to be of Divine origin, we cannot deny an equal freedom to those whose minds have not yet yielded to the evidence which has convinced us. If this freedom be abused, it is an offence against God, not against man: To God, therefore, not to men, must an account of it be rendered. As the bill violates equality, by subjecting some to peculiar burdens, so it violates the same principle by granting to others peculiar exemptions. Are the Quakers and Menonists the only sects who think a compulsive support of their religions unnecessary and unwarrantable? Can their piety alone be entrusted with the care of public worship? Ought their religions to be endowed, above all others, with extraordinary privileges, by which proselytes may be enticed from all others? We think too favourably of the justice and good sense of these denominations, to believe that they either covet pre-eminence over their fellow-citizens, or that they will be seduced by them from the common opposition to the measure.

Because, The bill implies either that the civil magistrate is a competent judge of religious truth, or that he may employ religion as an engine of civil policy. The first is an arrogant pretension, falsified by the contradictory opinions of rulers in all ages, and throughout the world. The second, an unhallowed perversion of the means of salvation.

Because, The establishment proposed by the Bill is not requisite for the support of the Christian religion. To say that it is, is a contradiction to the Christian religion itself; for every page of it disavows a dependence on the powers of this world. It is a contradiction to fact; for it is known that this religion both existed and flourished, not only without the support of human laws, but in spite of every opposition from them; and not only during the period of miraculous aid, but long after it had been left to its own evidence, and the ordinary care of Providence. Nay, it is a contradiction in terms; for a religion not invented by human policy must have pre-existed and been supported before it was established by human policy. It is moreover to weaken in those who profess this religion a pious confidence in its innate excellence, and the patronage of its Author; and to foster in those who still reject it a suspicion, that its friends are too conscious of its fallacies to trust to its own merits.

Because, Experience witnesseth that ecclesiastical establishments, instead of maintaining the purity and efficacy of religion, have had a contrary operation. During almost fifteen centuries has the legal establishment of Christianity been on trial. What have been its fruits? More or less, in all places, pride and indolence in the clergy; ignorance and servility in the laity; in both, superstition, bigotry, and persecution. Inquire of the teachers of Christianity for the ages in which it appeared in its greatest lustre, those of every sect point to the ages prior to its incorporation with civil policy. Propose a restoration of this primitive state, in which its teachers depended on the voluntary rewards of their flocks, many of them predict its downfall. On which side ought their testimony to have greatest weight, when for, or when against their interest?

Because, The establishment in question is not necessary for the support of civil government. If it be urged as necessary for the support of civil government only, it is as a means of supporting religion; and if it be not necessary for the latter purpose, it cannot be necessary for the former. If religion be not within the cognizance of civil government, how can its legal establishment be said to be necessary to civil government? What influence, in fact, have ecclesiastical establishments had on civil society? In some instances, they have been seen to exert a spiritual tyranny on the ruins of the civil authority; in many instances, they have been seen upholding the thrones of political tyranny; in no instance have they been seen the guardians of the liberties of the people. Rulers, who wished to subvert the public liberty, may have found an established clergy convenient auxiliaries. A just government, instituted to secure and perpetuate it, needs them not. Such a government will be best supported by protecting every citizen in the enjoyment of his religion, with the same equal hand which protects his person and his property; by neither invading the equal rights of any sect, nor suffering any sect to invade those of another.

Because, The proposed establishment is a departure from that generous policy, which, offering an asylum to the persecuted and oppressed of every nation and religion, promised a lustre to our country, and an accession to the number of its citizens. What a melancholy mark is the bill of sudden degeneracy! Instead of holding forth an asylum to the persecuted, it is itself a signal of persecution. It degrades from the equal rank of citizen all those whose opinions in religion do not bend to those of the legislative authority. Distant as it may be in its present form from the inquisition, it differs from it only in degree. The one is the first step, the other the last in the career of intolerance. The magnanimous sufferer under this cruel scourge in foreign regions must view this bill as a beacon on our coast, warning him to seek some other haven, where liberty and philanthropy, in their due extent, may offer a more certain repose from his troubles.

Because, It will have a like tendency to banish our citizens. The allurements presented by other situations are every day thinning their number. To superadd a fresh motive to emigration, by revoking the

liberty which they now enjoy, would be the same species of folly which has dishonoured and depopulated flourishing kingdoms.

Because, It will destroy that moderation and harmony which the forbearance of our laws to intermeddle with our religion has produced amongst its several sects. Torrents of blood have been spilt in the Old World, by vain attempts of the secular arm to extinguish religious discord, by proscribing all difference in religious opinions. Time has at length revealed the true remedy. Every relaxation of narrow and rigorous policy, wherever it has been tried, has been found to assuage the disease. The American system has exhibited proofs, that equal and complete liberty, if it does not wholly eradicate it, sufficiently destroys its malignant influence on the health and prosperity of the state. If, with the salutary effects of this system under our eyes, we begin to contract the bonds of religious freedom, we know no name that will too severely reproach our folly. At least, let warning be taken at the first fruits of the threatened innovation. The very appearance of the bill has transformed 'that Christian ferbearance, love, and charity,' which of late mutually prevailed, into animosities and jealousies, which may not soon be appeased. What mischiefs may not be dreaded, should this enemy to the public quiet be armed with the force of a law?

Because, The policy of the bill is adverse to the diffusion of the light of Christianity. The first wish of those who enjoy this precious gift ought to be, that it may be imparted to the whole race of mankind. Compare the number of those who have as yet received it, with the number still remaining under the dominion of false religions, and how small is the former? Does the policy of the bill tend to lessen the disproportion? No: it at once discourages those who are strangers to the light of Revelation from coming into the region of it; and countenances, by example, the nations who continue in darkness, in shutting out those who might convey it to them. Instead of levelling, as far as possible, every obstacle to the victorious progress of truth, the bill, with an ignoble and unchristian timidity, would circumscribe it with a wall of defence against the encroachments of error.

Because, Attempts to enforce by legal sanctions, acts obnoxious to so great a portion of citizens, tend to enervate the laws in general, and to slacken the bonds of society. If it be difficult to execute any law which is not generally deemed necessary or salutary, what must be the case where it is deemed invalid and dangerous? And what may be the effect of so striking an example of impotency in the government, on its general authority?

Because a measure of such singular magnitude and delicacy ought not to be imposed, without the clearest evidence that it is called for by a majority of citizens. And no satisfactory method is yet proposed by which the voice of the majority in this case may be determined, or its influence secured. 'The people of the respective counties are indeed requested to signify their opinion respecting the adoption of the bill to the next session of Assembly.' But the representation must be made equal before the voice either of the representatives, or of the counties, will be

that of the people. Our hope is, that neither of the former will, after due consideration, espouse the dangerous principle of the bill. Should the event disappoint us, it will still leave us in full confidence that a fair appeal to the latter will reverse the sentence against our liberties.

Because, finally, 'The equal right of every citizen to the free exercise of his religion, according to the dictates of conscience,' is held by the same tenure with all our other rights. If we recur to its origin, it is equally the gift of nature;—if we weigh its importance, it cannot be less dear to us;—if we consult the 'declaration of those rights which pertain to the good people of Virginia as the basis and foundation of government,' it is enumerated with equal solemnity, or rather studied emphasis. Either, then, we must say, that the will of the legislature is the only measure of their authority, and that, in the plenitude of this authority, they may sweep away all our fundamental rights; or that they are bound to leave this particular right untouched and sacred. Either we must say, that they may control the freedom of the press,—may abolish the trial by jury,—may swallow up the executive and judiciary powers of the state, nay, that they may despoil us of our very right of suffrage, and erect themselves into an independent and hereditary assembly; or we must say, that they have no authority to enact into law the bill under consideration. We, the subscribers, say, that the general assembly of this commonwealth has no such authority. And, that no effort may be omitted on our part against so dangerous an usurpation, we oppose to it this remonstrance, earnestly praying, as we are in duty bound, that the Supreme Lawgiver of the Universe, by illuminating those to whom it is addressed, may, on the one hand, turn their counsels from every act which would affront his holy prerogative, or violate the trust committed to them; and, on the other, guide them into every measure which may be worthy of his blessing, may redound to their own praise, and may establish more firmly the liberties, the prosperity, and the happiness of the commonwealth.

III.—THE VICAR OF ABERDARE ON THE CRYSTAL PALACE AND SUNDAY TRAINS.

We take the following very liberal and intelligent remarks from a letter by the Rev. John Griffith, in the *Cardiff and Merthyr Guardian* (Great Britain), of Nov. 27, 1852. It is thus introduced :—

'We have been requested to publish the following letter by the Vicar of Aberdare :—

'Vicarage, Aberdare, Nov. 15.

'My dear Sir,—You urge upon me my signature to the petition against the opening of the Crystal Palace on Sundays. The first paragraph of the petition I do not comprehend. It is composed certainly of English words, but I am utterly unable to evolve any English sense out of it. The main question, however, is plain. It is a prayer to the Queen to revoke the order issued by her government to the Crystal Palace Company for opening that edifice during a portion of the Sunday.

'This petition I cannot sign, for reasons sufficiently strong. Had Lord Derby granted an order for opening the Crystal Palace the *whole* day, no one would have joined you more cordially than myself. But as he confines the order to the afternoon of Sunday, and prohibits the sale of any intoxicating liquors on that day, I see nothing in it but what I firmly believe will be of the utmost benefit to the working-man. Those who are acquainted with London, and the baneful effects of the tea-gardens and other places of similar description which throng the metropolitan suburbs,* will, I am persuaded, agree with me. I do not, however, argue the question as one of expediency, or as choosing between two evils, but on strictly moral grounds. The working-man has six days' hard labour during the week, and often under a hard master. He has no opportunity whatever to recreate his mind, unless he does it on a Sunday. Let us suppose him a steady, sober, industrious man; he will go to his place of worship in the morning; in the evening he will go to the Crystal Palace, and likely enough take his wife and family with him. There he will see everything that is noble in nature and in art. That man cannot return home unbenefitted, and, I think I may add, without being a better, and certainly a more *enlightened* man. Light, anyhow, is a property of God. Nothing emanates from Him without some corresponding benefit. Who knows what may be the tendency of the impressions there received? They *may* tend to good; they certainly *cannot* tend to the beastliness and the rioting of the beer-house. Besides, my dear sir, why would you shut out from the working-man what you would think nothing of, if you were placed under certain circumstances, in your own case? Supposing you were at the house of some friend on the Sunday, who had a noble picture gallery, splendid conservatories, and beautiful gardens. Would you think it the least sin, after morning service, to admire all and each of these? Have you never done so? Then, what would be no harm in your own case, cannot surely be a sin in that of the workman. Besides, go over carefully the whole of the Fourth Commandment. What do you see in it to forbid looking at pictures, admiring statues, and contemplating the various beauties of nature? It says, "Keep the Sabbath holy." Can it be kept more holy, morning worship being over, than in musing over the works of God, and what God has enabled the ingenuity of man to effect? But then, you will say, the very acce sso ries of it entail labour on a certain portion of the community, and that is breaking the Sabbath. Well, so does a vast number of other occupations. The world cannot be carried on for *one* hour, much less for *one* day, without some kind of labour, though it need not be our *daily* labour, which I think is the point of the commandment. Sup-

* We think the vicar misinformed on this head. Compared with taverns, the tea-gardens must be regarded as moralising,—E. S.

pose you have cold meat for Sunday, you must then have potatoes, for you cannot eat *these* cold; therefore, they must be cooked: or even if you eschew them, you must still have your bed made, your house swept, and your hearth cleaned. Or suppose you are a bishop, and that you live part of the time in London, or that your palace is not very near your cathedral—which is rather a favourite scheme of many English bishops of late—you must then have your carriage out, and your horses and your coachmen and your footmen. All this *entails labour;* and a great deal more, in proportion, than the calling out of a few railway officials would, to give myriads of mechanics a taste for the beautiful, in the works of God and man, for a few hours on the Sabbath-day.

'Then the *third* paragraph expresses a fear "that other companies, in various parts of the kingdom, will be encouraged by such a precedent." To which I add, so much the better. Let us have a Crystal Palace at Cardiff, at Swansea, at Newport, at Merthyr,—aye, and at Aberdare. I will hail the project with thankfulness, as a new era in the existence of the Welsh artizan. We shall then have far less Sabbath-breaking, less cursing and swearing, less drinking and rioting, less gambling and fighting. It is from excesses like these that your petitioners have reason to fear, lest "we provoke God against us as a nation;"—not from anything that *tends* to make *men* of beings who only conduct themselves now as *brutes*. Acts of Parliament, whether negative or affirmative, will never make men moral. Public-houses will not be the less frequented, however much you fulminate such missiles. It is not by closing the public-house that you prevent men going there, but rather by showing them a better thing and a better way to substantial recreation. For this a Crystal Palace is eminently calculated. At any rate, is a man less likely to go to church from the Crystal Palace than from the reeking beer-house? There is the practical question.

'It is the same thing with Sunday Trains. A great outcry has been raised against them. I say it with every consciousness of the responsibility I incur, as incumbent of one of the largest parishes in Wales, and with abundant opportunity of testing their usefulness—that were it *not* for Sunday trains, we should have ten times more Sabbath-breaking in this country than we have now. I can hardly conceive a greater calamity, in a moral point of view, to a parish like mine, with its 16,000 workmen, than if some puritanical panic were to seize the directors of the Taff Vale and Vale of Neath, so that all the Sunday trains were to be stopped. There would then be no living on the Sabbath here. It is bad enough already—Domdaniel itself would be hardly worse then. Let the Sunday trains run as they do now, resting during church service,—they will effect, as they are constantly effecting, a great moral change in the people.

'I have spoken my mind honestly on this subject, because I think it is time the clergy should speak. I will yield to none in doing all and everything to "keep holy the Sabbath-day;" and I am quite sure my parishioners will bear me witness in this. But there is a vast difference between keeping this day holy, and that rigid Sabbatarianism which has well-nigh threatened more than once to bring back the vapid emptiness of the days of the Roundheads. The question is not one of desecration of the Sabbath, but the enlightenment, the recreation, the rest, and the elevation of the working man. Lord Derby has done a noble act, and I trust he will be supported in it. I fear nothing of "continental desecration." I fear nothing for religion, or the church. Open people's minds; and let us, the clergy, pray God to open ours as well; and "the city that is set upon a hill can never be hid."

'Yours very truly, 'JOHN GRIFFITH.

'P.S.—I shall probably hear a great deal about the legislature "sanctioning" desecration of the Sabbath. I maintain it is no desecration; therefore, there is an end to the question of "sanctioning." J. G.'

William Hale

THE

Reasoner.



'It is not possible to destroy political servitude while allowing religious servitu to remain; the political springs by necessity from religious slavery. In t place where the priest may say to an entire people, "Surrender to me your reas without conditions," the Prince, by an infallible logic, may repeat also, "Surrender to me your liberty without control."'—QUINET.

VOL. XIII.

London:

JAMES WATSON, 3, QUEEN'S HEAD PASSAGE, PATERNOSTER ROW.

1852.

305
R232
V. 13-14

INDEX.

	Page.
Administration of oaths ..	449
Advocates of democracy and free-thought, to the ..	446
Albert Darasz ..	295
Alton Locke—The priestly office ..	429
Ancient history of the cross ..	167
Baiting, commonly called debating	66
Bell, Mr., on the character of Christ	269
Boodles and Buffys of Downing St.	10
Books of the day 211,	257
Books on organisation ..	174
Both sides of the debate with Mr. Winks ..	390
Bowes, Mr., and Mr. R. Cooper ..	345
Bradford secular society ..	75
Breaking down of religious influences 81,	299
Cheap reprint of the 'Soul' ..	213
Children's secular school books ..	254
Christianity done into the Heywood dialect 199,	237
Christopathy ..	34
City of Christ ..	279
Completion of the European subscription ..	276
Commissioner Phillips, Mr. 423,	447
Constitution of man 23, 39, 71, 87, 103,	119
Conversion of Mr. Henry Knight ..	49
Controversy in Keighley ..	189
Continental travel 248,	260
Controversy in the 'Christian Spectator' ..	370
Constitution of secular societies ..	353
Correspondence with the Rev. J. W. Conder ..	29
Correspondence with the Rev. Brewin Grant 323, 358, 376, 406, 437,	454
Corrections of Mr. Broom's letter ..	386
Correspondence in the 'British Banner' ..	443
Courteous clergyman, a ..	190
Curious corrections ..	301
Definition of blasphemy ..	302
Discussion with the 'Aylesbury News' ..	4
Discussion with the Rev. Henry Townley 5,	412
Discussion in Leicester—Mr. Cecil and Mr. Winks ..	65
Discussion in Sheffield open to improvement ..	267
Discovery of gold in Nova Scotia ..	293
Dismissal of Mr. C. W. Wilson for opinion ..	416
Disraeli on Sabbath observance ..	426
District meeting of freethinkers ..	92
Does Christianity teach men to persecute ..	283
Edward, Mr., Grubb's lectures in Rochdale ..	60
Efforts of a few ..	157
Emerson's welcome of Kossuth to Concord ..	231
Enemy at the door ..	321
Exactness in controversy ..	173
Exchange with the 'Leader' ..	317
Experiences in Wolsingham ..	268
Extended circulation ..	43
Ezekiel Leathertongue ..	209
Famous peace pamphlet ..	14
Fathers, beware ..	148
Female education ..	44
First social institution ..	253
First secular conference 289,	305
Formation of a secular society in Leigh ..	76
Fox, W. J., and the letters of Amicus	247
Freethinkers' delegate meeting ..	53
'Friend,' a, delivers his soul ..	14
From an old subscriber 45,	108
From Halifax to Redcar ..	273
From Shipley to Cononley by night	337
General election ..	54
Geological authorities ..	62
Grant's, Mr., proceedings in Blackburn ..	383
Hiram Uttley's letters ..	364
Holyoake, Mr., is confuted in Bolton	193
Holyoake, Mr., and the Rev. J. A. James ..	375
Hoppus, Dr., and Robert Owen ..	117
How Mr. Rymer Jones reasons on design ..	84
How the 'Bolton Chronicle' can report ..	180
Idea of God not innate ..	367
Initiative equality ..	156
Italy's call to humanity ..	217
Jesuit equivocation ..	117
Kossuth-Mazzini subscription ..	109
Lancashire district organisation 76, 107,	251
Late Mr. Joshua Hopkins ..	2
Late Serjeant Wilson ..	162
Latest arrivals of pamphlets ..	181
Lecturers and their qualifications ..	342
Legitimacy explained ..	57
Letter from Signor Mazzini ..	135
Letter from Mr. J. A. Langford ..	261
Letter from W. J. Birch, M.A. ..	367

434509

Page.

Line from Luton .. 107
Luke Merry, Mr. .. 371
Manchester secular hall company .. 389
Manchester and Nottingham . 425
Matthew Hale, Sir, and Bunyan .. 120
Maurice's Lord's Prayer .. 186
Mediæval Christianity .. 235
Midsummer arrears .. 161
Military character of the Italians .. 281
Mission to the infidels of this kingdom 373
Modern system makers . 51
Modern geologists and the Mosaic creation .. 91
More favourable to Socialism .. 13
Moral philosophy in England 163, 178, 220
Motives to goodness .. 43
Nature of secular societies .. 145
New volume of the 'Cabinet of Reason' .. 35
New society in Maxwelltown .. 78
Newcastle secular society .. 203
New edition of the 'Soul' .. 225
New refusal of an oath .. 300
Noachian deluge .. 99
Oath refused in Gateshead-on-Tyne . 77
Oathal Reform .. 463
One thousand shillings for European freedom .. 55
Opinions on the discussion with Mr. Townley .. 149
Palmerstonian hoax .. 263
Penalties of propagandism .. 241
Personal and moral direction of secularism .. 187
Peter Henrette's, Mr., letter .. 385
Petition for opening the Crystal Palace on Sunday .. 449
Philosopher and the screech-owl . 97
Pictures of free inquiry in Switzerland .. 36
Playing at executives .. 8
Poet's grave and poet's corner .. 132
Policy of Stodge .. 7
Police interference in Bonner's Fields 30, 46
Police of religion .. 70
Positive side of free inquiry .. 1
Preaching in sleep .. 35
Presentation books to the clergy .. 219
Private history of a periodical .. 17
Prisoner of If .. 204
Progressive periodicals .. 78
Prospectus of Bolton Secular Society 462
Providence in History . 102
Power of education .. 124
Proposal for a new secular institution 364
Queenwood College .. 21
Questions to candidates .. 33
Question by J. S. B. ..
'Reasoner' and secularism ..
References to opponents ..
Reply to Mr. H. Knight's lectures 139, 171
Report from Heywood .. 203
Report from Colne .. 370
Rev. H. Townley and Mr. Holyoake 108
Rev. J. H. Rutherford .. 237
Rev. A. Gilbert and Mrs. Martin .. 283
Rev. E. C. Montriou .. 432
Revivalist, a, who could not revive.. 27
Right of public meeting defended .. 69
Robert Cooper's report from the north .. 11
Robert Owen in the pulpit .. 158
Roebuck, Mr., on historical responsibility .. 6
Savage, Mr., dreadeth secularism .. 430
Secular conference 206, 221, 252
Seculars—propriety of their name .. 177
Secularism in Sheffield .. 284
Society in Stockport .. 29
Social experiments . 183
Southwell's, Mr., new pamphlet examined 113, 129
Source of morality not in doctrine .. 123
Speech of Mr. George Dawson .. 82
State invoked against our advocacy 309
Stranger in Sheffield, a . 461
Subscription for European freedom 118, 137, 166, 182, 198, 214, 230, 246, 262, 278, 294, 318, 346, 350, 383, 403, 418, 434, 451, 463
Taxes on knowledge .. 258
Teachers of popular infidelity .. 310
Terror of a missionary station .. 52
Theodore Parker .. 116
Threnody on Albert Darasz .. 297
Tower Hamlets literary institution 432
Trial of the Palmerstonian conspirators 285
Turnbull's, Mr., question .. 236
Two doctors—Newman and Achilli 50
Untrustworthiness of the report of the Townley discussion 421, 444
Value of war and trinkets .. 45
Visit to Seaton Delaval .. 59
'Wayside Points' .. 365
Wesleyan conference .. 205
Wesleyan warning .. 302
What is Italy to us? .. 151
Why Christianity is excluded from Japan .. 170
Wise words from a provincial newspaper .. 133
Woman's plea for Italian liberty .. 215
Word, a, to visitors of the sick .. 155

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

The Positive Side of the Free Inquiry	1	The Philosophy of Stodge	7
The Late Mr. Joshua Hopkins	3	Playing at Executives	8
The Discussion in Northampton	4	The Boodles and the Buffs of Downing Street	10
The Discussion with Mr. Townley	5	More Favourable to Socialism	13

THE POSITIVE SIDE OF FREE INQUIRY.

ARTICLES ON WAYS AND MEANS.

I.

On this opening of our Thirteenth Volume, which we hope will in every sense be a more mature and efficient Series than that just completed, both old subscribers and new readers naturally expect some account of the ground over which we have gone, the application of principle now to be attempted, and to which, let us add, the co-operation on the part of all friendly, which will be useful for the future. In two short papers we will endeavour to compress this information—on *ways* in the sense of policy, and on *means* in its literal signification.

When we first asked assistance for the maintenance of the *Reasoner*, Antagonism, stimulated by the prolonged persecution of powerful and unscrupulous opponents, had so distracted the advocacy of Free Inquiry that its best friends were unable to see their way to the public acknowledgment of it, and were content to 'look on' until it should assume coherence, a positive development, and a temperate representation. When that day should come it was said that the Free Inquirer would re-assert his ancient pride, and concede that support to his cause which the orthodox sectarian yields to his. Holding sounder views, it is to be expected that no less devotion would be manifested by the disciple of Free Thought in giving his principles prevalence. It would be the humiliation of progress should the friends of Reason fall behind the devotee of Superstition. The party of Free Inquirers have not suffered this discredit: yet it may be confessed that the largeness of their aims require further and more devoted exertions.

When we first asked aid we had little to refer to in justification of the request. Mere good intention is properly regarded but as a feeble claim upon the recognition of a party. Untried men must be content to purchase confidence by patient service and unaided success. Yet the co-operation volunteered was prompt and trustful.

Twelve volumes of the *Reasoner* now issued somewhat explain the result. The *Reasoner* has come to be regarded as an established periodical. Considering how short-lived publications of the People usually are, when unaided by capital, it will soon be entitled to respect on account of its antiquity, if not for its merits. It is acknowledged generally to represent Free Inquirers among the working class; and if any do not accept it, they at least allow that it does not discredit them, and the clergy recognise it as an accredited exponent of Secularism. A certain position

having been attained, in order that it may be continued and strengthened it is necessary to show that some useful ends are answered by it. When the *Reasoner* was first introduced to Pierre Leroux he said, in the lively impromptu French way, that 'the editor was a great affirmer of negatives.' This is what many say (who have the means of knowing better) around us, though they do not express their misconception so well.

We teach that the Secular sphere is the province of Man—that the things of *this* world claim his especial attention. Is not this *positive?*

We teach that the Order rather than the Origin of Nature is the first subject of human study—that the knowledge of the 'Methods of Nature'—as Mr. Lewes expresses it—are alone fruitful in practical results. Is not this *positive?*

We teach that Science alone is the Providence of Man—that all *spiritual* dependencies may betray him to *material* destruction. Is not this *positive?*

We teach that Morality has guarantees in Human Nature, Utility, and Intelligence—that it has *independent* sanctions, as Bishop Butler substantially expresses it, in the relations of social life. Is not this *positive?*

We teach that the uncertainty of a Future life, which all feel more or less, should induce us to attempt the equalisation of human condition in this world. Is not this *positive?*

We teach the dependence of the well-being of one upon that of all—that care for others is a matter of well-understood self-defence. Is not this *positive?*

We teach that human nature is improvable under well-understood material conditions. Is not this *positive?*

We teach that the Methods of Mind are as uniform, as calculable as the 'Methods of Nature'—and that whoever masters the process of human affairs may come to control results. Is not this *positive?*

In the chances of theological conflict—to borrow a phrase from Fergus McIvor—the game has not gone against us. We have turned the affirmative side up (notwithstanding that the Priests have loaded the dice with Persecution)—and we claim to have the fact admitted. In the quarry of controversy we have hewn out blocks of enduring granite, which even the Christian may venture to build upon, who means the *present* good of mankind. But if the Christian prefers to criticise instead of co-operate, if he prefers to pull down what we erect, let him no longer complain that *we* build nothing up.

Ere long it will be admitted, never fear, that our principles *are* 'positive'—but some will still think them not 'practical.'

Let us address ourselves to this objection.

Religious dogmas and sacred records we criticise and debate upon, only *in those respects* in which they contradict well-acertained moral truths, or are impediments to a rational progress. Is not this *practical?*

In the field of religious, and also in the twin field of political reformation, we accept of all approximation to that which we think good—and we work with all who are forwarding anything which will end well, whether they *mean it or not.* Is not this *practical?*

In politics no less than in theology we take sides. We occupy a place in the ranks of that national party who sometimes tacitly, sometimes noisily—often under confused and even contradictory manifestation, but ever with earnest intent—stand by the independence of England, by its traditions of freedom, and its legal guarantees of *comparative* liberty. For the security of what we inherit, for the universal extension of social and political rights, we labour without violence and

without resting, believing that in a right cause all things are given to Reason, to Assiduity, and Importunity. We form no party who, in the name of Fraternity, make war on all around us—or obstruct all above us. We work, and we undertake to work, with all who go in the same direction. Is not this *practical?*

We have swept religious controversy (so far as we are concerned) free of imputation: and we appeal to every circle, among the working class, where the *Reasoner* has influence, whether the tone of religious and political disputation is not higher than it was. Nor has this change been urged from arbitrary tastes, or in obedience to some vague sense that 'charity' or conventional politeness requires us to be courteous. Rules have been prescribed, traced to intellectual grounds, and established in conviction, which will not vary like taste, change like caprice, or go back like etiquette. We have been alone in this advocacy, at least among the Working Class. (Indeed can any one name a religious or political journal anywhere which admits the same principles, or acts as implicitly upon the same rule?) Is not this *practical?*

The possibility of the organisation of the Friends of Free Inquiry, in an unpretending but effective way, now appears, and will multiply speakers and Halls manyfold. The 'Cabinet of Reason' will eventually enable us to present a revised, an advised, and less accidental literature than we have hitherto commanded, by which we may be better judged than hitherto. The gift of 600 acres of land by Mr. Birch places a sort of "territorial possession,' as the Chancellor of the Exchequer would say, at the service of the Secular Society. But the prosecution of these advantages depends upon the maintenance of the *Reasoner*. We have pointed out the positive views we are advocating and the practical measures we are promoting. The reader can now judge whether we are entitled to his aid. If so, our Shilling List ought to be much augmented, and that in a short time. We fear we have been in this article explicit to a degree some may think egotistical, but when we seek to establish *claims* to personal aid those claims ought to be explicitly stated. And whoever undertakes that which demands explicitness, he must be explicit at any risk. In the next paper we shall state the second part of our question—the detail of the question of 'means.' G. J. Holyoake.

THE LATE MR. JOSHUA HOPKINS.

It was foreseen that Mr. Hopkins would not long survive his partner. He expired on the 30th of May, at his brother's house, Holloway. Mr. Holyoake was with him on the day previous. He spoke cheerfully of many things, especially of his approaching death. The reputed conversion of Mr. Henry Knight having been mentioned to him, he said a more unsatisfactory or indecorous transaction had never come under his notice. The burial took place at Highgate Cemetery, attended by the relatives and a few personal friends, on Sunday, June 6th. Mr. Holyoake spoke a few farewell words, as follows, at the grave—the same which lately received Mrs. Martin:—

The farewell words we utter here to-day are due to one who, though not himself a publicist, has, with singular fidelity, enabled others to be so—especially was he allied to one whose memory we all honour.

Joshua Hopkins, had earlier opportunity occurred to him, was one whose capacity for humour and imagination would have singled him out from the crowd—judging by such effusions of his as found their way to the press. Though his

path was out of the way of public notice, his honesty, his love of truth, his clear sympathy with progressive action, his cheerful repose on conscientious belief (which endured to his last moments), engaged the attention and interest of all who knew him.

Casting his lot in life, as his affection and honour dictated, he paid no attention to that conventional tyranny which attempts to coerce right into submission to custom. He knew how to respect opinion without being the slave of it, and his intelligent manliness in this respect made him an example to lesser and to more eminent men than himself.

It would please him to know that we recognise thus much in reference to him, and that at his grave we find reflections useful to others.

Life is a loan, which may be called in at any time—this condition we know, and it is bad faith, or weakness, to forget it. The bounty of life being of uncertain duration, our responsibility is limited to taking care that it is being well employed when we come to resign it. Human existence has no guaranteed tenure—we can give it up if we please; and, if we retain it, it is because we value it—because we find the chances of enjoyment in our favour. Simple pleasures may be commanded by all who look for them. Sorrow is an accident, which the moderate expect and the brave endure; and Death is but the third link in that chain of marvels in which we find Life and Sleep.

Some of us will die young, some old. It does not matter for a few years *when* we fall. It only matters *how* we fall. The artist spirit, which seeks perfection, will try to conquer the wholesome and severe in life.

Life may be prose, or a poem. If a poem, it will be an illumination; but if prose, it may not be without dignity, if we free it from verbiage, obscurity, and common-place thought. The merest sentence may have a subject, an assertion, and an object, and convey to an observer an emulous idea with proportion and effect. A chaste sense of duty ever brings joy and courage in its train. Some one has bravely said—'Life is a battle and a march;' let us therefore take care of the battle, and the march will take care of itself.

Such was the philosophy valued by those who now sleep here side by side.

THE DISCUSSION WITH THE EDITOR OF THE 'AYLESBURY NEWS.'

The Christians of Northampton may have the 'charity which thinketh no evil,' but it is a kind of charity which practises discourtesies. Their influence has caused the New Hall to be closed against us. The discussion with Mr. Hamilton, editor of the *Aylesbury News*, was held in the Theatre, the only place available. We owe to the proprietors of this place an act of fairness refused by those who make larger professions of Christianity. The Rev. Mr. Phillips sought to diminish our audiences by issuing a placard advising young men not to attend, and discrediting my opponent—an offence towards a fellow Christian somewhat unusual. Next a Hall was opened for a Biological exhibition, with admissions to the body gratis. But these counteractions did not prevent our having good houses. Mr. Hamilton, who speaks as if he were under an inspiration, more like a prophet than a preacher, delivered several forcible speeches. Once when we had been discussing the language of the New Testament, which he contended was metaphorical, where I contended it was literal, he ended his speech by some dreadful denunciation of my opinions. The volcanic eruption took the audience by surprise, and dissent was

testified from every box: but the audience were restored to good humour when I suggested to them that Mr. Hamilton was only speaking *metaphorically*, and that they were not to take his imprecations 'literally.'

Mr. Hamilton undertook to show 'that Jesus Christ was a revelation from Divinity, and a *perfect* model of humanity.' But at the close of the second night he said very frankly and solemnly that he admitted 'there were *imperfections* in the teachings of Christ, and that his language was open to several interpretations.' Unbroken order prevailed throughout the debate. Mr. Bates occupied the chair. On a future day myself and Mr. Hamilton will meet on another subject. This visit to Northampton was at the instance of the Secular Society in that town.

G. J. H.

THE DISCUSSION WITH THE REV. HENRY TOWNLEY.

(FIRST NIGHT.)

We were tempted to visit the Literary Institute on Monday night (May 24), by the announcement of a controversy on the question—'Is there sufficient proof of a God—that is, a Being distinct from Nature.' The Rev. H. Townley, Congregational minister, supported the affirmative of the question; and Mr. G. J. Holyoake the negative. Mr. Ebenezer Syme was appointed umpire; Mr. Edward Swaine chairman for Mr. Townley; and Mr. Clements for Mr. Holyoake. It was arranged that the controversy on this evening should occupy two hours, Mr. Townley to speak during the first, and the argument of his antagonist to occupy the second hour. The theatre of the institute was crowded to excess, and its inmates were extremely orderly, listening with breathless attention to both the speakers. Mr. Townley, whose discourse was conducted in a most temperate spirit, observed that in what he said, love would be the feeling of his heart, truth would issue from his lips, and his language be that of common sense. He contended that nature with its properties being matter, could not be identical with Deity. By a being distinct from nature, he understood a being in whose essence there was no matter. God signified a being above nature. As the evidence of a God, he would notice the supernatural organs visible in nature, such organisms being the basis of arrangement and design. If in nature there existed evidence of supernatural contrivance, there must be a supernatural contriver. By supernatural contrivances, he meant such as were beyond the power of any human being, or any being in nature to contrive. If there were in nature such evidence of supernatural contrivance, as no human being could accomplish, there must be a God; and he affirmed that in nature such evidence did exist. The wonderful organisation of the human body, the organisms of beasts, birds, fishes, and plants, were proofs of supernatural contrivance, such as no man or combination of men could produce. There was in nature the manifestation of a superior contrivance, which man, although at the head of all the contrivers on earth, could not achieve, and therefore there must be a divine contriver. The rev. gentleman, after proceeding at some length with this line of argument, read a letter from Mr. Henry Knight,* of Claremont-place, Pentonville, who had long been halting between two convictions,

* Of the conversion of Mr. Henry Knight we shall have more to communicate anon.—ED. OF *R.*

declaring that, although such an admission would cast him into abject poverty, he had at length come to the belief that atheism was a convulsive struggle, and that there was a God. Mr. Townley added, it would give him great pleasure if Mr. Holyoake would take this matter into consideration. His sympathies were with him; and if he were called to account by the Attorney-General for anything he might say that night, he would subscribe to his defence. He quoted Mirabeau, and referred to Voltaire, Tom Paine, Locke, Hume, and others who were accounted infidels, to show that they believed in the existence of a God. In conclusion he said, 'Happiness is what we want, it is what we seek; I have it, and I wish that every one here may possess it, especially our friend Holyoake.'

Mr. Holyoake, after complimenting Mr. Townley for the temperate manner in which he had opened the question, argued in general terms that there could not be a God independent of nature. Whatever is must always have been, and if there be a God, we must put it down among the matters of faith, but cannot classify it among the triumphs of reason. We did not know enough about nature to suppose her incapable of performing what generally was the work of nature. He dwelt upon the personalities of the powers of nature, and contended that she was self-existent, eternal, and material, and that she was all that we knew of what the theological party call the God we seek. And thus, in this style of shallow fluency, till the expiration of his hour, did Mr. Holyoake expatiate on nature, his argument seeming to be, that the existence of nature negatived the existence of a God, and that there could be no God independent of nature.—From the *London Weekly Paper and Organ of the Middle Classes*, No. 3.

MR. ROEBUCK ON HISTORICAL RESPONSIBILITY.

With reference to such portions of my narrative as profess to relate to matters of which no written record is in existence, I ought to state that they are related on my own authority alone. That which I found constantly spoken of in society, I have considered public property, and have therefore sought no permission to relate it because I deemed no such permission necessary. Whatever of inaccuracy there may be in the statements themselves, whatever of want of wisdom in making this form public, the fault therefore is mine. Having allowed no one to know what I wrote till the whole became public, I ought to be prepared—as I am prepared—to accept the whole responsibility that may attach to my conduct. What I have thought it right to publish, I am ready to justify. If error be pointed out, that I shall be most ready and anxious to correct. If I have assumed a right that does not belong to me, let that be shown, and I will most cheerfully submit to any reprehension that my proved mistake may justify.

What I have now said applies more particularly to things which I have represented as passing in conference or conversation with the king, and also others in high office. These things I have given in each case, believing the statements as I relate them to be substantially accurate, and the accounts I found floating in society worthy of credit; but authority to publish them I have had none. I have repeated what I found extensively circulated, long before my work was even contemplated, and my intention to publish such matters was known to myself alone. —*Postscript to his Preface to his History of the Whigs.*

Political Topics.

THE POLICY OF STODGE.

The introduction of the motto from Quinet, on the first page, will indicate to the reader that a portion of our paper (it will be but a fourth part only, and that not every week) will be devoted to political topics. In many districts the activity of our readers in politics is noticeable. We are asked by them so reapeatedly to briefly state the course they might most usefully pursue, that to refuse always would be to cut off an important opportunity of promoting our professed objects. In Sheffield, for instance, efforts are being made to substitute one Mr. Hadfield, a Dissenter of a hopeless cast and narrow conscience, for John Arthur Roebuck, one of the ablest and most influential members of the House of Commons, who has the power to say that which is regarded, and the will to say that which shall be useful to liberty. Parliament contains no braver friend of religious freedom than Mr. Roebuck. It will be a disgrace to Sheffield to prefer Mr. Hadfield to him, and Mr. Roebuck's absence from the legislature would be a national loss to the cause of free thought. The pending election requires the zeal and votes of our friends in other towns to be intelligently employed. Not to speak occasionally on these subjects would be to betray the public success of the cause the *Reasoner* espouses.

In general politics there is need of vigilant criticism of modes and policies which, born of old errors, have come down to us as though we were never to grow wiser. Verily we have much to unlearn if our pride would permit us to do it. In the days when Young Stodge used to sit at table and cram his entire dinner down his throat at once, till his face was as black as his copy-book, over which he had turned his bottle of ink, we used to admire the sagacity of the good mother who tapped the young rascal's back and liberated fragments of the suspended meal. But if we may trust the political habits of our day, Young Stodge was right. The approved plan is to demand your particular repast, and insist on swallowing it all at once—overlooking the fact that there is a striking resemblance between the physical and the political digestion, and what the ploughman might consider, in his circumstances, a moderate meal, would give the scholar, the philosopher, or the statesman a serious dyspepsia. In public affairs, where the welfare and necessities of all have to be generally consulted, some common measure of proportion must be submitted to, or while one party gets rights another will suffer wrongs. This consideration, which seems so fair, is stigmatised as 'expediency' by your political Stodges, and they will have none of it. We may contribute somewhat to amend this state of things. The journals which are intended to reach the working classes are either silent on these topics, or take the erroneous view. It is therefore the more necessary for us to notice what no one else attempts.

PLAYING AT EXECUTIVES—A MANCHESTER PASTIME.

The persons constituting the Council of the Six Points Association have at least the negative merit of not having done much harm. They have left their cause no worse in reputation than they found it, which is more than can be said of some previous Councils.

Eight persons have again assembled in Manchester to play at Executives. A few of their rhetorical escapades are worth recording. It being moved that three persons be appointed and paid (no funds existing) as Directors for three months, Mr. Finlen declared 'such a law would strike terror into the hearts of tyrants, and those traitors and scoundrels who talked of Chartism being dead.' The law was passed, and the 'tyrants' and 'scoundrels' have been in a deplorable state ever since.

Mr. Jones said 'he was in favour of the Executive being elected for three months. It would keep up a ferment in the country; and that was just what they wanted. He thought the Convention was bound to elect them. Delay was death—they must have them out at once, or it was over with the movement.'

We can relieve the reader of any anxiety as to the issue. The 'ferment' was voted, the 'death' was averted, and the 'movement' was saved.

Mr. Jones having warned his unsuspecting comrades against electing 'fine gentlemen,' Mr. Finlen informed the House of Eight that he did not know more than *one* man competent to serve on the Executive—namely, Thomas Martin Wheeler.

Mr. Grocott next rose. That speaker did not profess to have a larger circle of acquaintances than his colleague of *unit*arian connections, but begged to say, 'as Mr. Wheeler's name had been mentioned, he would ask the London delegates whether that individual had abandoned those acts of intemperance to which he was formerly addicted.'

No response appears to have reached the public ear. This, though a ludicrous issue touching the only 'competent man' known to Mr. Finlen, did credit to the octagon politicians, who were careful on this head.

After a 'corresponding machine,' as the secretary was flatteringly defined by Mr. Jones, was appointed, the question of how the delegates and their constituents should comport themselves towards other sections of reformers was entertained. Mr. Grocott 'would on all occasions oppose the Financials. If that class of politicians were to dare to call a public meeting on any occasion, they were determined to go and oppose them.

Mr. Citte was in favour of an antagonistic policy towards that class of men.

Mr. Cockroft, of Halifax, would not act with the middle classes on any account. They were determined to oppose them even if they went for the Charter. ('Hear, hear,' from Mr. Jones.) They were determined not to unite with them under any circumstances.

Mr. Jones said he highly approved of what had fallen from the last speaker. There must be no

peace between the middle classes and the people. They must go to their meetings and oppose them at all hazards. They must *break in* upon their country meetings, their parochial meetings, and their meetings of every kind. If they attempted to call ticket meetings they were to go and *smash in* upon them; five or six hundred, or a thousand men would be able to break in upon their door-keeper and storm the meeting. Wherever and whenever they met they must be met and put down. We must fight them under whatever face they appear.

This speech of Mr. Ernest Jones, taken in connection with a resolution he had just before agreed to—to wit, that they should seek to obtain the Charter 'by strictly legal and peaceable means'—presents a very curious interpretation of that orator's notion of 'strictly legal and peaceable means,' by which we are to understand an efficient application of battering-rams against the doors of those whose opinions vary little or much from our own. Talking of peaceable means, those who have paid any attention to ancient allegories will have noted that Peace is represented in painting by a woman of mild and gentle aspect, holding a magic wand with which she charms a fiery serpent, and she covers her face with a veil as being unable to contemplate Strife and War. Mr. Jones would personify Peace very differently. He would give us some bare-faced virago in hideous contortions, armed with a bludgeon, hounding on a mob and proclaiming Club Law.

At a recent London meeting Mr. Jones appears to disown this speech —so much the better. He has not reported it in full in his own paper, but it is so much the sequel of his antagonistic policy, that there is little doubt that he fell into this pernicious consistency in the warmth of speaking at this 'Convention.' We shall be very glad to find Mr. Jones denouncing his own speech in the *People's Paper*—and Mr. Cockroft's declaration as well. What we want in the future is *advocacy*, not 'agitation.'

The facts of this notice we abridge from the *Star of Freedom*, the accuracy of whose report, by Mr. Shackleton, has not been invalidated. Some time ago the enunciation of sentiments such as are above reported would have been received with approval in many quarters. Now a general feeling of regret and disapprobation greets them.

It is not pretended that the common people are worse than the middle class. The *London Weekly Paper*, and Organ of the Middle Classes, edited by such a practised writer as Mr. Jerdan, has in its first number this passage:—'Is there an upper order so pampered with its indulgencies, or so high with its prosperity as to have little or nothing in common with the "Middle Classes," we tell it boldly and significantly that it is our duty to *pull it down*, and even for its own sake, worthless as it is, *force it* into the sphere of the general weal.'

The columns of working-class literature have no instance of rudeness and fatuity more flagrant than this. It is necessary that politics be saved alike from the advocacies of the Jerdans and the Joneses.

G. J. H.

THE BOODLES AND THE BUFFYS OF DOWNING STREET.

THEN there is my Lord Boodle, of considerable reputation with his party, who has known what office is, and who tells Sir Leicester Dedlock with much gravity, after dinner, that he really does not see to what the present age is tending. A debate is not what a debate used to be; the House is not what the House used to be; even a Cabinet is not what it formerly was. He perceives with astonishment, that supposing the present Government to be overthrown, the limited choice of the Crown in the formation of a new Ministry would lie between Lord Coodle and Sir Thomas Doodle —supposing it to be impossible for the Duke of Foodle to act with Goodle, which may be assumed to be the case in consequence of the breach arising out of that affair with Hoodle. Then, giving the Home Department and the Leadership of the House of Commons to Joodle, the Exchequer to Koodle, the Colonies to Loodle, and the Foreign-office to Moodle, what are you to do with Noodle? You can't offer him the Presidency of the Council; that is reserved for Poodle. You can't put him in the Woods and Forests; that is hardly good enough for Quoodle. What follows? That the country is shipwrecked, lost, and gone to pieces (as is made manifest to the patriotism of Sir Leicester Dedlock), because you can't provide for Noodle!

On the other hand, the Right Hon. William Buffy, M.P., contends across the table with some one else, that the shipwreck of the country—about which there is no doubt; it is only the manner of it that is in question—is attributable to Cuffy. If you had done with Cuffy what you ought to have done when he first came into Parliament, and had prevented him from going over to Duffy, you would have got him into alliance with Fuffy, you would have had with you the weight attaching as a smart debater to Guffy, you would have brought to bear upon the elections the wealth of Huffy, you would have got in for three counties Juffy, Kuffy, and Luffy; and you would have strengthened your Administration by the official knowledge and the business habits of Muffy. All this, instead of being, as you now are, dependent on the mere caprice of Puffy!

As to this point, and as to some minor topics, there are differences of opinion; but it is perfectly clear to the brilliant and distinguished circle, all round, that nobody is in question but Boodle and his retinue, and Buffy and *his* retinue. These are the great actors for whom the stage is reserved. A People there are, no doubt—a certain large number of supernumeraries, who are to be occasionally addressed, and relied upon for shouts and choruses, as on the theatrical stage; but Boodle and Buffy, their followers and families, their heirs, executors, administrators, and assigns, are the born first-actors, managers, and leaders, and no others can appear upon the scene for ever and ever.—*Dickens's Bleak House.*

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

MR. ROBERT COOPER'S REPORT FROM THE NORTH.

To the Editor of the Reasoner.

SIR,—The last month has been a busy one in propagandism. I have lectured twenty-three times, and held three nights' public debate, in twenty-eight days. I am glad to find considerable local talent on our side in Blackburn, which will enable our friends to continue the struggle. It is to be regretted they cannot obtain a more commodious room. Mr. Grubb, as I reported in my last, has lectured on 'Philosophical Necessity,' &c. I addressed a note to that gentleman on leaving town, thinking I would give him and his friends ample time to arrange a discussion, Mr. G. having challenged opposition, and my stay in the North being limited. The following is a copy, which our Blackburn people would wish you to insert:—

'188, College Street, Camden Town, London, April 23rd, 1852.

'SIR,—I beg to acquaint you that I leave town to-morrow to fulfil engagements in Lancashire and Yorkshire. My stay in the North will extend over three weeks. Should your engagements permit, I should be most happy to meet you in public discussion on the important question of Free-will and Necessity. The *Preston Chronicle* reports you as having expressed a desire to meet any gentleman taking the negative of your position. Blackburn is the proposed arena of our debate, which I trust will suit you. Awaiting your reply, I am, &c.,

'E. Grubb, Esq., Addleshaw's Temperance Hotel, 'ROBERT COOPER.'
Bolton, Lancashire.

To this communication Mr. G. has not replied. There can be no possibility of a miscarriage, this hotel being as well known in Bolton as the post office itself, and Mr. Grubb as well known to the keeper of it as his own brother.

At Preston I was engaged to reply to the lectures of the Rev. J. Spence, addressed to the working classes of that town, under the patronage of the Mayor and the notabilities of the neighbourhood. These lectures were intended to arrest the progress of freethought amongst the people, not merely on theological questions, but also on political and social topics. The rev. gentleman denounced Trades' Unions, Socialism, Chartism, and Freethinking—all were to disappear at once from the town. It would be mere presumption of course to suppose that they could withstand the logic of Mr. Spence, the *prestige* of the Mayor, and the patronage of the ladies! As might be expected, an attack so formidable caused great excitement. Hundreds were lead to inquiry who would not otherwise have thought upon the subject. My lectures were crowded to overflowing. I was obliged to promise to return as speedily as possible, and last week I delivered a second course to audiences equally numerous. In opening our reply to Mr. Spence, I stated that I was proud to find that the clergy and influential in society were now convinced that the opinions of the masses of Europe could no longer be laughed down, sneered down, or frightened down, but that they must descend from their pulpits and stand upon the popular platform, in the face of the multitude, and attempt to *reason* them down. This was itself a victory, and we were obliged to Mr. Spence for coming forward and thus practically acknowledging it.

My discussion with Mr. Bowes was held on the 3rd, 4th, and 5th instant, at Dewsbury. Mr. B. had long boasted in the *Truth*, that his great arguments on

miracles, the resurrection, &c., 'had never been answered.' I begged of him to develop his 'grand' arguments as early as possible, but he kept them under a cloud till nearly the close. A more palpable begging of the question was never made by any public disputant. The whole of his reasoning rested upon his assuming the authenticity of the very book in dispute. IF the apostles saw Jesus rise from the dead, we *must* believe them, as they were honest men, having suffered martyrdom, &c. Yes, exactly, IF they did. *That* is the question. But who says they saw him? Pliny, Seneca, Philo, Josephus—the great historians and natural philosophers of the age? No; but the Gospels say so. And who made the Gospels? Matthew, Mark, &c. And who says they wrote them? The Christian fathers. And who were they? Why, ask Professor Mosheim. Such is the 'evidence' in favour of the resurrection. During his last speech, Mr. B. misrepresented me to that extent, that the audience rose and would not hear him. He abused the audience in terms so violent, that the moderator, a respectable gentleman in the town, left the chair. I prevailed upon him, however, to return, and implored the meeting to hear my opponent out. I could see it was exactly what he wanted. I told them he would like to have it in his power to say that he could have answered my arguments, if he had only had the opportunity. Ultimately, the audience listened with the utmost attention to the close, and thus defeated the last excuse of this 'redoubtable' champion of Christianity.

At Padiham I again replied to Mr. Grubb, numerous audiences being assembled afternoon and evening. Mr. G. could find time to return to Padiham the same week to deliver counter lectures, but had not leisure to answer my note. I have just learned from Mr. Lenny, of Preston, that a friend of Mr. Grubb's had told him that Mr. G. had got my communication, but not till a fortnight afterwards, in consequence of its being left with a friend from whom he only received his letters every fortnight. At Padiham, however, since then, Mr. G. told the meeting that the statement that I had written to him was 'a deliberate, wicked lie.' He is a second John Brindley in abuse. Our Padiham friends endeavoured to get him to a discussion; but he would not consent, unless two-thirds of the proceeds were at the disposal of his party. This was virtually declining the debate. Mr. *Grabb*, rather than Mr. Grubb, should be his name. If our friends ask him, after his lectures, to meet a competent person, he tells them he will not treat with them, he must deal with the principal; but when the 'principal' writes him, he will not answer.

I must now briefly notice my labours amongst the 'mystics'—the Swedenborgians. I have been enveloped in mystery all the week, and long once more to enjoy mental daylight. Accrington and Burnley are the strongholds of this cloudy sect, especially the former. While in the district I was determined, if possible, to return the compliment of the Rev. Mr. Woodman, the valorous leader of the party who came to London to visit us. It was only courteous to return the favour. Our Burnley friends, therefore, engaged their own chapel—the very chapel in which Mr. Woodman had preached the Sunday previously. Prior to my lecture, the Rev. Mr. W. walked in, clothed in 'spiritual' armour so impenetrable as to be inaccessible to all reason. My subject was 'What is the Soul?' The way in which I treated the question quite confounded the rev. gentleman. He rose confused, and remained so during the whole of the debate, speaking in so hesitating and cautious a tone, that those who have been in the habit of hearing him were surprised. He evidently was not at home, though amongst his own friends, one of their own party being chairman. He threatened, I understand, to follow our lecturers

wherever we appeared in Lancashire; but I am afraid he has performed his last exploit, as he left me in possession of the field the following night, he not appearing, though I stood upon his own ground, and on his own platform. The gentleman is a mere mystic, and nothing more. He failed to reply to my arguments, confirmed by the testimony of such men as Sir C. Morgan, Professor Lawrence, Dr. Elliotson, Dr. Southwood Smith, and others. The clergy in East and North Lancashire have been making great efforts, by way of lectures to the working classes, to misrepresent the views of our freethinking friends. They stand trembling at the glorious light of reason which is now dawning upon the world, conscious that their holy cheats and pious frauds will be detected, and the reign of ignorance and slavery end. The priestly wand must ere long be broken, and the spell of superstition exploded. ROBERT COOPER.

MORE FAVOURABLE TO SOCIALISM.

MY DEAR HOLYOAKE,—I observe your 'final words' on the controversy between Mazzini and L. Blanc; but I see no fulfilment of your promise to show wherein I had made my translation less favourable than the *Leader's* to the Socialists. This may seem a light matter to you; but it is not so to me. I do not like to be thought either a wilful garbler of other men's words, or one so blinded by prejudice as not even to be able to translate fairly. Under your accusation I appear to your readers to be one of these things. I think I have a right to require that you (so guarded in your language) should either show the grounds of your charge, or else *distinctly* withdraw it. I think, too, this should not have waited for a second application from me. Ever faithfully yours,

Brantwood, June 4th, 1852. W. J. LINTON.

[This is quite true, and now I regret the omission. In continual travelling, I had forgotten the whole matter. Not thinking my remark could bear the adverse meaning Mr. Linton finds in it, I did not attach much importance to it. The reader may remember that in No. 310 of the *Reasoner* Mr. Linton asked me 'to point out the passages in Mazzini's letter which are translated more favourably for Socialism in the *Leader* than in the *English Republic*.' If the remark made in No. 308 is understood to relate to the merit of the respective translations, I explicitly cancel the remark, having no pretension to judge the question, and no intention to impugn Mr. Linton's faithfulness as a translator. If any one will go over the two translations (the *Leader's* of April 10, and the *English Republic's*, No. 16), they will be struck with the one from Mr. Mazzini's hand as being more euphonious, and conveying in its idioms, and sometimes by a different word, and sometimes by the repetition of a word, a more facile and English expression of his Socialistic views than that by Mr. Linton. Mazzini, too, has marked by different type (which Mr. Linton had no reason to do) those parts which express his important social ideas—a circumstance which, to my thinking, imparts to the reader a more favourable impression of Socialism. The seventh paragraph in the *English Republic* commences, 'I am not accusing the great social thought.' The same paragraph from Mazzini's pen opens, 'I do not accuse the great social Idea.' Mr. Mazzini prints Idea with a capital letter. A social *thought* is a notion—a social Idea is a distinct conception. In this way the impression was made on me which induced the remark that the reader would find the *Leader's* translation more favourable to Socialism than the *English Republic's*. I write this in haste on the eve of another journey, and am therefore unable to analyse both translations fully, but I trust enough is here said.—G. J. H.]

A 'FRIEND' DELIVERS HIS SOUL.

FRIEND HOLYOAKE,—I sometimes get hold of one of thy publications. Being a lover of truth, I am wishful to hear thee speak for thyself, and not to condemn thee on *exparte* evidence. I thought I would deliver my soul by putting thee in the way of coming to a knowledge of the truth; and, if thou art an honest man, thou canst not do less than put it to the test. Jesus Christ said (John vii., 17), 'If *any man will do his will*, he shall know of the doctrine, whether it be of God, or whether I speak of myself,' &c. Assume it true for a twelvemonth at least, and thereby prove its truth or falsehood, by acting according to the commands of the being who spake these words—peradventure the Holy Spirit, which is the *spirit of truth*, may be given thee. I am as free a thinker as thou art. I have done in this way, and *proved* it to be true, for God has been as good as his word, and has given me the spirit, which has opened my eyes. If thou art an honest man, and sincerely wishes truth, thou canst not do less than try Christianity, and depend upon it thou shalt obtain the truth. I have delivered my soul. I have sent thee this, because I wish thee well. Thine,

FREE THINKER.

[We have had letters and personal entreaties from Catholics, Calvinists, Baptists, Suttees, Parsees, Methodists, Unitarians, Pantheists, Mahommedans, Buddhists, and others—with whom at various times we have had intercourse—each demanding a year's trial of his system respectively. We are afraid we shall not have time to go all round. But *when* leisure and life permit we will do what we can. Our report of the result will, however, we fear, extend considerably into the next century. It is very well for our Christian friends to 'deliver their souls,' but they ought to deliver a few years at our office to enable us to try their experiments in.—ED.]

THE FAMOUS PEACE PAMPHLET.

(To the Editor of the Daily News.)

Sir,—It is not from any desire to advertise myself, but simply to clear Mr. Gilpin from the responsibility that attaches to him—and which has been used against him, both on the hustings at Perth and in the House of Commons—as the writer of a pamphlet with the above title—that I now address you.

It is unfair that either Mr. Wakley's imputation of lunacy—or the charge of Mr. Jacob Bell, who pronounced it the work of an anonymous idiot—should attach to Mr. Gilpin.

I am aware that the arguments are exceedingly unpopular—that Christianity itself is very inglorious—it is doubtless owing to the contempt in which it is held by these enlightened men—to the fact that they ignore the premises—that they have abstained from any attempt to meet the positions laid down with anything but abuse—but at any rate let the abuse light, not on Mr. Gilpin, but on him who now sends his card, and subscribes himself,

May 18, 1852. THE WRITER OF THE PAMPHLET.

[The fate of this pamphlet in the House of Commons illustrates the incompatibility of Christian precepts with popular security.—ED.]

Our Open Page.

The Brahminical mind appears unable to relinquish its gorgeous fictions and subtle philosophies for the platitudes of Christianity. What is Jesus the carpenter to the mysterious Brahm? What is there of any value in Christianity that Brahminism does not teach? What is the antiquity of the one compared with the other? Perhaps the following extract from the speech of the Rev. Dr. Tidman, at the anniversary meeting of the Baptist Missionary Society, held the 29th ult., may serve to illustrate this matter. He says—'But we have done too much if we are not prepared to do more. We have stirred up the spirit of infidelity in India to a fearful extent. Unsanctified education, which, it must be remembered, was adopted by the government upon the plea that any education was better than none, has been widely spread in India. Now the operation of this system has been that on the one hand men have been thrust out of the absurd theories of Paganism, but it has left them under its reigning principles and most dominant vices. And hence it is, that the circulation of European and American works on infidelity is larger in Calcutta than perhaps in the city of London itself. There you will find young men who will despise the Brahmin, and yet stand up with manly independence to defend Paine, to reason for Voltaire, to decry the Scriptures, and to call the missionaries old women.'—J. F.

In Walpole's 'Ansayrii' we find the following:—A Christian peasant, being anxious to witness the worship of the Druses, laid himself in a window-hole, whence he could not be seen. Presently the Druses assembled, and sitting down, recited several prayers; then they produced a figure. One said, 'You are God, who made the world; who made so and so, who did so and so. You let the Druses be beaten, and gave them up to the Turks. Now, save yourself.' And the figure was handed over to others, who soundly flogged it. Another was produced. 'You are the Saviour, the Son of God, you have brought more trouble, wars, fights on earth, than aught else. Save yourself.' And this idol was handed over, and treated like the first. Another was produced. 'You are Mahomet; and what have you done? We owe you wars, fightings—our tyrants, our persecutors. Hand him over.' And he was whipped. Another now was produced. 'You are Providence. Now, see what you can do. Save yourself.' The Christian could stand it no longer. He dashed a loose stone down among them, and they all fled. He made a retreat as soon as he could, but treading on a loose rock, it capsized over him, and he remained imprisoned. The next day his brother, working in the field, heard his cries, and forthwith released him, saying, 'Thank Providence for your release.' 'Ah!' said the other, 'Providence must thank me also; had I not thrown the stone, he would have caught it nicely.'

The twelfth volume of the *Reasoner* being concluded, we shall be obliged by our friends making it known that a new series is commencing, as it will lead to additional subscribers.

NOW READY, VOL. II. OF 'THE CABINET OF REASON.'

Now publishing the second volume of the 'Cabinet of Reason,' entitled 'Why do the Clergy avoid Discussion, and the Philosophers Discountenance it?' The topic being one which will induce our friends to put it into the hands of the Clergy, the work has been *Rea*written and condensed so as to make it the first of the Sixpenny Series—the 'Cabinet of Reason' being intended to have two series, one a shilling, one sixpence per volume. A second edition of 'Why do the Clergy avoid Discussion?' has been printed. The

LITERATURE FOR THE PEOPLE.

Under this head we give a weekly column of the names of special class books, and the probable cost of them, for the information of readers who may not otherwise meet with a notice of them.

Bible of Reason, or Scriptures of Ancient and Modern Moralists and Authors; with the Testament of 1851. By B. F. Powell. 4 parts in 1 handsome vol., extra cloth bds...	10	0
Bible of Reason, parts 1, 2, 3, bound in 1 vol., cloth	7	0
Ditto, part 1, Scriptures of Ancient Moralists	2	0
Ditto, part 2, Scriptures of Modern Authors	2	6
Ditto, part 2, Additions to part 2: Modern Authors	2	0
Ditto, part 4, or Testament of 1851	2	6
Parts 1, 2, 3, can be had in 36 numbers at 2d. Part 4 in 13 numbers.		
Sterling's Letters to Coningham, and c...	0	1
Richard Carlile's Manual of Freemasonry..	3	6
The Bible and the People	0	6
Mackay's Intellectual Religion.....	1	6
Spencer's Social Statics	12	0
Lewes's Biographical History of Philosophy	4	0
The Destiny of Man. By J. Mazzini	0	6
First Book of Euclid, with 147 Diagrams.	2	6
Practical Grammar	1	6
Graduated Grammatical Exercises	1	0
Hints on a Logic of Facts	1	6
Public Speaking and Debate.....	1	6
History of the Last Trial by Jury for Atheism	1	6
Paley Refuted in his own Words.....	0	6
Reply to F. W. Newman's Work on the Soul	0	3
Logic of Death	0	1
Life of Richard Carlile	0	6
Literary Institutions	0	2
Pemberton: or, the Value of Biography ..	0	2
Oracle of Reason, 2 vols.	21	0
People's Review	1	0
Last Days of Emma Martin	0	1
Harriet Martineau's Household Education	3	6
Birch's Religion of Shakspere	4	0
Newman's Phases of Faith	6	0
Martineau and Atkinson's Letters on Man..	9	0
The Task of To-day. By Evans Bell.....	1	0
The Freethinker's Magazine, complete....	2	6
Mirabaud's System of Nature, 2 vols.....	5	0
Godwin's Political Justice, 2 vols. in 1	5	0
Volney's Ruins of Empires	3	0
Volney's Law of Nature	0	4
Letter to the Abbé Raynal, ditto	0	6
Letters to the Citizens of America	0	4
Decline and Fall of our Finance	0	3
Agrarian Justice	0	2
Public Good	0	4
Letter to Camille Jordan	0	1
Reply to the Bishop of Llandaff	0	2
Life, by the Editor of the National	0	6
Rights of Man, ditto	1	3
Common Sense, ditto	0	6
Portrait, engraved on Steel	0	6
Address to the People of France.....	0	2
Popular Tracts. By Robert Dale Owen....	2	6
Tracts on Republican Government	0	3
Influence of the Clerical Profession.....	0	3
Sermons on Loyalty, Free Inquiry, &c., by do.	0	3
Hopes and Destinies of the Human Species	0	3
Address on Free Inquiry.....	0	2
Why and Susan: a Tale of Old England	0	2
Wealth and Misery, by ditto.....	0	2
Observations: Lawyers, Clergy, Physicians..	0	2
Galileo and the Inquisition, by ditto	0	2

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square.—June 20th [7½], Robert Cooper, 'Spiritualism versus Materialism.'

Hall of Science, City Road.—June 20th [7½], Thomas Cooper, 'Cortez & the Conquest of Mexico.'

National Hall, 342, High Holborn.—June 20th, [8], P. W. Perfitt, 'O'Neale, and the Irish Rebellion of 1641.'

South London Hall, Webber St., Blackfriars Rd.—June 20th [7½], Charles Southwell will lecture.

Social Institution, Charles Street, Old Garratt, Manchester.—June 20th [11 a.m.], Discussion. [7 p.m.], a Lecture.

Areopagus Coffee and Reading Room, 59, Church Lane, Whitechapel.—Every Sunday, Monday, and Wednesday (8), a Lecture or Discussion.

City Forum Coffee House, 60, Red Cross Street.—Every Sunday, Monday, and Thursday [8½], a Lecture.

Commercial Hall, Philpot Street, Commercial Road East.—Theological Discussions every Sunday morning [11], Sunday evening [7], Tuesday [8], Thursday [8], and Saturday [8].

Progressionist Hall, Cheapside, Leeds.—June 20th [6½], a Lecture.

Temperance Star Hotel, Swan Street, Briggate, Leeds.—Every Wednesday [8], a Discussion.

Working Men's Academy, Edgar Street, Preston.—Lecture every Sunday at 10½ a.m.—Discussion every Sunday evening.

ADVERTISEMENT.

FOWLER'S WORKS, &c., &c.

Just published, price 6d.,

MARRIAGE — its History and Ceremonies. With a Phrenological and Physiological Exposition of the Functions and Qualifications for Happy Marriages. By L. N. Fowler.

Also, price 4d.,

The Natural Laws of Man—a Philosophical Catechism. By J. G. Spurzheim, M.D.

1	Love and Parentage	0	3
2	Matrimony	0	3
3	Amativeness	0	2
4	Physiology, Animal and Mental	0	10
5	Memory and Intellectual Improvement	0	5
6	Hereditary Descent—its Laws, &c. ..	0	9
7	Familiar Lessons on Physiology ..	0	3
8	Intemperance and Tight Lacing ..	0	3
9	Tobacco—its Effects, &c.	0	6
10	Familiar Lessons on Phrenology ..	0	6

The above 10 tracts bound in 1 vol., cl. bds. 5 0

Lectures on the Church of England Prayer Book. By Joseph Barker. 1 vol., cl. bds. 2 0
(To be had in 17 numbers, at 1d. each).

Clarkson's Cold Water Cure, cloth bds..	1	0
— — — in a wrapper	0	8
Popular Introduction to Astronomy. 1 vol.	1	0
Life of Douglas, the Born Slave. 1 vol. cloth bds.	1	6
Interesting Memoirs and Documents Relating to American Slavery. 1 vol. ..	1	0
Newton's Reasons for not Believing in the Doctrine of the Trinity. 1 vol. ..	1	4
Dr. John Taylor's Doctrine of Original Sin. 1 vol..	1	4
Law's Serious Call to a Devout and Holy Life. 1 vol.	1	4

London: J. Watson, 3, Queen's Head Passage, Paternoster Row. Ahel Heywood, Manchester. Turner, Stoke-upon-Trent. Green, Leeds. Cook, Bradford.

[The... London: Printed by Holyoake, Tyndale, & Co., 3, Queen's Head Passage, Paternoster-row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row. Wednesday, June 16th, 1852.

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

The Private History of a Periodical	17	The Society in Stockport	29
Queenwood College	21	Correspondence with the Rev. Mr. Conder	29
The Constitution of Man	23	Police Interference in Bonner's Fields	30
A Revivalist who could not Revive	27	Progress of Methodism	31

THE PRIVATE HISTORY OF A PERIODICAL.

WAYS AND MEANS.

II.

WE might, without much egotism, profess the capability of making the *Reasoner* 'popular'—that is, judging by the easy means which enable a 'circulation' to be commanded in some quarters.

Certain woodcuts, passionate phrases, turgid declamation on common-place ideas, moon-stricken tales, tea-party charades, sentimental answers to imaginary young ladies, who are supposed to write to the editor; patriotic invective (which, however, only gratifies the anger of readers, and intensifies the opposition it is intended to put down); 'spicy' reports of popular murders, or obscene police cases; attacks on the priesthood, instead of their errors; exposures of the inconsistencies of Christian professors, instead of controverting illegitimate and impracticable principles; retorting accusations (commonly called 'giving as good as they send'); 'slashing' into opponents, and generally creating a 'sensation' and keeping up a ferment of some kind or other—followed by a 'neutral course,' which consists in coquetting with all opinions, and having none of your own, or in using the conventional phrases of the strongest party while having none of their convictions, usually considered as 'adapting yourself to the views of your readers:'—these are the means employed, in many departments of 'popular literature,' in seeking commercial success; and these means *do* answer, with a large class of readers, the purpose of making a publication 'pay.' These arts—for which a little tact, no public purpose, and large unscrupulousness, are quite sufficient—we have never practised, and never shall, whatever may be the consequence. Yet there are persons who think better of publications which succeed by these means than they do of publications which are less fortunate, through attempting to be more publicly useful. We do not mean to say that every periodical which succeeds has some one or other of the attributes above enumerated; but we do not remember any one which does not set out to *please*, and only proposes to instruct *so far* as may not endanger its power of pleasing, and which does not always keep on the *safe side* of popular prejudice. We do not even mean to disparage the utility that may be achieved within these limits, but to say that the advocacy falling to the *Reasoner's* lot must often proceed in opposition to prejudice, and that this constitutes a commercial difficulty to be met by special subscription.

The kind of editing most useful to us has its conditions, like lecturing. The

opportunity often occurs of making a 'sensation' in a town by issuing what is called a 'stunning' placard. If you do not do this, you may have to lecture to 300 people when you might have addressed 600, and you may have to accept a few shillings, instead of as many pounds. But to yield to this temptation is not propagandism, but demagoguism, and fails in the end.

Go into what town you will, where the illegitimate policy has been pursued, and you will find that no Hall can be obtained, and none, or very few, sensible supporters can be found. Those whose zeal and impatience counselled and forced on this policy are now the worst reactionaries you meet with. They dare not put a bill in their window—they will not know their old colleagues, nor subscribe that others may work. They are afraid to be known. There are no such discouragements as those you hear from the lips of the once immoderate zealot. Beware of zeal, unless good sense takes care of it. The real opponent, the actual enemy, is not half such an obstacle as those who have worn themselves out by trying to do all things at once. Such are the fruits of that policy of 'sensation' which consisted in calling together an indiscriminate crowd, in disgusting them for ever, and supposing *that* to be 'progress.'

We are bound in truth to mark, as we have before owned, that the readers to whom the *Reasoner* at first appealed in favour of a different course, responded, and enabled a policy to be pursued that they knew could *not* pay for many years. Many indeed told us that a paper that did not pay was not wanted, and ought to be discontinued. But, upon this principle, nothing progressive would ever be done; for nothing is wanted till it is understood, and it always costs the friends of the people much to make the truth understood.

Intrinsically, our policy has *advanced* in the way of being self-supporting. The circulation of our periodical was from 800 to 900 ten years ago; it has now increased to 3000, and, including the sale of parts and volumes, to nearly 3,500. There needs, however, no balance sheet of expenses to be inserted here to show that this number does not cover costs. Any one can put a number of the *Reasoner* into the hands of a printer, who will cast up the quantity of type, the cost of paper, press-work, and London printers' wages, and he will own that less than 10,000 weekly cannot well pay—including the absolute and incidental expenses of office, stationery, postages, etc. He will know that 3,500, if every number is sold (which is never the case), when resolved into dozens of thirteen, at $7\frac{1}{2}$d. per dozen (the 'trade price'), will yield £2 a week less than the cost of paper and printing. Any one can know this. Any one acquainted with London publications knows that none of the size and type of the *Reasoner* are continued at such a sale. Many periodicals are, indeed, 'got up' at less cost than our own, by being done in offices which do not pay the trade price for printing. But, advocating the rights of labour, we always respected them, and paid the 'trade wages.' In this way we have paid, from first to last, a large sum that might have been saved, had we taken the 'cheapest' competitive mode, which both consistency and humanity forbade.

Keeping in view the fact that a sale of 3500 must produce £2 a week less than the sum paid to the printer, the readers know that the Shilling List has not, during the last twelve months, supplied that deficiency. Besides, the incidental expenses of contents bills, small bills, books, four-paged part covers, newspapers, and information which has to be commanded, amount, in one way or other, to £2 more. Persons acquainted with the expense of journalism will not believe, or be liable to undervalue the *Reasoner* if they do believe, it is edited at so small a

cost. The irregular sale of all weekly papers is such, that where Parts are supplied and Volumes kept, extra quantities of 250 or 500, when some numbers happen to sell more than others, are continually required; and £25 or £50 are risked, and often lost, in the course of a year, through your never exactly knowing what quantity you shall want. Where large profits accrue from a publication, this unavoidable expense is not felt; but, in the other case, it proves an item of consideration.

In other and extraneous respects our liabilities are greater than they were. We are, owing to the wider sphere of activity we now occupy, no longer able to conduct our advocacy so inexpensively as before. Lectures have to be given, discussions to be held, letters to journals to be written, in self-defence, which take the precedence of all other business, which cost time and money for which no return can be asked. Putting out of question the time occupied in editing, which time, if otherwise employed (and it might be otherwise employed, as there would be no difficulty in procuring other engagements), would be worth much, our expenses amount to £4 a week over that which is realised from the sale of the *Reasoner;* and our Shilling List ought to reach £4 a week, or two thousand shillings per volume.

To print the *Reasoner* in larger type would save £40 pounds a year. To abolish the monthly parts and the double covers would help to reduce the present expenditure. But we dislike both plans as unsettling that satisfaction which the general reader expresses as to quantity, and diminishing the usefulness of the Newsvendor-List, and the convenience to those who preserve the monthly parts for binding. If each reader would pay three-halfpence for each number, instead of one penny—three thousand halfpence weekly would, in twelve months, make an important difference. This mode also is very objectionable. To raise the price of the *Reasoner* would be to diminish its sale, and consequently its efficiency as an advocate of opinion. We would rather increase the pages to forty-eight, at the present price of one penny. Excepting the four interior pages of the *Reasoner*, which are being given in larger type, for the convenience of aged and railway readers, who ask for some part which may be read easily, we have begun the new series as before, and desire to continue so. Our present subscriptions need augmenting, according to the means and interest of the reader. Aliquis, W. E. B., 'A Friend of Reason' (Rubicon), Arthur Trevelyan, and others (whose names at this place of writing I am not able to refer to, our publisher among the number), subscribe important sums, as our readers know. Since volume 9, W. J. B. has given 10s. for each number. We cannot hope that many of our readers (all we know are not able) would attach that value to the *Reasoner*—or rather the cause it represents. We think, however, that more persons would join in the subscription if they gave the matter a thought; therefore this occasion is used to call their attention to it. Upon comparing my printers' and paper-makers' bills with the last year's receipts, I find that I have paid myself £100 more than I have received from all sources—the sales and the 'Reasoner Propaganda' Fund. Had I not put before the reader the means of deciding the truth of this for himself, I should hesitate to say so much. This expense entails upon me very great exertion: more, I think, than ought to fall to my share. Subscribing 2000 shillings a year, I may ask each reader to subscribe one shilling per volume. If each reader who during the past year has omitted to do so, would give one shilling, £150 would come to hand immediately.

Many of our readers will individually help. It is not, however, in the nature of things that *all* will. It would be idle to expect it. It would be like one of those Utopian appeals (never responded to) that each reader should procure another—or each member of a society should obtain another. The appeal never reaches *all*, and if it should, only a few of the more active ever attend to it. It is like those famous calculations of how much money would be subscribed for liberty, if everybody in Great Britain gave a penny per week. You might as well ask all the world to put themselves right at once. If everybody would do what everybody ought, there would be nothing left undone. But everybody will not do it—the work always falls on a comparatively few persons, whose zeal and generosity make up for the neglect of the mass. Our expectation is more practical. If about a thousand persons, under whose notice this paper may deliberately come, will send postage stamps or post-office orders, or make collections in different towns among all persons accessible and friendly, and remit the proceeds to our office, the result will be (as has before happened) that we shall receive the aid required.

We have re-mentioned in this article some things many of our readers know—but we have done it for the sake of new readers who know nothing at all of the subject. The facts cited in this article will seem familiar and peculiar to many—some may misinterpret them—some will think them 'inexpedient' to be told. But we have always proceeded with our readers with a personal frankness, and we think it best to continue in the same way. The details here given and suggested of the mode in which publications rise, fall, or get established, is seldom, if ever, told. To tell such details must be interesting to some—it must produce a good and fair understanding with all. The *Reasoner* is the only paper, among similar class-periodicals, which has sustained itself on the ground of principle, without the aid of capital. It is the only one, if we except religious periodicals, which has been supported by its readers. It is well known how many papers have begun—how some have tried to continue by the subscription of readers, and have gone down—and others will go down. That which chiefly deters publicists from writing on this subject of aid is the presumption that they are 'begging for money.' They fear the public will think they ask for it as a personal gift, and that they are willing to live by 'charity,' or that they make a 'trade' of their advocacy. Their just pride naturally revolts against this—and moreover, rather than let it be known that their cause is unable to sustain itself, they let it go down, which is the suicide of propagandism. If a publication cannot be supported in some degree of efficiency by independent personal resources, we believe it never occurs that any public appeal saves it, but only exposes its weakness. We never make an appeal subject to casualty. Before asking aid we first determine on continuing the work whether the public can be interested or not. Taking counsel with friends, calculating resources, and finding that a certain degree of efficiency can be commanded independently, we then ask for means of greater efficiency with a fair chance of receiving it. No person (at least very few) will subscribe to an undertaking unless he is sure it will go on. We guarantee this at the beginning. Certain of this, the reader knows that his money will not be lost, and that every shilling he gives will help to some success. A general with 500 men, who says 'Give me 500 more and *then* I will fight a battle,' probably never gets them. But if he says, 'I and my 500 men will fight whether or not,' he is almost sure to get the volunteers, as every one believes in success so attempted.

To ask for help in publicism without this kind of resolution is mere weakness, and what is worse for your cause—it is *publishing* your weakness.

We have now put before our readers and friends the positive and practical phases of the advocacy of the *Reasoner*, and the question of ways and means. We leave the issue to their conviction as to the utility of our course and cause.

In that 'Port Royal Logic' of which we recently spoke occurs this profound observation—'The pleasures of the soul consist more in *feeling emotion* than in *acquiring knowledge*.' The field of emotion is not cut off from us—but we have, at this stage of the advocacy of our views, more to do in *teaching* than in appealing to those just and deep feelings to which all true teaching eventually appeals, cultivates, disciplines, and directs. This being the case, we know that we labour under a chosen present disadvantage for the sake of an ultimate and determined good. We know the risk and we abide by it, and our appeal is to those who think us on the whole in the right.

Kingswinford, June 14, 1852. G. J. Holyoake.

QUEENWOOD COLLEGE—ITS BOND OF UNION.

[Occasionally accounts of our Hall at Queenwood appear in the local papers. The *Preston Guardian* lately gave the following notice. It is curious to observe that the opening portion, so notoriously untrue, relative to Harmony Hall failing through the want of the religious bond, is omitted in the *Sheffield Free Press*, to which the same correspondent sends the same notice. We have no wish to dispute these assertions, but if repeated many more times on respectable and responsible authority, we shall be compelled to do it.—Ed.]

We have much pleasure in publishing the following account of the above establishment, furnished by a correspondent who has lately visited the place. It will gratify us to learn that the publication of the narrative has been instrumental in rendering the capabilities of this fine institution more generally known:—

Queenwood College was built under the direction of that extraordinary man, Robert Owen, the head of the Socialists in this country. Here he and his associates expended a sum of forty thousand pounds in erecting a splendid mansion, and in bringing the surrounding land into a high state of cultivation. In accordance with Mr Owen's theory, external circumstances were to be so arranged that want and wickedness should disappear, and the Golden Age revisit the earth. In anticipation of this result, the mansion was called 'Harmony Hall.' *The experiment failed, as all experiments must fail, wherein the religious wants of man are ignored—the bonds of harmony soon relaxed, and finally gave way altogether.* The community was dispersed, and the house, farm, and appurtenances, fell eventually into the hands of the present spirited proprietor, Mr. George Edmondson, who is a member of the Society of Friends. Queenwood stands nearly midway on the straight line from Salisbury to Winchester. The Roman road connecting both cities passes through the estate. It is four miles distant from the Dunbridge Station of the South-Western Railway, and a three hours' journey from the Waterloo Terminus, London. Its situation is most salubrious, the air is pure and dry, and its general healthfulness, indeed, is well attested by the rarity of the physician's visits. The institution consists of two departments, entirely distinct—one for the practical education of agriculturists, and the other for the education of boys intended for either professional or commercial life. The agricultural pupils are

taught chemistry, surveying, and the keeping of farm accounts; but the principal portion of their time is spent upon the farm itself, which exceeds 300 acres. The healthy and beautiful appearance of the crops, and the manifest superiority of the Queenwood Farm over others in the neighbourhood, prove this department to be under the guidance of first-rate practical talent. The boys' department is, however, the principal one, and, to secure the highest efficiency here, it has been the aim of the principal to surround himself with able and distinguished men, some of whom are well known in the scientific world; neither trouble nor expense appears to have been spared in placing at the disposal of each professor the appliances which his department requires. The course of education is comprehensive, embracing classics, mathematics, modern languages, natural philosophy, chemistry, surveying, painting, mechanical and landscape drawing, while the greatest attention is paid to the rudimentary instruction of the younger pupils. The College possesses an excellent laboratory under the superintendence of an able chemist, and fitted up with every convenience for the carrying out of qualitative and quantitative analysis. The spacious ball room of the former occupants of Queenwood is now converted into a fine lecture room. Attached to the school is a large and breezy playground, in one angle of which an extensive gymnastic apparatus is erected. The pupils work hard in class, but the attention paid to their physical education out of doors combines with the natural healthfulness of the place to keep them vigorous and happy. The domestic arrangements are admirable; I was particularly struck with the tasteful and substantial manner in which the house is furnished, the arrangements for thorough ventilation, the snow-white purity of the bed furniture, and the quiet and good order everywhere manifest. On approaching the establishment by night, the visitor is greeted by a cheerful light, which proceeds from the windows and approaches of the mansion, and imparts to the place an air of indescribable comfort. The College has its own gas works, from which pipes ramify through the whole concern. The gas is what is termed 'White's Hydrocarbon Gas,' a combination of gas obtained from water with that obtained from the richer cannels during carbonisation. The light is very brilliant, yet soft and pleasant to the eye. I was interested to learn that by this method 12,500 cubic feet per ton had been obtained at Queenwood from Sunderland coal, but that a Scotch cannel is now made use of there, which produces the enormous quantity of 40,000 to 45,000 cubic feet per ton. The scenery in the neighbourhood of Queenwood is remarkably beautiful, and the estate is intersected by a magnificent avenue of ancient yew-trees, which interlace their *sombre* branches overhead, and present the appearance of a solemn cathedral aisle, in which the songs of the thrush and the nightingale are substituted for the peal of the organ. To me, escaping from the noise and dinginess of a great city, this visit has been full of enjoyment, as the memory of it is full of pleasure; and to any one interested in these matters, and wishful to spend a day profitably and pleasantly, I would strongly recommend a trip to this interesting place.

☞ If friends who formerly wrote from Brierly Hill and Dudley can make arrangements for a lecture at this time, will they communicate with Mr. Holyoake? Address, Town's-end Post Office, Kingswinford, Staffordshire.

Topics for Study.

THE CONSTITUTION OF MAN,

AND THE LAWS ON WHICH HIS WELL-BEING AND HAPPINESS DEPEND.

BY F. B. BARTON, B.A.

I.

'THE proper study of mankind is man.' The most interesting and important knowledge a man can acquire is the knowledge of himself—*i. e.*, of his constitution, of the elements of which it consists, of the laws by which it is governed, and the relationship in which it stands to external objects, which are continually influencing the human constitution either beneficially or injuriously. Without this self-knowledge, the knowledge of our physical constitution—which I consider includes both the moral and intellectual natures, as derived from it, as the stem of the plant comes from the root—we cannot make due provision for our welfare and happiness.

All are ready to admit that the evils that afflict human life are many, various, and grievous. They may chiefly be traced to the violation of the laws which nature has impressed on the human constitution. It is only by a knowledge of these laws, and by the establishment of institutions in harmony with them—which a general knowledge of these laws must necessarily precede—that we can escape the penalties of the infringement of these laws.

The ignorance and neglect of the laws of the human constitution are lamentably perceptible in every department of life, and in every species of instruction. In religion and morals, in education, legislation, and government—in literature, in amusements, and the daily habits and pursuits of life—the want of the recognition of the natural laws of the human constitution give rise to innumerable and most afflicting evils.

To investigate the constitution of man completely and accurately would be to explain his structure and organs, and all their functions, physical, intellectual, and moral—*i. e.*, to treat of all the branches of human anatomy and physiology. But it is not my intention to enter upon so wide a field as this. Leaving to the anatomist and the physiologist to investigate those departments of the science of human nature which are considered peculiarly their province, I shall confine myself to the consideration of so much of human physiology as appears to form the basis and source of the intellectual and moral powers of man, and on the healthy state of which physical system depends man's activity, usefulness, and happiness as an intellectual and moral being.

It is, I believe, now pretty generally admitted that the basis and origin of man's moral and intellectual powers is the brain. To glance at some of the proofs of this. It is found in the animal kingdom that in proportion to the extent and power of the intellect, the brain and nervous system become more ex-

tensive, complex, and delicate. 'The more extended,' says Dr. S. Smith, in his 'Philosophy of Health,' 'the range of intellectual operations, the larger the bulk of the brain, the greater the number of its distinct parts, and the more exquisite their organisation. From the point of the animal scale at which the brain becomes distinctly visible, up to man, the *basis* of the organ is the same; but, as the range of its functions extends, part after part is superadded, and the structure of each part becomes progressively more and more complex. The evidence of this afforded by *comparative* anatomy is irresistible.' Thus the brain of the insect, the fish, the reptile, the bird, the quadruped, and of man, shows a gradual progression in comparative size and complexity, from the small nervous knot or ganglion, to the manifold convolutions in the brain of man. So in man; the brain of the infant is not complete in size, development, or consistency. It is not fully developed, it is said, till the seventh or eighth year, when children generally exhibit all the distinctive qualities of their character, though it appears the brain does not attain full maturity till a later period.

'Again,' continues Dr. Smith, 'structure is complex in proportion to the *energy of function*. The greater the power with which voluntary motion is capable of being exerted, the higher the organisation of the apparatus by which it is performed; the more compact and dense the shell, the cartilage, the bone, the firmer the fibre of the muscle, and, in general, the greater its comparative bulk. The wing of the eagle is as much more developed than the wing of the wren, as its flight is higher, and its speed swifter. The muscles which give to the tiger the rapidity and strength of its spring, possess a more intense organisation than those which slowly move on the creeping sloth. So the structure of the brain of man is more exquisite than that of the fish, as his perceptions are more acute and capable of greater combination, comprehension, and continuity.'—'Philosophy of Health,' vol. i., p. 49.

Whatever affects the brain affects the thoughts and feelings. A blow on the head deprives a man of consciousness; for a time the activity of all his mental powers entirely ceases—they are affected by a temporary death. The brain, being connected with all the other organs of the body by means of nerves, sympathises with all their affections, whether healthy or unhealthy, pleasurable or painful. Thus, when the digestion goes on well, the feelings are pleasurable, cheerfulness and activity predominate. But indigestion occasions painful sensations, and the spirits are depressed and gloomy. The same effect is produced by a disorder of the functions of the liver. The word melancholy is of Greek derivation, and signifies 'black bile'—the Greeks recognising the connection between mental depression and an affection of the liver. Rather curious that Mill notices the influence of the stomach in modifying the thoughts and feelings.

How differently does a person feel, both mentally and physically, when he is hungry and when his hunger is appeased! In the one case he is apt to be languid and irritable—in the other, cheerful and vigorous. How listless and weary

is a party of persons waiting for dinner—having been kept, as is too generally the case, for a full hour after the time announced! Observe the almost instantaneous change produced as the dinner proceeds—how tongues emulate the activity of the knives and forks—how the wit sparkles as the wine circulates—how, in fact, the brain (*i. e.*, the mind) becomes invigorated as the stomach is satisfied and stimulated, and the circulation of the blood is increased. Any one who knows anything of human nature, physiologically, will never ask a favour of a man who is hungry and waiting for his dinner, —he will defer his request till he has dined and had a glass or two of wine, if he would adopt the most likely method of attaining his object.

When persons are starved to death, madness generally precedes dissolution. Dr. E. Johnson says ('Life, Health, and Disease,' p. 101), 'A curious circumstance connected with sensibility is sympathy. All the organs of the body appear to sympathise with one another. That the brain and stomach have a strong sympathy with each other is absolutely certain—the proof of which is, that a violent blow on the head will produce vomiting, and a deranged state of the stomach will produce headache. Whatever, therefore, affects your stomach injuriously will also affect your brain injuriously. He, therefore, who ill-treats his stomach, does so, not only at the expense of his bodily health, but at the expense of his understanding also—that is, at the expense of his mind's health.'

Dr. Caldwell, an American Physician, shows, in his work on 'Physical Education,' that dyspepsy (indigestion) generally commences from a disordered brain, and that hence indigestion very often leads to insanity.

Depend upon it the stomach is of more importance in an intellectual and moral point of view than is generally supposed. More misery and crime have, I believe, originated from an empty stomach than from any other cause.

If governors and legislators were physiologists they would be careful not to introduce or uphold laws that produced hunger; they would refrain from doing anything that should make food dear, for nothing is so calculated to arouse sedition and rebellion as an empty stomach. The French Revolution was preceded by the cry for bread. Most persons are aware how the weather, the state of the atmosphere, affects the spirits; how wet and cloudy weather produces languor and depression, and a clear sky and a brilliant sun excite cheerfulness and activity. The inhaling of a certain gas—nitrous oxide—produces such an exhilarating effect on the brain that some persons are excited to laugh and sing and dance in the most extravagant manner before a large audience — an exhibition to which nothing would tempt them were their brains in their ordinary state. Opium produces the most extraordinary effects on the brain—exciting the most delightful sensations, the most romantic visions, and the most splendid images. 'The opium-eater, having swallowed his pill of opium, seats himself in the portico in front of the coffee house, which is shaded by trees. He has no wish to change his position, for motion would disturb his happiness, which he will tell you is indescri-

bable. The most wild and blissful reveries come crowding on him. His gaze fixed on the river beneath, covered with sails of every nation, or on the majestic shores of Asia opposite, or vacantly raised where the gilded minarets of Suleimanieh ascend on high—if external objects heighten, as is allowed, the illusions of opium, the Turk is priveleged. There till the sun sets on the scene, the fancy of the (Thariakee) opium-eater revels in love, in splendour, or pride. He sees the beauties of Circassia striving whose charms shall most delight him; the Ottoman fleet sails beneath his flag as the Capitan Pacha; or, seated in the divan, turbaned heads are bowed before him, and voices hail the favoured of Alla and the Sultan. But evening comes, and he awakes to a sense of wretchedness and helplessness, to a gnawing hunger which is the effect of his vice, and hurries home to suffer till the morning sun calls him to his paradise again.'

The effects of intoxicating drinks upon the brain are well known. Taken to a limited extent, they will give courage to the timid, eloquence to the silent, cheerfulness to the melancholy, energy to the feeble, generosity to the miser; taken in excess, they entirely deprive a man of his reason and judgment, and convert him into an idiot, a madman, or a beast. How well does Shakspere describe the effects of drunkenness when he makes Cassio say—'O that men should put an enemy in their mouths to steal away their brains! To be now a sensible man, by and by a fool, and presently a beast.'

These changes of feeling result from the action of alcohol on the brain. Behold the mighty effect produced on the mind of man by the invisible spirit of a liquid taken into his stomach! It is capable of prostrating the strongest intellect, and debasing the most elevated moral power.

Dr. E. Johnson on the pride of man observes—'With what a proud sense of superiority do we look down upon the inferior animals! Yet how slight an accident is sufficient to degrade the most towering genius beneath the level of the most inferior! A stone in his path trips up his heels, or a little tumor forms on his brain, or a few ounces of water collect between its membranes or its ventricles, and behold! the vaunted philosopher, the lord of the creation, has suddenly become a drivelling idiot.' He then quotes the following passage from a French author:—'Thou! who, in thy folly, arrogatest to thyself the title of the king of nature—thou! who measurest both the earth and the heavens—thou! for whom thy vanity makes thee imagine that all things were made, because thou art intelligent—there needs but a slight accident, but a single atom displaced, in order to degrade thee, to ravish from thee that intelligence of which you seem so proud.'

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

A REVIVALIST WHO COULD NOT REVIVE.

To the Editor of the Reasoner.

SIR,—One Mr. Woodward, a Wesleyan preacher, called a revivalist, has been engaged to hold special meetings in this part of the country, and on Wednesday, April 21st, he visited Keighley. On that day two young females, whom I could not recollect ever having seen before, waited upon me for the purpose of giving me an invitation to go and hear the rev. gentleman preach, and wished me to stop at the prayer meeting, as it was there, they said, that the most good would be done. I complied with their request, and went accordingly. When I arrived the gentleman was about to commence his sermon. He said that since he had come into the place he had had an intimation, and his confidence grew stronger and stronger, that there would be a great outpouring of the Holy Spirit that evening, and many souls would be saved. If this were not made manifest before nine o'clock, he would allow the infidel to go away and say all the rest of his life that Christianity was a delusion. His text was, 'We have a house not made with hands,' &c. He said a good deal about the French infidels. He acknowledged that Plato and Socrates were great men in their way, but that there were many belonging to their schools who believed in total annihilation or transmigration, and that some of them wished to be buried in shady groves, in order that they might become beautiful flowers. He said that it was a practice to grant patents to persons who made any new discovery in science—he thought if justice had been done the Christians ought to have had a patent awarded to them for discovering the immortality of the soul. He further stated that philosophers need not be afraid that their pleasures would cease when they departed this life, for if God had not intended that we should enjoy the beauties of heaven he would not have made it such a glorious place. Travelling would not be in heaven as it is upon earth. Here we had to take a coach or go by rails, or else put a saddle upon a horse; but that when we arrive in heaven we shall have a pair of wings given to us, so that we can fly whither we wish to go. The rev. gentleman said that he once visited a woman when she was lying upon her death-bed, and that he told her that when she got to heaven she was to seek out John Smith and Watson, and to tell Watson how delighted he had been with reading his book; and that she was to be sure to seek out old John Wesley, and to tell him that he would soon be with him. He said that she pointed to the bed foot, and asked a woman standing at her side if she did not see them. The answer was 'No.' The rejoinder was, 'There are Jesus and the angels come for me,' and she immediately expired.

The sermon being over, the minister requested all that wished to stop at the prayer meeting to come out of the gallery into the bottom of the chapel. A goodly number answered the call, and as I had never been at one of those meetings before I was anxious to watch the proceedings. Business commenced. There were many persons praying at one and the same time—others were going round from pew to pew to see if any were 'giving way,' as they term it. At length three friends came to me. I believe their intentions were pure. They asked me many questions—such as 'did I feel that I was a sinner?' and 'did I wish to be converted?' I told

them that I knew of no sin but what arose from ignorance, and the more ignorant the people were the more basely were they deluded. With respect to conversion, I understand it to mean a change in feelings and opinions, therefore I was converted. My conversion had been brought about by examination and reflection, founded on reason, and it would stand; while the work which they were engaged in was only excitement, which would not endure. They said if those be your opinions we will leave you. My friends had only left me a very short time before the parson appeared in an elevated position near the communion table. Pointing at me he said, let that infidel come to Mr. Holmes's after the meeting is closed, and we will try our delusion against his reason. In a short time he concluded the meeting, and requested those that were not religiously inclined to retire, and those that stopped to kneel down. I sat down, and they began to pray again. While they were offering up their devotions one cried out aloud, 'and may the Lord save Joe Firth.' At hearing myself made an object of special regard, my modesty forsook me, and I could not help laughing. Mr. Woodward said there never was so much good done in pointing out the beauties of heaven, as there was in treating of the horrors of hell; and when there was unbelief in a place it prevented good being done, and as there was an unbeliever present the power of the Lord could not operate.

A little before ten o'clock an old woman began to pray, and Mr. W. cried out 'hush, hush,' and all were silent, except the woman. Mr. W. asked the woman if the Lord had pardoned her sins. She answered, yes. He then pointed towards me, and said, 'Can that infidel say as much?' He again concluded the meeting, and said all were particularly requested to kneel down or leave the place. I still remained an exception; as it is said that God hardened Pharoah's heart, that he might not let the Children of Israel go, so Mr. W. created a motive in me to stay. In a short time, Mr. W. came to me, and asked me how it was that I did not conform. I asked him what he meant. He said, why did you not kneel down? I told him that I could not act the part of a hypocrite. And I said, there is another thing, Mr. W.; you have acted in a very ungentlemanly manner towards me, in pointing me out as an objectionable person. He said the reason he had done so was, because I had been holding a controversy with the prayer leaders, and the meeting was for prayer, and not for controversy. I told him that I had only answered the questions put to me, which I thought I had a right to do; and, as a minister of the Gospel, he ought to retract what he had said by informing the audience that he had done so while a little excited, and that he was sorry for it. He gave me no answer, but asked me if I believed in a God, &c. I told him that I believed in love and truth, and everything that was founded on reason. I told him that my knowledge was too limited to comprehend what there was beyond the skies; and, as he said he could, I confessed that he was wiser than I was. He asked me if Christianity was not founded on reason. I answered, no; your system is founded on a belief of things unseen and causes unknown, and therefore it cannot be made to square with reason. He said that he must leave me, and go and take charge of the meeting, and that I was at liberty to stay, and either kneel or not kneel as I thought proper. If we were to claim it, I wonder whether Christians would allow that we ought to be saved on account of the persecution we endure for truth's sake.

I remain, ever yours,

Keighley, April 28th, 1852. JOSEPH FIRTH.

THE SOCIETY IN STOCKPORT.

SIR,—In obedience to the resolution of the Conference, held in the Social Institution, Manchester, on the 9th of May, I take the opportunity to inform you that the nucleus of a party for the extension of Socialism and Freethought has existed here since the delivery of your lectures last October. This Society is one without a name or unalterable objects, and on that account might be readily induced to form a branch of a national organisation for the advancement of Secularism. Stockport does not seem as if it would take the initiative in a combined movement for freethought, but would not be tardy to accept and enforce any system of principles having for objects the reduction of the power of the churches, and the rearing of the great social fabric of Owen.

In the next Manchester Conference, Stockport will be represented. J. H.

[Stockport has its Hall still, and numbers many who have the capacity to conduct a useful movement. We are glad to hear from them.—Ed.]

CORRESPONDENCE WITH THE REV. J. W. CONDER.

DEAR SIR,—I have been requested to inform you that the Rev. Mr. Conder, of Leeds, has just concluded a course of four lectures in Nottingham, on 'The God, the Man, the World, and the Heaven, of Christianity;' and also to forward the following correspondence which passed between us and that gentleman, in consequence of the announcement upon the placards that 'discussion will be invited at the close of each lecture:'—

'To the Chairman of Mr. Conder's Lectures.

'Sir,—I am instructed by the members of the Nottingham branch of the Secular Society to make the following statement. Sometime since, Mr. George Gill, of the Park, communicated with us, through Mr. H. Cope, of Radford, shortly after the visit of Messrs. Holyoake and Southwell, inquiring if we would discuss with Messrs. Miall or Conder, should either of these gentlemen lecture in Nottingham upon similar subjects to those lectured upon by Messrs. Holyoake and Southwell.

'The members of our society declined to do so, believing that their abilities (being working men) are not fit to be brought in contrast with those of professional gentlemen; consequently, no one on behalf of our society will discuss with Mr. Conder. We stated to Mr. Gill that if Messrs. Miall and Conder were desirous of fully discussing speculative subjects with such gentlemen as Messrs. Holyoake, Southwell, or Cooper, who represent the opinions of our Society, either of those gentlemen would do so. Mr. Gill declined to make such arrangements.

'We beg leave, sir, to make the same proposal to the lecturer.

'Signed, on behalf of the Society,

'JOSEPH PLACE, Chairman.'

'To Mr. Joseph Place.

Sir,—In reply to your letter to the chairman of the discussion in the Exchange Hall, on Tuesday evening last, allow me to say, with all respect, that I must de-

cline what you propose—not from any fear, however, that the principles I hold could not be defended, but because I have no faith in such public discussions. I am of opinion that they never settle anything, and that the exercise of judgment on the part of a public audience ought to be left free from the influences which cannot but be present in animated discussion. I have reluctantly yielded, therefore, to what I deem an unintelligent and useless demand on the part of the working classes, and hope the day will come when they will be willing to listen to things they may not agree with, without demanding an encounter of wits betwixt the opposing advocates, and will rather rely upon their own thoughts for the exercise of a right judgment, than upon the cleverness of rival orators. In saying this I am not intending to convey any disrespect, but merely to give you amply my reasons for declining to debate the subject of Christianity with Mr. Holyoake, or Mr. Cooper, or Mr. Southwell.

'Believe me to be, yours very sincerely,

'GEO. WM. CONDER.'

POLICE INTERFERENCE IN BONNER'S FIELDS.

CORRESPONDENCE WITH THE SECRETARY OF STATE.

10, Patriot Square, Victoria Park, May 16, 1852.

SIR,—I most respectfully inform you that on Sunday (this 16th inst.) an injudicious, and, in my opinion, in common with others, an illegal interference with the rights of Englishmen took place, by the forcible prevention by the police of persons assembling in Bonner's Fields to converse with each other, to exhort and address each other on social, political, and religious subjects, as by the laws and customs of this country they have a right to do.

The Superintendent of the K Division professed to act by the orders of the Commissioners of Police, which, if so, makes this interference a most grievous wrong, requiring to be redressed, and such proceedings for the future prevented.

I most respectfully inquire of you whether the order to interfere was issued direct from the Home Office; and by what law, or *pretence** of law, such interference has taken place. I am, Sir, respectfully yours,

To the Hon. — Walpole, Secretary of State, &c. JAMES SAVAGE.

The following reply (not answer) was received on the 1st of June:—

Whitehall, May 31, 1852.

SIR,—I am directed by Mr. Secretary Walpole to acknowledge the receipt of your complaint of the interference of the police to prevent persons assembling in Bonner's Fields on Sunday, and to inform you that Mr. Walpole has inquired into the facts of the case, and is of opinion that the interference of the police was not improper. I am, Sir, your obedient servant,

Mr. James Savage, 10, Patriot Square. S. J. H. JOLLIFFE.

Will the opinion of the Home Secretary be considered by the people of this country a sufficient warrant for proceedings not sanctioned by law, and subversive of their rights? J. S.

* This is not the best term to use to the Home Secretary: otherwise the letter is well expressed.—ED.

Our Open Page.

THE following letter was forwarded to the editor of the *Sheffield Free Press* from one of the expelled:—'Louth, June 1st, 1852. Memorable day. The beautiful sun arose this morning upon Lincolnshire, as he had done for the last one hundred years, and when peeping down upon Louth with his silvery rays, saw, for the first time in that period, Louth without one Wesleyan minister in it. The deputation, or rather committee, sent from the district meeting held at Horncastle, met the Louth leaders' meeting last night, convened by special notice, and read to them the finding of the district meeting in the Lout case, which was as follows:—That those leaders who would not recognise the authority of the special district meeting to expel both officers and members, their offices and membership ceased immediately. Speeches followed—one from Mr. Sharpley, an hour long. Then the deputation called upon all the leaders, one by one, to sign a declaration to that effect. which they presented. *All, all* refused, so the whole meeting was expelled, and the society dissolved. This morning, Mr. Loutit is canvassing for faithful men and true, and thus one thousand members are gone at a stroke.'—Yours truly, ISAAC SCHOFIELD. [The gentleman who signs this paragraph is an Alderman of Sheffield.]

The *Quarterly Review* for March, 1852 (page 348), says:—'No poems are more deserving the title of profane than many that go by the name of sacred. There are two species of extreme presumption—to deny the truth which the Almighty has revealed, or to ascribe to him words and actions which are the petty conceits of our imperfect understandings. When the conceptions are those of a puerile imagination, when the language is low and the rhythm harsh, the burlesque becomes complete, and an intentional parody could hardly be more painful than the well-meant impiety.'

Whoever has travelled thanks Emerson for these words:—'I pray you, O excellent wife! encumber not yourself and me to get a curiously-rich dinner for this man or woman who has alighted at our gate, nor a bedchamber made at too great a cost. These things, if they are curious in them, they can get for a few shillings in any village; but rather let the stranger see, if he will, in your looks, accent, and behaviour, your heart and earnestness, your thought and will, that which he cannot buy at any price in any city, and which he may well travel twenty miles, and dine sparely, and sleep hardly, to behold. Let not the emphasis of hospitality lie in bed and board; but let truth, and love, and honour, and courtesy flow in all thy deeds.'

In Dickens's 'Bleak House' we read:—'Why, yes. It cannot be disguised. There *are*, at Chesney Wold this January week, some ladies and gentlemen of the newest fashion, who have set up a dandyism—in religion, for instance. Who in mere lackadaisical want of an emotion have agreed upon a little dandy talk about the vulgar wanting faith in things in general; meaning, in things that have been tried and found wanting, as though a low fellow should unaccountably lose faith in a bad shilling after finding it out.'

Mr. W. Knowles, of No. 1, George Street, Hyde, near Manchester, wishes us to say that if any of our readers have the following by them, and will send them to him for value in postage stamps, he will be much accommodated in making up the two complete works for a library there—viz., Robert Owen's 'Book of the New Moral World,' Part IV.; 'The Existence of Christ Disproved,' by a German Jew, Nos. 1, 2, 3, 5, 14, 17, 18, and 29.

The more the reason and conscience are exercised, and the more the grounds of duty are examined, the less occasion there is for promises and engagements. Vows are not signs of strength, but of weakness.

LITERATURE FOR THE PEOPLE.

Under this head we give a weekly column of the names of special class books, and the probable cost of them, for the information of readers who may not otherwise meet with a notice of them.

Bible of Reason, or Scriptures of Ancient and Modern Moralists and Authors ; with the Testament of 1852. By B. F. Powell. 4 parts in 1 handsome vol., extra cloth bds...	10	0
Bible of Reason, parts 1, 2, 3, bound in 1 vol., cloth	7	0
Ditto, part 1, Scriptures of Ancient Moralists	2	0
Ditto, part 2, Scriptures of Modern Authors	2	6
Ditto, part 3, Additions to part 2: Modern Authors	2	0
Ditto, part 4, or Testament of 1851.....	2	6
Parts 1, 2, 3, can be had in 36 numbers at 2d. Part 4 in 13 numbers.		
Sterling's Letters to Coningham, 2nd ed...	0	1
Richard Carlile's Manual of Freemasonry..	3	6
The Bible and the People	0	6
Mackay's Intellectual Religion.....	1	6
Spencer's Social Statics	12	0
Lewes's Biographical History of Philosophy	4	0
The Duties of Man. By J. Mazzini	0	6
First Book of Euclid, with 147 Diagrams.	2	6
Practical Grammar	1	6
Graduated Grammatical Exercises	1	0
Hints on a Logic of Facts	1	6
Public Speaking and Debate.....	1	6
History of the Last Trial by Jury for Atheism	1	6
Paley Refuted in his own Words.....	0	6
Reply to F. W. Newman's Work on the Soul	0	3
Logic of Death	0	1
Life of Richard Carlile	0	6
Literary Institutions	0	2
Pemberton ; or, the Value of Biography ..	0	2
Oracle of Reason, 2 vols.	21	0
People's Review	1	0
Last Days of Emma Martin	0	1
Harriet Martineau's Household Education	3	6
Birch's Religion of Shakspere	4	0
Newman's Phases of Faith	0	6
Martineau and Atkinson's Letters on Man..	9	0
The Task of To-day. By Evans Bell.	1	0
The Freethinker's Magazine, complete....	2	6
Minehand's System of Nature, 2 vols....	5	0
Godwin's Political Justice, 2 vols. in 1	5	0
Volney's Ruins of Empires	3	0
Volney's Law of Nature.....	0	4
Paine's Letter to the Abbé Raynal.....	0	6
Letters to the Citizens of America	0	4
Decline and Fall of our Finance	0	3
Agrarian Justice	0	2
Public Good	0	4
Letter to Camille Jordan	0	1
Reply to the Bishop of Llandaff	0	2
Life, by the Editor of the National	0	6
Rights of Man, ditto	1	6
Common Sense, ditto	1	6
Portrait, engraved on Steel	0	6
Address to the People of France	0	2
Popular Tracts. By Robert Dale Owen.....	2	6
Tracts on Republican Government	0	3
Influence of the Clerical Profession.....	0	3
Sermons on Loyalty, Free Inquiry, &c., by do.	0	3
Hopes and Destinies of the Human Species	0	2
Address on Free Inquiry.....	0	2
Darby and Susan : a Tale of Old England	0	2
Wealth and Misery, by ditto.....	0	2
Situations : Lawyers, Clergy, Physicians..	0	2
Galileo and the Inquisition, by ditto	0	2

GUIDE TO THE LECTURE ROOM.

Hall of Science, City Road.—June 27th [7½], Thomas Cooper, 'Pizarro, and the Conquest of Peru.'

National Hall, 242, High Holborn.—June 27th, [8], P. W. Perfitt, 'The Grand Remonstrance, and Parliament Violated.'

South London Hall, Webber St., Blackfriars Rd. —June 27th [7½], Charles Southwell, 'Church of England Christianity in principle and practice.'

Sadler's Wells Discussion Society, three doors from the Hugh Myddelton.—June 24th [8½], Discussion. Question, 'Is it just to hold man responsible for his belief?'

Social Institution, Charles Street, Old Garratt, Manchester.—June 27th [11 a.m.], Discussion. [7 p.m.], a Lecture.

Areopagus Coffee and Reading Room, 59, Church Lane, Whitechapel.—Every Sunday, Monday, and Wednesday (8), a Lecture or Discussion.

City Forum Coffee House, 60, Red Cross Street. —Every Sunday, Monday, and Thursday [8½], a Lecture.

Commercial Hall, Philpot Street, Commercial Road East.—Theological Discussions every Sunday morning [11], Sunday evening [7], Tuesday [8], Thursday [8], and Saturday [8].

Progressionist Hall, Cheapside, Leeds.—June 27th [6½], a Lecture.

Temperance Star Hotel, Swan Street, Briggate, Leeds.—Every Wednesday [8], a Discussion.

Working Men's Academy, Edgar Street, Preston. —Lecture every Sunday at 10½ a.m.—Discussion every Sunday evening.

East London Literary Institution, Bethnal Green. —June 27th [7½], a Lecture.

Eclectic Institute, Denmark Street, Soho.—Every Friday [8½], Mr. J. B. O'Brien, Home and Foreign Politics. Every Sunday [7½], on Moral and Social Science.

ADVERTISEMENT.

TRACTS FOR THE TIMES. Just Published, price 2d.,

No. 7. SALVATION, by the Rev. Thomas Wilson, M.A.

1. The Bible—what it is and what it is not	0	2
2. Christianity—what it is and what it is not	0	2
3. Priestly Systems Repugnant to Christian Principles	0	2
4. Human Causes which contributed to the Establishment of Christianity	0	2
5. Infallibility, Catholic and Protestant ..	0	2
6. Prospects of Christianity, and the Mission of Moses :	0	2
A Review of the Rev. George Gilfillan's Bards of the Bible	0	2
George Combe's Letter to the Duke of Argyle, on Secular Instruction and Extension of Church Endowments	0	1
A Collection of Moral and Social Songs for the Use of Secular Schools, in a wrapper	0	2

The Freeman : a Journal of Social, Educational, and Religious Progress. Edited by Charles Clarke. Complete in one volume, cloth lettered 3 0

Glasgow: J. Robertson, 21, Maxwell Street. London : J. Watson, 3, Queen's Head Passage, Paternoster Row.

London: Printed by Holyoake, Tyndale, & Co., 3, Queen's Head Passage, Paternoster-row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row. Wednesday, June 23rd, 1852.

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

Questions to Candidates	33	The Constitution of Man	39
Christopathy	34	Motives to Goodness	43
Preaching in Sleep	35	Female Education	44
Pictures of Free Inquiry in Switzerland	36	Police Interference in Bonner's Fields	46

QUESTIONS TO CANDIDATES.

MR. IRONSIDE, of Sheffield, has written us a long letter to show us that we are quite mistaken in our estimate of Mr. Hadfield. Both his letter, and others upon the other side, we are obliged to omit, as we could not commence a discussion at this time on a local election. Mr. Ironside represents that the object sought is to displace Mr. Parker, and *not* Mr. Roebuck. So far well; but surely Sheffield might look nearer or farther and find a better man than Mr. Hadfield to ally with a politician of Mr. Roebuck's reputation.

The Rev. Hugh Stowell has excited Manchester with a view to supersede Mr. Milner Gibson and Mr. Bright. On Sunday I was required in that town to state the political merits of Capt. Denman and Mr. Lock, the new Stowell candidates, with respect to Mr. Gibson and Mr. Bright. There is no comparison between them. Mr. Gibson and Mr. Bright are Hyperions to the Satyrs, Lock and Denman, as respects ability and liberalism.

For patriotic purposes we must not compare a fragment of one man with a fragment of another, but compare the *whole* opinions of one candidate with the *whole* opinions of the other. A Whig is to be preferred to a Tory. True, a Whig is but the mitigated form of a Tory; but though the Whig may not be more liberal than a Tory (which he, on the *whole*, always is), he is to be preferred because he *professes* liberality, and the profession of it is an advantage. It makes liberality fashionable, and encourages the imitation of it, and at last the real thing springs up. The Whigs make freedom possible among us.

In the Tower Hamlets, if Mr. Newton can displace Sir. W. Clay, good voting service will be done. The question of the Amalgamated Engineers was disposed of with so much injustice by the *Times* and the masters that it would be a wholesome act of retributive justice to elect the advocate of the Workman to the House of Commons.

Where it is possible for our friends to put questions to Candidates they might be asked:—'Whether they would support a measure for substituting affirmations in place of oaths in all cases where conscientious objections existed to the oath?' This is a point of importance to us. Also, 'Whether they would support a measure for legalising Partnerships of limited liability,' as contemplated by Mr. Slaney? This is a point of importance to the friends of Association.

These questions should be written and sent to the Candidates before the day of putting them publicly. An elector (the more influence he has the better) should

be chosen to propose the interrogations. The speech on such an occasion should be, of course, brief, that none may be tired—respectful, that it may have attention—and pertinent, that it may have weight. G. J. H.

CHRISTOPATHY.

Mr. Garth Wilkinson, an eminent Swedenborgian writer, in his work entitled 'The Human Body, its connection with Man,' observes:—

But after all our systems of health, public and private, many in number as they are, though not enough, there is one means remaining which we should be guilty of much base terror, as well as historical neglect, if we did not dare to bring forth. In all the branches of the New Medicine, we have seen the united principle of faith and works assuming an additional importance, as we have risen from the administration of drugs stage by stage to the phrenopathic art. In the means to which we have alluded, and which is linked with one common faith, this principle becomes all in all. Of course we allude to the healing powers exerted by Christ and his apostles, and by him bequeathed to the race of man. As we read the Gospels we see how the divine man was also the great physician; how he went about healing all manner of sickness and all manner of diseases among the people, and how as many as touched the hem of his garments were made whole, every one. He also commanded his followers to do the like, and founded cure as the grand evidence of the Christian religion. His proofs of his mission were sound bodies; the deaf, hearing; the dumb, speaking; lepers, cleansed; the dead, raised; those who before were blind, now they see. The channel of this was no learned science, but a simple command in His name who has all power in heaven and on earth. Where is the lineal priesthood of this great restoration? Where are the claimants for this substantial apostolical successorship? Where are the layers on of hands who give man to himself by casting out his devils, and increase the prime wealth of the earth as the sign and seal of the advent of the kingdom of heaven? Where is the clergy to whom sickness makes its last appeal for health, when doctors have pronounced the death words, no hope? We find them among the fishermen of the first century, but not among the prelates of the nineteenth: in mean-clad Peter and Paul, James and John, but not under the lawn of any right reverend bench. Our pontiffs say that the age of miracles is past; but no New Testament ever told them so; Christianity, as we read it, has the institution of miracle as in the order of nature; and if the age of miracles is gone, it is because the age of Christianity is gone. The age of mathematics would be past if no man cultivated them. On the other hand we aver, by all our honesty to our faith, that for every reason we can perceive a duty is neglected here, which is a main cause of irreligion and scepticism among men. As in the sciences, which are the kings of these late days, let this mode and matter of healing be fairly experimented. It belongs to the priesthood. Let them turn out into the inclemencies of society, and try their adjurations against the storm of physical evil that exasperates the nations to their core. Let them put on the proofs of the apostolic power. Let them peril all in this great attempt. Let the weak excuse of their age of virtue being past, be exchanged for a godly resolve to bring it back again. If they fail, it will be because they are not Christian, or else because Christianity cannot bide its own proofs. If they succeed, there will be no need of missionaries any more, but mankind will sit in a right mind under them, and bless their privilege and their Maker's name. The *vis medicatrix christi* will be the physical demonstration of the life of a Christian church.

PREACHING IN SLEEP.

In England it has been looked upon as nothing extraordinary for an audience to sleep during sermon time; the clerk and sexton even, in rural places, are privileged to indulge in 'forty winks.' In remote districts it might be no novelty to find the very curate discoursing and dozing by turns, and many worthy hearers have confessed to having found *refreshment* under a sermon. No instance of a professor of sleep preaching has hitherto been known. It was reserved for Germany, 'the land of dreamers,' to give birth to a sect ordained to preach during the time usually set apart for repose. We are informed that in the neighbourhood of Konigsberg, in Prussia, a company of strollers of both sexes have lately been making gain by delivering sermons in sleep. The police have however interfered, and brought these personages under medical inspection; the result has been that one man, named Hinz, has been effectually awakened by being sentenced to an imprisonment of twenty weeks. Hinz has since confessed that he was always awake.

Now what on earth could it matter that Hinz and his fellows pursued their avocation under the circumstances described? Providing they expounded good, wholesome doctrine, and their elocution was satisfactory, there ought not to have been objections taken to the trifling piece of eccentricity, that they chose to hold forth with their eyes shut. Providing the audience were awake, it could not matter if the orators were in a state of 'coma.'

The fact is, humble and devout Christians sometimes behave like very simple people, and the necessity of imprisoning Hinz and his comrades is another proof of the fact.

CHRISTOPHER.

THE NEW VOLUME OF THE 'CABINET OF REASON.'

When a man, deeply moved by his convictions, devotes himself to their propagation, and wanders from city to city, calling unto men to listen to him, we call him a Missionary, and aid him with our money and respect; but if his convictions are antagonistic to our own, we call him a Demagogue, or an Anarchist, and use our utmost to discredit his character and his aims. We forget that man is accountable for the *uprightness*, not for the *rightness* of his creed—to use the noble words of Channing; we forget that the sincerity and devotion to truth remains the same under all varieties of opinion; we forget that the man who comes amongst us eager to destroy our faiths by preaching his faith, is doing precisely what in the Missionary we applaud as heroism. The 'heathen' whom we wish to convert, has he not 'the religion of his fathers' to console and to guide him? But the religion is false, you say! Granted. The Missionary desires to open the heathen mind to the light of truth. Granted also. But apply the same rule to George Jacob Holyoake, a wandering missionary of the sincerest kind, who, for years, has been preaching what he believes to be the truth, and who has suffered for it in imprisonment, in contempt, in personal danger of various kinds, but who has persisted with mild, manful courage, till, from a name of terror, his has become a name of widespread respect, even among adversaries. It may be startling to call him a missionary, but he is one, and all minds large enough, and generous enough, to admit the sincerity of adversaries, and to appreciate the man, while disowning the man's opinions, will recognise him as such. His position is peculiar. *He believes in his opinions*, and considers the expression of them a duty. On the one hand, he is opposed by the orthodox, who are horrified at his opinions on the other, he is un-

supported by the lukewarm heterodox, who, in these days of compromise and want of faith, discourage discussion on religion, and think it better 'to leave religion to die out by itself.' He has clearly and forcibly stated his case in the new volume of *The Cabinet of Reason*, which he edits. It is entitled, *Why do the Clergy avoid Discussion, and the Philosophers discountenance it?* No man's sixpence should be grudged for this little volume, so calm, so temperate, so sincere. The closing passage has a swelling eloquence, which forces us to quote it:—

'False is the tongue which tells us that we implore debate in vanity. Let our lives bear witness whether we have idly entreated the privilege of controversy. We sought it for light, we coveted it for direction, and we maintain it for self-defence. We have won the privilege dearly, and shall not resign it. We appealed to the clergy, and they would not heed us. Standing on the dim and shadowy verge of the future, where every man must tread for himself and alone the vestibule of the eternal labyrinth, we appealed to our brother traveller for light and help. We trusted to his Christian profession of love and truth, of service and gentle speech, and he turned from us in contempt, bestowed no word upon us, but went and denounced us to those who had influence—and abandoned us to the fury of the bigot and the vulgarity of the rabble; *and we were driven away like a plague ship to carry our agony into the loneliness of the sea.* But we did not perish—we conquered truths which are light and safety to us, and which Christianity will never more conceal, and which we shall not cease to proclaim.'—*Leader*, June 12, 1852.

PICTURES OF FREE INQUIRY IN SWITZERLAND.

V. CONCLUDED.

THE portions of French Switzerland where the mechanical arts are most cultivated are Geneva, almost the whole of High Jura, Vaud, Neufchâtel, and Berne. Here, properly, are the most extensive workshops; but we may also add to these a good part of the population of our towns. There are some chiefly agricultural, but there also arts and trades are carried on, and there is no great difference between the infidelity of the manufacturer of goods and the artisan. Here, too, all have their children baptised, and, after several months of catechetical instruction by the pastor, all the young people are admitted to the sacrament of the Lord's Supper. But a great number of those never enter the church after their first communion; and, even among those who remain more faithful for a time, open infidelity soon reaps a new harvest—so that a great majority of our artisans and manufacturers end in throwing off all regard for Divine Worship. Their infidelity is open, avowed, reasoned, or rather nibbling at arguments (I speak in a general manner); hence it follows that it is more varied than amongst the country people. At one time it is the confession of faith of a Savoyard vicar—at another it is the cynical mockery of Voltarianism; but amongst persons who are upwards of forty years of age, infidelity is the pure and full representation of the irreligious and revolutionary movement of the eighteenth century—an infidelity entirely French, that of Volney and Dupuis, whose works are often found in our workshops. But, amongst those of a new generation, it is the pantheistic mysticism of Lamennais or of Pierre Leroux, and the Socialist materialism which its skilful advocates cover over with a kind of Gallo-Germanism.

The same kind of ignorance does not prevail amongst the artisans as amongst

the country people; yet, for all this, their intellect is not more elevated, nor their conscience less dumb.

That man-machine who never leaves his cabin, where he is employed from morning till night, except to give himself up to the vulgar pleasures of the coffee-shop, is, after all, in a condition for improving his knowledge vastly inferior to him who passes his life amidst the various labours of the field, where he may continually see the hand of God. The opportunities of indulgence in pleasure, when things go well, are every day much fewer for the countryman than for the skilful workman; he has not within his reach the theatre, the gaming table, and places of excess and refinement in living. He does not read so much, I acknowledge; but then the reading of the artisan—such as the romances of the day, Socialist papers, and, amongst other things, the 'Mysteries of the People'—is only another evil added to all the rest. And what takes place? In this population of workmen and artisans, the wives surpass their husbands in infidelity and immorality; the children tread in the footsteps of their parents. The gangrene of infidelity has here made greater ravages than in the country; conscience appears to have lost all power; and the greater part are inaccessible to every serious thought—they are trifling and profane beyond what can be conceived. If the countryman lives only to labour and earn money, the artisan works only to gain wherewith to enjoy his pleasures; and if the former sometimes looks to Him who maketh one rich and another poor, the latter has no other God than his own abilities, and, like the Chaldean, 'burns incense to his own net.' In the former case there is still some religion left, if not Christianity; in the latter, there is no religion of any sort.

These observations, as just now remarked, are only outlines and simple remarks, which, by their vagueness, do not give much information; but I still believe that a more exact statistical view was impossible.

Not being able to obtain information in every part of Suisse Romande, I was anxious to have the best I could concerning those places, at least, where the greatest population is found—such as Neufchâtel, Lausanne, La Chaux de Fonds, and Geneva. I ought also to add Sion and Fribourg, but here means have failed me; but the state of these two Roman Catholic towns may be easily gathered from the general information already brought forward relative to popish Suisse Romande. I have therefore confined myself to the principal cities of Protestant population, much the most considerable, and which, after all, constitute French Switzerland. I made application to persons very likely to give me the information I wanted, but I could only obtain *figures*, of the correctness of which we may justly doubt, for they were given to me with evident distrust.

To begin with Neufchâtel, a city by itself—a monarchical city, faithful to ancient customs, and which at present ought to retain its religious habits all the better because the republican party is believed to hold religion cheap. In a population of French Protestants of about 5,000 souls, which we may reduce to 3,800 by not reckoning children under fourteen years of age, there are 70 communicants in two dissenting churches; above 300 persons in the national church, who make a decided profession of Christianity; 600 who attend public worship, and who may be regarded as possessing a certain degree of doctrinal knowledge; 700 who attend from custom, without any decided religious convictions. There remain 2,130 persons, of whom by far the greater number, if not the whole, partake, with more or less regularity, of the Lord's Supper. So that there will remain scarcely any of the inhabitants of Neufchâtel who have separated themselves entirely from Chris-

tian worship. But what is the faith of those 2,130 who go to a place of worship only to receive the Lord's Supper, and of those 700 who go at other times only from custom, and, properly speaking, without religious conviction ?

At Lausanne, the seat of government, which supports with all its might a church which it has arbitrarily ruled for the last five years—a city formerly celebrated for its devotion to the Virgin Mary, and which from that time has preserved in a high degree its sacerdotal character—where we still recollect the puritanical aspect of its streets, in days of religious solemnities—in a French Protestant population of about 14,500 souls (which I also reduce to 10,900, exclusive of children), we may reckon 1,000 persons making a profession of religion, and belonging to the churches not recognised by the state; 1,000 who attend pretty regularly on the national worship, but the greater number of whom do it from mere form, if not policy; besides these, 4,000, perhaps, more or less regularly receive the sacrament of the Lord's Supper, but whose profession is yet less decided than the former. There remain, then, 4,900 persons who live without attending or being personally connected with any public worship, and some, perhaps, attend no place of worship because they like neither the national church nor dissenters; but this exception need hardly be mentioned, for to such the words of our Lord apply—' They that are not for us are against us.' Besides, at Lausanne, as at Neufchâtel, there are many who have neither the conscience nor courage of their infidelity.

At La Chaux de Fonds, inhabited only by artisans and manufacturers, the population of which increases annually from 500 to 600, and where there are about 2, 00 Germans and as many Roman Catholics—in a population of 10,000 Protestants, speaking the French language (which we reduce, as above, to 7,500), there are 130 persons out of the national church making a profession of Christianity; 200 in the bosom of that church, making the same profession; 700 who attend, more or less regularly, a place of worship; and 200 more who also communicate, but do scarcely anything else. There remain, then, 6,270 who, by their abstinence from all kinds of religious worship, may be regarded as professed infidels.

Finally, at Geneva, the city of Calvin, and which could not erect statues, except to the author of the ' Social Contract ' and ' Letters from the Mountain '—in a Protestant population of about 19,000, children deducted, 500 out of the national church make a distinct profession; 500 members of the national church may be looked upon as professing Christianity; 1,500 attend public worship, but without any clear conviction; 2,500 now and then attend public worship, and receive the Lord's Supper pretty regularly. There remain, then, 14,000 who live in almost complete infidelity, and who, without eagerly seeking to propagate it, because they feel they are in the majority, are far from dissembling or concealing it.

These statistics, though imperfect, may assist in forming an estimate of the state of Protestant Suisse Romande. Taken as a whole, Neufchâtel and Lausanne united represent pretty well the religious state of the agriculturists, and the artisans and mechanics have their type in the religious state of Geneva and La Chaux de Fonds.

Topics for Study.

THE CONSTITUTION OF MAN,

AND THE LAWS ON WHICH HIS WELL-BEING AND HAPPINESS DEPEND.

BY F. B. BARTON, B.A.

II.

It is ascertained that the brain is in motion when the mind is inactive. In cases where from the removal of part of the skull the movement of the brain has been perceptible, it has been ascertained that the brain is in motion when the person is under excitement. In a case reported by a French physician, where a portion of the skull had been removed in a female, the brain was perceived to be motionless, and lying *within* the cranium when she was in a dreamless sleep; in motion and protruding *without* the skull when she was agitated by dreams; more protruded in dreams reported by herself to be vivid; and still more so when perfectly awake, and especially if engaged in active thought or sprightly conversation. Similar cases are reported by Sir Astley Cooper and Professor Blumenbach.

A remarkable proof of the entire dependence of consciousness and the mental powers on the brain is afforded in the following case:—A sailor during an engagement fell from a mast on the deck and received a violent contusion on the head. He was carried below senseless, and though alive he continued in a state of insensibility and unconsciousness for several months, till the ship arrived at Portsmouth. Though his brain was unconscious, his other organs performed their functions; he was therefore capable of receiving nourishment. He was dead mentally but alive organically. He was taken to the hospital, and his head being examined by one of the surgeons, he discovered that a small portion of the skull was driven in so as to press upon the brain. He carefully raised it, and immediately the man opened his eyes and exclaimed 'how goes on the action?' Ever since the accident the man had been, through the pressure on the brain, insensible and unconscious—in fact mentally dead. The removal of the pressure restored him to sensibility and consciousness—to mental life. In these cases there is no sensation or consciousness in the animal, which must be dead after the disconnection of the brain from the rest of the system. The convulsive movements are contractions of the muscles produced by the organic life. The knowledge of the fact of there being *two* lives, the animal and the organic, and that the former dies before the latter, is important, as preventing the distress arising from the supposition of pain and suffering taking place, when in fact, there being no sensation or consciousness, there can be neither pain nor suffering of any kind.

Again, the connection between the mental powers and the brain is proved by the decline of the mental powers in old age, when the body becomes enfeebled, and when it has

been proved the brain becomes diminished in size, and less solid in consistency. Memory, judgment, imagination, reason—all the faculties become deficient—and in extreme old age often become obliterated. Thus (says Dr. S. Smith) by the loss of one intellectual faculty after another, by the obliteration of sense after sense, by the progressive failure of the power of voluntary motion—in a word, by the declining energy and the ultimate extinction of the animal life, man from a state of maturity passes a second time through the stage of childhood back to that of infancy; lapses even into the condition of the embryo: what the fœtus was, the man of extreme old age is. When he began to exist he possessed only organic life, and before he is ripe for the tomb he returns to the condition of the plant.

The brain, then, is the source of thought and feeling; according to the constitution and condition of the one will be the nature and character of the other.

With respect to phrenology or cerebral physiology, which teaches that the mental and moral qualities depend upon certain distinct cerebral developments or organs, and which I cannot now investigate, it will be sufficient to observe that it is founded, I consider, in too many facts to be entirely rejected. This is certain, that men differ as to the form and size of their heads, and therefore of their brain; for no two heads are alike any more than any two faces, and therefore it must, I consider, be equally certain that the character must depend upon the form, size, quality, and condition of the brain, whether each feeling and propensity depend or not upon certain particular portions of the brain, which can be ascertained by feeling the skull.

Many who admit that thought and feeling are intimately connected with the brain, yet believe in a spiritual essence or principle, of which the brain is the organ or instrument, which they believe to be immortal, and capable of surviving and existing without the brain. This spiritual principle is termed the soul. They who hold this opinion consider that the nature and condition of the brain modify the thoughts and feelings of the soul of which it is the instrument, so that when the brain is disordered the manifestations of the soul are disordered, through the disordered state of its instrument—just as light passing through coloured glass assumes the colour of that glass.

This is an attempt to make materialism or cerebral physiology harmonise with the common notion of a spiritual soul. But it has always appeared to me an absurd and vain attempt. That man has a brain, and that the manifestations of thought and feeling are closely connected with the brain, and are affected by its nature and condition, are facts generally admitted by all who have paid any attention to the subject. But that the brain is not the origin of thought and feeling, but only the instrument or organ of a spiritual principle existing within the brain, and the cause of its activity—which spiritual principle is the real origin of all thought and feeling, and the brain is only its instrument for making known externally its thoughts and feelings (as the eye is the organ of sight, though the power of vision is seated in the brain)—all this is mere assumption,

unsupported by any facts. All that is known is, that the brain possesses the powers or properties of thought and feeling; whether there is within the brain a spiritual principle distinct from the brain cannot be known, because it is not an object of sense, nor of internal consciousness —it is a mere conjecture, just to save the existence of a soul, of which there is no evidence. The brain exhibiting certain powers, we must naturally consider that these powers are inherent in the brain itself, and that it is the property of the brain to produce thought and feeling, as it is the property of the liver to produce bile. It is an absurd objection often urged, 'How can matter think?' We know not *how* it can think—we only know the fact that it *does* think, that the brain is of that peculiar nature that it produces thought and feeling. As well might it be asked how can the sun send forth light and heat for thousands of years without exhausting its powers. We know not *how* this can be done, we only know it *is* done. Those who insist upon the necessity of there being a spiritual principle behind the brain, as it were, to account for the phenomena of thought and feeling, must allow the same spiritual principle or soul to brutes, for many of them exhibit both intellectual and moral powers. For instance, the dog, the horse, the elephant, and even the ant and the bee, all in a remarkable degree. But these same parties would not be ready to admit the immortal soul of a bee or an ant, and yet they ought to do so on their own principle, that matter, or cerebral organisation, cannot possess the powers of intelligence and feeling. Those who insist so much on the necessity of a soul, a spiritual principle, are not able to tell us *what* this spiritual principle is; they can only describe it by negatives: it is *not* matter, *not* visible, *not* mortal—in fact, it does not appear to be anything, and therefore I must conclude that it is nothing.

Nothing can be more unphilosophical than to imagine an invisible cause for any phenomena when a visible one is apparent. The brain gives evidence of possessing the powers of thought and feeling: why look for anything beyond the brain to account for these phenomena, especially for something which is represented as like nothing in nature, and which, therefore, we can know nothing of, nor have any conception of.

The words 'spirit' and 'soul,' in the languages from which they are derived, mean nothing but 'air' or 'breath,' and evidently originally only meant the 'life' or vital principle, because life cannot be supported without air—although at length they came to signify a distinct existence, or essence, capable of living separately from the body, and possessing all the powers really belonging to the brain. But even this 'spirit' was considered to be matter, although of a very refined kind; hence spirits or ghosts were always supposed to be visible, to exhibit a visible form, though not to be tangible or capable of making any impression on the touch.

It is evident we cannot have an idea of anything that is not matter —that does not affect the senses; and therefore it is absurd and useless to talk of a spiritual essence, the existence of which cannot be known, as it is not perceptible by our senses. We have nothing to do with

what may be, but only with what we certainly know; and as thought and feeling, so far as we can perceive and know, are dependent on the brain—to the brain, and the brain only, can we be justified in attributing these phenomena.

The brain, then, being, not the organ or instrument of mind, but the source of mental manifestations, upon the constitution of the brain must depend the character of the individual. In connection with the brain, however, must be also considered what is termed the temperament of the body—a particular constitution of the nervous system, which modifies the action of the brain. There are four temperaments: the sanguine, exhibited in a courageous and hopeful disposition—the nervous, denoting great excitability of the nerves, and accompanied by timidity and unsteadiness—the bilious, which is displayed in a tendency to irritability and despondency—and the lymphatic, which is marked by a dull, inactive, phlegmatic disposition.

No individual is distinguished by one of these temperaments alone, but possesses all of them combined in a greater or less degree, while one generally predominates over the rest, and gives a decided bias to the character.

The character, then, is derived from the constitution of the brain and the nature of the temperament. From these sources are derived all those mental and moral qualities which, combined, constitute the character, and the combination of which, in different proportions and force, occasion that variety of character which we see amongst mankind.

Now, with respect to the formation of character, the constitution of a man's brain and the nature of his temperament (on which his character depends) must depend in a great measure on the brains and temperaments of his parents, to whom he owes his birth. No fact is so generally recognised by experience as that children more or less resemble both their parents, or one of them, in their external lineaments—their features, complexion, hair, stature. Of course the brain and temperament will be transmitted from parents to their children, as the other parts of the body—as the features, complexion, &c.; hence children will also resemble their parents mentally and morally as well as physically.

We consequently find a child shall have the same taste, genius, and temper as one of its parents, if these are of a predominant character—or it shall inherit a combination of the leading qualities of both parents. Sometimes the transmission of character is not derived from the immediate parents, but from some more remote ancestors—from the grandfather or grandmother, or even from the great grandfather or great grandmother; sometimes the transmission is from a collateral relation, from an uncle or aunt. The law of transmission seems subject to great variations. Hence it is that children do not always resemble one or both parents. But still the law of transmission is in operation, only it takes a different direction, and sometimes passes over one step in the relationship, and takes place in another more remote, or sometimes passes over two steps before it may exercise its influence.

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

MOTIVES TO GOODNESS.

To the Editor of the Reasoner.

SIR,—In No. 398 of your periodical there is an article reprinted from a Scotch magazine, and annotated by yourself. In this article, at p. 317, the following sentence occurs:—'Sad indeed must that system be of which Mirabeau had to say, "Atheism will *not* make a wicked man good."' To this sentence you have appended the following note:—'But it has often done so since Mirabeau wrote.' Now, sir, it is not my intention to ask you for facts confirmatory of this statement, because such facts might be open to objection, or explainable on other grounds; but I should feel obliged if you would kindly point out to me any motives which atheism, considered in itself, furnishes to a wicked man to become good, or tell me where I can obtain information of this description. I can easily conceive how a belief in the existence of a God who takes cognisance of human actions, in the responsibility of man and a future state of rewards and punishments, should present powerful motives to a wicked man to become good; but I cannot conceive how a disbelief in all these can furnish any motive for such a change; or, if it does, I do not see how such motive can be strong enough to accomplish its object in any case in which the others have failed. Hitherto, therefore, I have been forced to subscribe to the statement of Mirabeau, that 'atheism will *not* make a wicked man good.'

INQUIRER.

[Inquirer will find in many of our works statements of views we think stimulative of good. The first number of this volume will furnish him with a summary of them—viz., the 'Positive Side of Free Inquiry.'—ED.]

EXTENDED CIRCULATION.

SIR,—There are among our friends many whose exertions are not roused into activity except in cases of extremity; they are glad to hear of the existence and efficiency of the *Reasoner*, but are ready to help only when existence is doubtful, and then they administer 'extreme unction.' To induce these saviours to render more useful assistance is my present object.

Our 'working circle' must be extended, and an increased circulation of the *Reasoner* must be immediately effected. I therefore appeal to your readers to take this matter into their consideration, and let no secularist suppose that he can honourably or consistently remain inactive in the cause he espouses. Let each of us make it our duty, not only to buy the *Reasoner*, but to take care that all our friends do the same. Get their addresses, and leave it at their place of abode; and if we meet occasionally a lukewarm disciple, let him feel our gentle reprobation for his inconsistency.

An energetic attempt of this description on the part of those who would feel a pleasure in doing it, would add considerably to your subscribers, and effect much consequent good.

J. P. A.

FEMALE EDUCATION.

SIR,—Perhaps you will be kind enough to insert this letter, as I wish to request our friends to read an article in *Dickens's Household Words*, of April 10th, entitled 'New School for Wives;' and I would then beg of them to purchase a pamphlet written by Mrs. Sarah Crompton, on 'Evening Schools for the Education of Women.' The pamphlet bears this motto—'The education of woman is the education of man and woman, begun in the right place.'

Dickens, with his kind heart and exquisite humour, details the success of the experiment, with incidents connected therewith; and our authoress amplifies the subject, gives her own experience in these schools, and also dispenses her valuable instructions to the increasing class of mind-framers.

In this Birmingham school the Bible is used as an educational work; but although we should not so use it, we look upon the earnestness of these noble-minded women-workers with delight, and we indulge in a hope that ere long, when organisation has further developed itself amongst us, that the secular body may be enabled to establish a similar institution. The laws of social attraction, so necessary for our happiness as gregarious animals, are laid down in these pages, and form a charming feature for the contemplation of those who are teaching; and those, whether teaching or taught, who favour the rational system of society, may here see the education of circumstances in the formation of character, most successfully adopted.

These are her ethics of teaching:—'Let it be remembered, that direct praise and blame are equally to be avoided when possible. Direct praise rarely invites to perseverance in well-doing, and can scarcely be given without exposing the teacher to a charge of favouritism; and absolute blame can never be expressed without its being a sure check to progress.'

'The teacher must be patient, and tell her pupils earnestly, that what concerns her is to give them help in what is difficult, and not spend the time on what they know already.'

'A teacher should never say, "You know I have taught you;" it sounds like a reproach. It is better to say, in a kind tone, "You will soon remember:" "I will tell you when you are at a loss."'

This letter is not sent as a half advertisement; it is written with the desire that our readers may get thinking on the subject, and perhaps stimulate some of them to go and do likewise.

A SECULAR.

QUESTION BY J. S. B.

SIR,—Can the Christian world prove from their admissions and own showing that the Deity is the character they represent him to be—the loving, merciful, and just father of the human family?

They say he created the world for the purpose of his own glory—that he foresaw the fall of Adam and its consequences—that the far greater part of mankind would be consigned to eternal torments, for 'his' word declares that narrow is the way that leadeth to life, and few there be that find it—that there ever would be 'accidents by flood and field,' and the 'thousand ills that flesh is heir to.' Surely the Christian idea of God, according to their own showing, is a character just the reverse of what they represent him to be?

J. S. B.

THE VALUE OF WAR AND TRINKETS TO THE AFRICAN MISSIONS.

SIR,—A friend of mine here cut out from a Hull newspaper the slip which I herewith enclose. It is a verbatim copy of a portion of the serious report of the proceedings at a missionary meeting. It shows clearly,—though very innocently on the part of the itinerant advocates—the nature of the means used to bring about the few conversions which are so ostentatiously put forth.

Manchester. R. A.

The Rev. David Huiduer, a missionary from Abbeokouta, then addressed the meeting, and gave a detailed account of his labours in connection with the Church Missionary Society. The Dahommeyan war last year had materially promoted the society's views in Africa. The natives, who, before the war, had refused to be converted, afterwards ascribed the victory to the white men and their religion, and blessed every white man they saw for delivering them from the yoke of slavery. The consequence was, that the field for missionary labour was so greatly on the increase that the assistance of nine more missionaries was fully required. The rev. gentleman then concluded a speech which was listened to with marked attention, by calling on the young men of Hull to volunteer their services immediately in the missionary cause.

The Rev. T. Rowlandson, late chaplain to the Bishop of Madras, next addressed the meeting, and said he thought the Almighty had beckoned to the Protestants to take possession of Africa for him, as a country of his choice; and that now was the time to seize on the country of Africa, and make it as Christian as England.

The Rev. D. Huiduer again rose to address the ladies, whom he had forgot in his previous speech. He wished each lady to present him with any trifling article of gaudy appearance, which would induce the people to embrace religion with greater fervency.—*Eastern Counties Herald.*

FROM AN OLD SUBSCRIBER.

SIR,—I enclose you a paper of the Rev. Mortlock Daniells, Baptist minister, at Ramsgate, on the feverish excitement on the approaching election, which he has therein so admirably discussed.

At the same time I will express my high satisfaction at the completion of twelve volumes of the *Reasoner*—the truly liberal paper, in the literal sense of the term. Its importance to society is evinced from its truthful representation of the philosophy of the varied sentiments and parties it has made mention of. It misquotes from none, nor selects here and there from an article, for the purpose of a false glare, as expediency for an assumed position.

Most other periodicals—particularly evangelical ones—refuse insertion to opposing sentiments, stated by the parties representing them; so that the *Reasoner* has the privilege of being true to others as well as itself, and really sets an example of fair play to the religious world so rare even in this our own day.

Sectarian prejudice is at the root of a monster for evil, to the doing as one would be done unto principle. The *Reasoner*, by allowing parties to speak for themselves from its own 'Platform,' is reducing that bitter, *bitter* prejudice. Was not, then, the *Reasoner* called for, as without it where could opposing religious sentiments meet with candour, or even respect and a hearing?

The existence of the *Reasoner* has created friends ont of enemies; and against its enemies it has not been in the habit of denouncing the customary condemnatory clauses of the pulpits.

Lastly, the *Reasoner* has effected a centre where congenial spirits can co-recognise one with the other. May its new series be equally honoured and honourable.

S. R. H.

THE POLICE INTERFERENCE IN BONNER'S FIELDS.

'Since we have been deprived of our place of meeting in Bonner's Fields, Dr. Oxley has opened his Hall, in London Lane, Hackney, every Tuesday evening, for the free discussion of theological opinions; and our thanks are due to the doctor and his friends for this unusual and honourable course. Mr. H. Nicholls has attended on the part of the East London Secular Society, and our Christian friends have been represented by Burlington B. Wale, Esq., and Mr. Macintyre. Hackney is celebrated for its able dissenting ministers, but at present the disputative talent has been imported. We hope to have the clergy soon, and will therefore "work and wait."'

We may add to this note the following paragraph from the *Leader* and *Daily News*:—

'As our readers know, mounted and foot police, armed with swords, dispersed the people assembled to preach and teach. On May 23, the Sunday following the arbitrary reply of Mr. Walpole, who simply informed the members for the Tower Hamlets that no one would be allowed to preach there, the fields presented a remarkable spectacle. "Several thousands of persons," says the *Daily News*, "were walking about, who, the moment the police had vacated any spot, collected there in groups, discussing and conversing, till the police came again and dispersed them. Two speakers began to address the people, and, on being forcibly removed by the police, requested to be taken into custody; but the police averred that their orders were to arrest nobody. This denial of an opportunity to test the legality of the prohibition was perplexing. It was difficult to see how any kind of public meeting, on any day of the week, could be secure from repression at the mere will of the government, or of the police, if this invasion of a supposed right were submitted to; and it was decided to meet every Sunday as usual, till the question was settled in one way or another, and to do as much in the way of assemblage and speaking as the police could not prevent. There, then, may be seen any Sunday thousands of persons walking about, in order to obey the order to keep moving, and discussing and reading aloud as they walk."'

The Home Secretary, as was seen in the correspondence of Mr. Savage, will not confess to the responsibility of this discreditable proceeding. A useful course which might be taken, as it appears to us, is for all the suppressed teaching-parties to hold a meeting, and agree upon a common memorial to the Home Office, setting forth that the meetings were legal, peaceable, and instructive—that they were not an annoyance to a few of the inhabitants who were religious partisans, nor yet was the effect of the meetings immoral. Each party taking this petition round to its respective friends would procure thereby an aggregate of signatures which should entitle the Memorial to the reconsideration of the Home Office, or inquiry in Parliament.

Our Open Page.

In Dickens's *Household Words* this picture is given of a new religious sect:—It is a fact that, not far from this metropolis, there is an extensive sect who never called in medical aid to assist their women in childbirth; who never have their children vaccinated; who, through all the perils of the distempers incident to infancy and childhood, never seek or use the aid of medical science; who, in any case where a surgical operation—nay, even amputation—might relieve suffering, or preserve life, refuse such aid as sinful and superfluous; who, in the most violent acute diseases, or the most contagious fevers, do nothing more, and put faith in nothing more, than the laying on of hands, praying, and anointing with oil. If the sufferer die, 'It is the Lord's will;' and that is the all-sufficing phrase! There is something alarming in the spread of this fanaticism. Some day there may come smallpox of a peculiarly virulent type, or a contagious fever, and sweep off a whole population. But when you tell them so, they only smile at your unbelieving heathenism. They have already been in danger of a severe legal sentence for the neglect of medical means where death has taken place; but they are ready for the martyrdom of legal or any other persecution, and would flourish under it. We heard brother Witness deliver one of his open-air Sunday harangues. All the world was still pagan but Goosetrap Witness and his friends. Brother Witness did not parade much human learning or education. It was all miracle and grace, and very bad grammar. He declared that the ordinary teachers of Christianity deceived the people by telling them to trust in God, walk orderly, and hope for salvation. 'Ah, my brethren!' he added, 'there is no hoping and trusting in this thing. Every man knows whether he be in a state of salvation or not. He knows the day and the hour to a minute, when salvation was vouchsafed to him; I know, my brethren, the blessed day, to an hour and a minute, when salvation came to me. I was at brother Melksom's, in London, ten years ago. Brother Melksom was always full of rejoicings, singing at heart like a pilgrim that has cast off his burden, and already sees the golden gates afore him. I found that he had got something that I had not, and I prayed, and prayed, night and morning, and noon and morning, and noon and night; and one morning, at fifty-three minutes and seven-and-a-half seconds past seven o'clock, salvation fell upon me like a cloud of fire. I felt that if I had wings I could have flown at once to Gudgeonbrook, to tell my friends; but not having them, I hastened down stairs, and said, "Brother Melksom! we will have some breakfast!" The wonderful climax, 'Brother Melksom, we will have some breakfast!' seemed to produce an astounding sensation on the auditory.

Capt. Moorshead, of H. M. S. *Dido*, reports the death by starvation of Commander A. Gardiner and the whole of the party (six) sent out by the Patagonian Missionary Society in September 1850, to Picton Island, the southern extremity of America. The bodies were discovered last January in and near Spaniard harbour, in a state of decomposition. Documents were found in Captain Gardiner's hand-writing, giving an affecting but harrowing narrative of their actions and sufferings almost to the hour of his death, probably on September 6, 1851. The *Dido* was despatched by government on a representation made by the Rev. G. P. Despard, of Redland, near Bristol. It is properly notified, in a despatch from Rear-Admiral Moresby to the Admiralty, that 'the earnest application of sanguine minds for the propagation of Christianity must, in a climate like Cape Horn, first consider the locality where existence can be ensured.'

In consequence of the prohibition of the meetings on Bonner's Fields on Sunday, the Institution, Morpeth Street, Bethnal Green, is open every Sunday morning at 11 o'clock, for lectures and discussions.

LITERATURE FOR THE PEOPLE.

Under this head we give a weekly column of the names of special class books, and the cost of them, for the information of readers who may not otherwise meet with a notice of them.

Bible of Reason, or Scriptures of Ancient and Modern Moralists and Authors; with the Testament of 1852. By B. F. Powell.	10	0
Bible of Reason, parts 1, 2, 3, bound in 1 vol.	7	0
Ditto, part 1, Scriptures of Ancient Moralists	2	0
Ditto, part 2, Scriptures of Modern Authors	2	6
Ditto, part 3, Additions to part 2: Modern	2	0
Ditto, part 4, or Testament of 1851.	2	6
Parts 1, 2, 3, can be had in 36 numbers at 2d.		
Sterling's Letters to Coningham, 2nd ed..	0	1
Richard Carlile's Manual of Freemasonry..	3	6
The Bible and the People	0	6
Mackay's Intellectual Religion	1	6
Spencer's Social Statics	12	0
Lewes's Biographical History of Philosophy	4	0
The Duties of Man. By J. Mazzini	0	6
First Book of Euclid, with 147 Diagrams.	2	6
Practical Grammar	1	0
Graduated Grammatical Exercises	1	0
Hints on a Logic of Facts	1	6
Public Speaking and Debate	1	6
History of the Last Trial by Jury for Atheism	1	6
Paley Refuted in his own Words	0	6
Reply to F. W. Newman's Work on the Soul	0	3
Logic of Death	0	1
Life of Richard Carlile	0	6
Literary Institutions	0	2
Pemberton; or, the Value of Biography	0	2
Oracle of Reason, 2 vols.	21	0
People's Review	1	0
Last Days of Emma Martin	0	1
Harriet Martineau's Household Education	3	6
Birch's Religion of Shakspere	4	0
Newman's Phases of Faith	0	0
Martineau and Atkinson's Letters on Man..	9	0
The Task of To-day. By Evans Bell.	1	0
The Freethinker's Magazine, complete	2	6
Mirahaud's System of Nature, 2 vols.	5	0
Godwin's Political Justice, 2 vols. in 1	5	0
Volney's Ruins of Empires	3	6
Volney's Law of Nature	0	4
Paine's Letter to the Abbé Raynal	0	6
Letters to the Citizens of America	0	4
Decline and Fall of our Finances	0	3
Agrarian Justice	0	2
Public Good	0	4
Letter to Camille Jordan	0	1
Reply to the Bishop of Llandaff	0	2
Life, by the Editor of the National	0	6
Rights of Man, ditto	1	3
Common Sense, ditto	0	6
Portrait, engraved on Steel	0	6
Address to the People of France	0	2
Popular Tracts. By Robert Dale Owen	2	6
Tracts on Republican Government	0	3
Influence of the Clerical Profession	0	3
Sermons on Loyalty, Free Inquiry, &c.	0	3
Hopes and Destinies of the Human Species	0	2
Address on Free Inquiry	0	2
Darby and Susan: a Tale of Old England	0	2
Wealth and Misery	0	2
Situations: Lawyers, Clergy, Physicians.	0	2
Galileo and the Inquisition	0	2
Cerebral Physiology	0	4
Moral Physiology; a brief and plain treatise	0	6
The Purgatory of Suicides. By T. Cooper	3	6
Wise Saws and Modern Instances	5	0

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square. —July 4th [7½], a Lecture.

Hall of Science, City Road. — July 1st [8½], C. F. Nicholls in reply to Mr. Knight's lecture on the 'Attributes of God.' 4th [7½], Thomas Cooper, 'Life and Character of Sir Walter Raleigh.'

National Hall, 242, High Holborn.—July 4th, [8]. P. W. Perfitt, 'The Civil War—Cavaliers and Roundheads.'

South London Hall, Webber St., Blackfriars Rd. —July 4th [7½], Charles Southwell will Lecture.

Sadler's Wells Discussion Society, three doors from the Hugh Myddelton.—July 1st [8½], Discussion. Question, 'Is it just to hold man responsible for his belief?'

Social Institution, Charles Street, Old Garratt, Manchester. — July 4th [11 a.m.], Discussion. [7 p.m.], a Lecture.

Areopagus Coffee and Reading Room, 59, Church Lane, Whitechapel.—Every Sunday, Monday, and Wednesday [8], a Lecture or Discussion.

City Forum Coffee House, 60, Red Cross Street. —Every Sunday, Monday, and Thursday [8½], a Lecture.

Commercial Hall, Philpot Street, Commercial Road East.—Theological Discussions every Sunday morning [11], Sunday evening [7], Tuesday [8], Thursday [8], and Saturday [8].

Progressionist Hall, Cheapside, Leeds.—July 4th [6½], a Lecture.

Temperance Star Hotel, Swan Street, Briggate, Leeds.—Every Wednesday [8], a Discussion.

Working Men's Academy, Edgar Street, Preston. —Lecture every Sunday at 10½ a.m.—Discussion every Sunday evening.

East London Literary Institution, Bethnal Green. —July 4th [11 a.m.], a Lecture.

Eclectic Institute, Denmark Street, Soho.—Every Friday [8½], Mr. J. B. O'Brien, Home and Foreign Politics. Every Sunday [7½], on Moral and Social Science.

ADVERTISEMENT.

This is the Medicine of Nature.—Sir J. Hill, M.D.

NOW PUBLISHING.

Re-issue of the 2nd edition of 200m of

DR. SKELTON'S FAMILY MEDICAL ADVISER: a Brief but Comprehensive Treatise on the Vegetable Practice of Medicine. Price 2s. 6d.—Also, the 1st and 2nd numbers of the MONTHLY BOTANIC RECORD & FAMILY HERBAL, price 1d. May be had of all Booksellers in town and country the first Saturday of every month.

London: Published by Jas. Watson, 3, Queen's Head Passage, Paternoster-row.

In the press, and shortly will be published, price 1s. 6d.,

A PLEA for the RESTORATION of the VEGETABLE PRACTICE of MEDICINE.

London: Printed by Holyoake, Tyndale, & Co., 3, Queen's Head Passage, Paternoster-row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster-row. Wednesday, June 30th, 1852.

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

Conversion of Mr. Knight	49	Freethinkers' Delegate Meeting	53
The two Doctors—Newman and Achilli	50	1,000 shillings for European Freedom	55
Modern System Makers	51	Legitimacy Explained	57
Terror of a Missionary Station	52	A Visit to Seaton Delaval	59

THE CONVERSION OF MR. HENRY KNIGHT.

IN the district I am just now 'occupying,' as the military say, news reached me that the *British Banner* has published a leading article on the discussion with the Rev. Mr. Townley. Unable at present to procure it, I must wait to quote it. From all I hear, it will require a few notes at our hands. Whether the 'Organ of the Middle Classes' ever gave a report of the second night's debate, I am also unaware. From some opponent source, I hope to be able to present the second night's issue. The Rev. Mr. Townley made an important admission, which would not be received so incontestibly at my hands, as when related by those whose partiality to the views we maintain cannot be suspected.

On this second evening, I stated (alluding to my reverend opponent's previous announcement of Mr. Knight's conversion) that if need be, I was prepared to show one of two things—either that Mr. Henry Knight never had any proper reasons for being what he lately professed to be, or that he had no proper reasons for being what he now so suddenly avows himself. Mr. Townley made no response.

The other week we mentioned the opinion of a friend as to the very unsatisfactory nature of Mr. Knight's conversion. We believe this conversion will prove as unsatisfactory to the Christians, who are indiscreet enough to publicly glorify themselves upon it. That the simplicity of the Rev. Mr. Townley should be imposed upon by it, we are not surprised, but we are that the *British Banner* should report it, as we are given to understand, with satisfaction. Dr. Campbell has the credit of being more wary. We wait to see what use Mr. Townley intends to make of the letter he read from Mr. Knight in our late discussion.

Many persons in the North, when they saw the name of 'Mr. *Henry* Knight' announced as a lecturer at John Street, supposed it to refer to Mr. Henry Knight formerly known as a Social Missionary. We have many times had to explain that they were totally different persons. Of the John Street Mr. Knight we never knew anything. Whence he came, what he had been, or what he was, we were alike ignorant. It was said he was an atheist: but a discussion upon atheism which he held at the Hall of Science, City Road, he conducted so imperfectly, and abandoned so unsatisfactorily, that we supposed him to be unacquainted with his subject. His lectures at John Street were frequently superficial and flippant, but composed with considerable pertinence and rhetorical ability. The tone of them, however, was that which was common with tyros in the days of mere antagonism. But as we had never heard of Mr. Knight being involved in any struggle on account

of those opinions, we supposed him to have adopted that manner as better calculated to make an impression for the hour. In reality it was a serious thing to us, after the efforts made to improve the expositions of Free Inquiry, to find ourselves (through Mr. Knight) judged by the public, who supposed John Street to be one of the places where the character of our opinions might be learned. On this account we never made any report of Mr. Knight's lectures—nor even those passing notices which we are always happy to write of every gentleman who joins the advocacy of our cause. In Mr. Knight's case we waited till time or experience should give that maturity to his views which would make him valuable to us. We had reason to fear that our silence respecting him would be interpreted as proceeding from a feeling of rivalry or jealousy. The true reasons were those we have given; and it proves fortunate now that we exercised this reserve, for the Christians cannot say that he has *left us* who never obtained recognition *among* us.

It is curious to observe that Mr. Knight, in his letter of conversion, tells Mr. Townley that he has plunged himself into poverty by renouncing atheism. It will be a surprise to many of our readers to learn that atheism has become so profitable a profession, and Christianity such a deplorable one, that the unsophisticated convert of the Cross pauses as he records the commands of his conscience, to draw attention to the abyss of Christian penury into which he is about to plunge himself.

Dudley, June 30, 1852. G. J. Holyoake.

[Next week we hope to bring up a long arrear of discussions and lectures in Leicester, Heywood, Dudley, and Manchester.]

THE TWO DOCTORS—NEWMAN AND ACHILLI.

In a volume of lectures sometime since published by Dr. Newman, the famous convert to Romanism, occur a number of grave charges reflecting on the character of Dr. Achilli, the equally famous convert to Protestantism.

Those who have read the particular lecture in which the reputation of Dr. Achilli is assailed must have been struck with the number and serious nature of the misdemeanours charged, and the confident and determined manner with which they are made. If Dr. Achilli were guilty of *half* the sins imputed to him in the lecture referred to, there certainly could have been no hesitation necessary in pronouncing him a great and uncommon delinquent.

The great excitement felt in this case arose from the fact that the doctors are men whom the public of late have beheld with great interest—both being just now regarded as representatives of the two rival churches, Catholic and Protestant, and as burning and shining lights in the respective tabernacles of their adoption.

The drama of iniquity sworn to have been enacted by Dr. Achilli extends over a period of twenty-six years. The details of each criminal act, even the most remote, are rendered with as much minuteness as if they had been of yesterday's perpetration. The whole reads (as one might imagine) like a page torn from the book of fate. The original compiler of the indictment, which first appeared in the *Dublin Review*, was, so Dr. Achilli alleges, Cardinal Wiseman.

It rests now an unsupported accumulation of elaborate scandal. From what the jury tells us now, it appears that Dr. Achilli has been the victim of it, and that Dr. Newman, with the simplicity of a child, gave it clear and distinct utterance.

The whole matter has been investigated in the Court of Queen's Bench. With the present Attorney-general on the one side, and the late Attorney-general on the other, there can be little doubt that the investigation was complete. An English jury has decided that the whole of the charges save one brought against Dr. Achilli are devoid of truth. Neither money nor interest were wanting in procuring and preparing witnesses to sustain the defence on the part of Dr. Newman. Those who belong to the Church of St Peter or the Evangelical Alliance may be perplexed with this monstrous affair. The Secularist will feel concerned that mere rumour should gain such a hold on the understanding as to present all the character of solid truth, for he will know that few are safe in a state of things where truth and falsehood can be so seriously confounded.

There are, however, conflicting opinions as to whether the truth is so confounded. It is an extraordinary feature, that Dr. Achilli was the principal witness in his own favour. We are no friends to the Romish, any more than to the Protestant, churches, but we would see strict justice done to Romish evidence as well as to Protestant evidence; and many who read through this remarkable trial will feel some confusion in reconciling the whole of the evidence with the whole of the verdict.

This writer feels interested to say, that in giving publicity to the charges against Dr. Achilli, Dr. Newman only added another proof that he is, as far as worldly things are concerned, one of the simplest of men.

Those acquainted with his college life at Oxford will readily acquit him of any sort of connection with the outer world, much more with complicity with anything pertaining to the tactics of the Holy Office of the Inquisition. Dr. Newman has no faculty of prevarication—what he believes to be true he utters with the frankness and unfaltering disinterestedness of a child. The time may come when he shall become acquainted with the misdoings of some member of the Roman Catholic persuasion, and then it will be seen that Father Newman will point out the culprit so sanctified with the same openness as he directed attention to Dr. Achilli.

CHRISTOPHER.

MODERN SYSTEM MAKERS.

EVERY new thinker now-a-days seems to think it incumbent upon him to make a new creed, called by a new name, and add a factitious grandeur to his ideas and sermons, by elevating it into a *system*. Thus, Fourier and Considerant are not content with being called by a well known class-word, Socialists; but they bedub themselves Phalansteriens. Robert Owen founds the system of Rationalism, rationalism must save society; neither more, nor less. With Mr. Maccall everything is made to hinge upon his principle of Individualism. G. J. Holyoake calls upon men to throw away all other orthodox and heterodox creeds, and adopt *Secularism*.* Comte and G. H. Lewes preach Positivism. Toulmin Smith will not be liberal, nor radical, nor revolutionist. He will have none of them—his cry is Decentralisation! We confess we do not like being inundated with these new terms. That new terms are often called for by new schools of thought we readily admit. From Germany we have imported several new and beautiful ones; but

* What Mr. Holyoake asks is, that contending sects should find the *common ground* on which all could work for humanity.—ED. OF *R.*

we object to a crowd of imitators lightly inventing new terms without having really felt a necessity for them. Is there not sufficient chaos in the dominions of thought at present, without adding to it new elements of anarchy? We desire *Unity;* but instead of trying to approach it by arranging themselves under some of the banners already the rallying centres of reformers, our thinkers seem more desirous of creating a diversion and a schism by raising another. We admit that a *real* prophet has a right to give a new name to his gospel, but are not some of these who hold forth new gospels better fitted to be the apostles of a faith than the founders of one? The post of apostles is a high and holy one; fitted for men of superior native endowments. Why not be content with it then? Throw away the coxcombry of your special devices, and join the broad and universal cause, Truth, Justice, Nature, God, and the people, Humanity, Civilisation, and Light. Have these terms, so catholic and deep, lost their vitality, that they do not suffice for you? Do not each of these terms include your partial truths as the greater includes the less? It is to such that Mazzini passionately appeals, to leave the little stream of their own individual theories, and join the ocean of the one great European cause. Merged in that great tide, you will have fecundity; but isolated from it, nothing but barrenness. When you attain unity, you must attain it in the name of great, deep, simple truths and formulas, responsive to the untutored but sure instincts of the People; and not by the over-refinements of dogmatists. We do not like to be led away from those eternal standards, on which every system must ultimately be based or fall under, and which alone we can ever eventually conquer.—*The Sheffield Skirmisher.*

THE TERROR OF A MISSIONARY STATION.

Were we to believe all that missionary meetings tell us in England, we should imagine that the benefits conferred by the missionaries on society in South Africa were beyond all price. I am sorry to be obliged to protest against any such supposition. I am well aware that these well-meaning gentlemen could bring a wonderful array of figures against me, but perhaps no two things differ more widely than 'figures' and 'facts.' Out of every hundred Hottentot Christians (so-called), I will venture to declare that ninety-nine are utterly ignorant of any correct notion of a future state. I speak from experience.

I have frequently been by the bed-side of the sick and dying Hottentot, who has been a constant attendant of some chapel, and I have asked him whether he has any fear of dying. He has smiled, and said, 'None.' I have asked him whether he expects to go to heaven, and he has answered, 'No.' 'Where then?' 'Nowhere.' I have endeavoured to explain to him that his minister must have taught him the doctrine of a future state of rewards and punishments. He has laughed, and said, that perhaps it might be so for 'the master, but not for him; he lies down and dies —that is all, that is enough.' This I have heard over and over again from the lips of some of the 'pet' Christians of missionaries—model men, whom they talk of and point out to every 'griffin' in the colony, and write long communications to their societies in England.

The reader then will naturally inquire why these men pretend to be Christians at all? I will answer him. There are two grand inducements: in the first place the Hottentot Christian feels himself a more important person, from the notice

taken of him by the missionaries and their friends; in the second place, it is of very great pecuniary advantage to him. Each missionary station has a tract of land belonging to it, on which are built the chapel, the school-house, the minister's residence, &c. A Hottentot has only to go and attend the school and chapel regularly, and to play the devout well, when he will be allowed to erect a hut on the land, and a small piece of ground will be given him as a garden. He will be supplied with implements and seeds, and by doing a little work once a-week he can thus live all the rest of the time in idleness. In a country where labour is so dear, he can at any time earn a few shillings on the nearest farm, if he wants any little luxury, and will condescend to do a day's work. But it is notorious that these people living at the missionary stations are the idlest and most useless set of people in the colony. I once knew a man who at a sale purchased sixty or seventy head of cattle. He wanted a herd or two to drive them home to his farm—a couple of days' journey off. He rode to a missionary station hard by, and offered, first, *fair* wages to any two men who would come with him; he then increased his offers (seeing an unwillingness on the part of the people) till they became absurdly large. No one would stir, though there were dozens living there in utter idleness, and with no ties but those of sheer laziness to detain them. He then called on the missionary, and begged him to intercede, and persuade two men to accompany him. That gentleman, however, declined to interfere; and when my friend asked him whether he thought he was conferring a benefit on the Hottentots by encouraging them in idle habits, he replied, he never interfered, save for their 'spiritual' advantage, which he thought would be more secured by their remaining in that peaceful spot—where, by the way, promiscuous intercourse between the sexes was winked at, if not absolutely sanctioned.

My friend rode away, leaving two or three dozen able-bodied men behind him living in a state of complete idleness, and yet unable to procure even two 'for love or money' to drive home his cattle. Like a sensible fellow he did it himself.

The consequence of this system is, that you cannot frighten a farmer more seriously than by telling him that a missionary station is going to be established near him. Visions of daily desertion by his servants float across his mind's eye; and he feels strongly inclined to devote all missionaries to a place which is occasionally coupled with 'Connaught.'—*The Cape and the Kafirs*, by Alfred W. Cole. pp. 462-3. (*Bentley's Miscellany*, vol. xxx.)

FREETHINKERS' DELEGATE MEETING, YORKSHIRE.

At the district meeting of the freethinkers of the West Riding of Yorkshire, held on Sunday, June 13, at Mitchell's Temperance Hotel, Union Street, Bradford, delegates handed in certificates from the following places:—Bradford: Thomas Wilcock, George Demaine; Keighley: Joseph Firth, Benjamin Morrell; Halifax: Robert Buckle, Mr. Stansfield; Heckmonwick: James Eelam, Thomas Bickerton, Francis Field; Hawerth: Emanuel Tidswell; Wilsden: Abraham Robinson; Leeds: William Miller, Joseph Gordon Hughes.

On the motion of George Demaine and Thomas Wilcock, Mr. Joseph Firth was unanimously elected chairman of the meeting. On the motion of J. G. Hughes and J. Eelam, Mr. George Demaine was elected secretary. 'That the freethinkers of

the West Riding of Yorkshire do organise themselves into an association,' was moved by A. Robinson and G. Demaine. W. Miller and J. G. Hughes moved 'That the centre for the association be at Bradford.' Mr. Wilcock was elected corresponding secretary for the association, on the motion of G. Demaine and J. Eelam. J. Eelam and W. Miller proposed that Mr. Demaine be the treasurer of the association. It was moved by W. Miller and J. G. Hughes, 'That Messrs. Wilcock and Demaine, with other friends in Bradford, draw up a code of laws for the guidance of the association, and that a copy of the same be sent to the different localities previous to the next meeting, for their discussion.' A. Robinson and B. Morrell proposed, 'That the delegates of the freethinkers' association recommend the freethinkers of England to organise themselves provisionally in their localities and districts, for the purpose of ascertaining their strength, with a view to holding a freethinkers' Conference as soon as practical.' Messrs. Wilcock and Robinson moved, 'That the delegates present recommend to the advocates of freethought the propriety of treating the opponents of those opinions with respect and courtesy, but still with firmness.' A vote of thanks was passed to the chairman, and the meeting adjourned till the first Sunday in July.

JOSEPH FIRTH, Chairman.
THOMAS WILCOCK, Secretary,

To whom all communications must be addressed, at 32, Adelaide Street, Manchester Road, Bradford, Yorkshire.

GENERAL ELECTION.

The Association for Promoting the Repeal of the Taxes on Knowledge to the Electors of the United Kingdom.

FELLOW COUNTRYMEN,—In a short time your suffrages will be asked to renew the term of your Parliamentary representatives. While you demand of your candidates pledges for free trade and Parliamentary reform, do not forget that the palladium of liberty is the freedom of the press, and that the stamp is to the newspaper what the brand is to the slave. Remember that *despotism* throughout Europe is systematic in loading this safety-valve of nations with penalties, fines, and restrictions.

In the debate on the taxes on knowledge, the Tory Government dared not defend the stamp by argument; the Whig Attorney-general voted for its repeal; Lord John Russell and Sir James Graham stayed away; and no Metropolitan Member voted for its retention, while eleven voted for its abolition.

The division on the newspaper stamp gives (including pairs):—

	FOR THE REPEAL.		AGAINST.
Votes	106	Votes	202

We most earnestly urge all friends of freedom, order, and progress to vote for no candidate who will not pledge himself to the immediate abolition of the newspaper stamp, and of the advertisement duty.

Signed, by order of the Committee, and on their behalf,

FRANCIS PLACE, *Treasurer*, Temple Lodge, Hammersmith.
J. ALFRED NOVELLO, *Sub-Treasurer*, 69, Dean-street, Soho.
RICHARD MOORE, *Chairman*, 25, Hart Street, Bloomsbury.
C. DOBSON COLLET, *Secretary*, 20, Great Coram Street, Brunswick Square.

June 10, 1852.

Political Topics.

ONE THOUSAND SHILLINGS FOR EUROPEAN FREEDOM.

Some numbers ago we published the proposal, signed by Mr. W. J. Linton, Joseph Cowen, jun., James Watson, and others, to collect one shilling from each person for European freedom. Soon after the proposal was made public, Mazzini addressed a communication to the 'Collectors,' which we took the first opportunity of inserting. We now solicit our readers' active attention to the subject, also their aid in giving it effect.

The purport of the subscription is to place a fund of money in the hands of Kossuth and Mazzini, to be at their disposal for the promotion of European freedom, through the emancipation of Hungary and Italy. It is a voluntary tribute of the people to continental freedom—it is a pure tribute of confidence in the heroism and honour of Kossuth and Mazzini—it is also a noble tribute as alone could be offered to such men and such a cause, a tribute unclogged by conditions. It is the gift of the people to the brave — of British workmen to their brethren abroad.

It is enough for us that Mazzini attaches importance to this subscription. *He* sees in it 'a new and moralising strength added to English and Italian strength, if it succeed; if it fail, a sensible check for both parties.' *It therefore must not fail.* We could easily collect a thousand shillings, through the agency of the *Reasoner*, for this purpose. *Let us do it.* Very likely other journals may do the same when we have completed our collection. Already I have begun to gather subscriptions, and solicit my friends to become collectors. Messrs. Whitworth, Matthews, and Butterworth will forward collections from Heywood. Mr. William Bowker, of Oldham Road, Manchester, thinks he can send one hundred names. Mr. Wilkinson Burslam, of 31, Brook Street, Old Garratt, Manchester, will endeavour to do the same. My brother, Mr. Austin Holyoake, to whom in my absence I am indebted for the useful, immediate superintendence of the *Reasoner*, will undertake to collect a hundred or more subscriptions, in the City of London. My purpose now is to ask friends in other towns to communicate with me, and say what amount of names they could collect.

Every man who lately threw up his hat for Kossuth, every man who has expressed enthusiasm for Italy and Mazzini, will consider his sympathy for European liberty as worth one shilling, if the question is put to him.

We want to publish one thousand *names* in the *Reasoner*. We shall get more than a thousand shillings. But we want one thousand names to show Mazzini and Kossuth that on

our part the sympathy of English working men is real for their great cause. In Italy and Hungary the influence will be valuable of multitudes of English workmen, thus voluntarily helping continental freedom.

All our readers, and those Societies in communication with us, will do us direct service by aiding in this collection. We are not as yet credited with practical doctrines—let us at least win credit for practical conduct. The time will come when it will be admitted that our views conduce to the active service of man: we can hasten that period, by proving that our acts are at least compatible with the possession of useful principles.

But this is a cause open to all friends of liberty. It matters nothing whether persons agree with us or not. That is no way in question. We are only concerned as men who will aid in the work of collecting. We engage in the work not for the reason that the cause is of our opinion, but for the reason that we are of the opinion of the cause of European Freedom.

Every Protestant, every friend of religious or political freedom, of whatever persuasion, is interested in the fall of Catholicism. Catholicism will be prostrate in Europe as its vitality is extinct in Italy, when the flag of the triumvirs waves over Rome. The cause of Italian freedom alone is the cause of religious freedom throughout Europe.

The last post before this writing brought me a letter from a gentleman, whose name I shall not give and whose position I shall only vaguely describe—a gentleman to whom we are indebted for making known our views in Germany, by translations of various of our publications. Passages from the 'History of the Last Trial by Jury,' 'Task of To-Day,' 'Logic of Death' complete, he has selected for insertion in a connected view of Free Inquiry in all countries at this time. This gentleman, a native of an Austrian-governed city, has received warning from his father that he must not return home, owing to his having been to Paris and London. 'To be known,' he writes me, 'to have been in either of those cities is to be suspected; and I was imprisoned in Paris (although utterly unconnected with political affairs) some time, before being suffered to seek refuge in Switzerland.' Are we not, therefore, concerned in England that Europe should be as free as patriotism could wish it, and as wisely as Mazzini and Kossuth would make it, were their influence secured in Italy and Hungary?

The essential difficulty in all generous undertakings is to find workers. In the danger of nations you find a thousand patriots to one soldier, and a hundred will shout for freedom for one who will work for it. In these days it is happily understood, that all sympathy which is not substantial is to be disregarded. We are sure that the working classes of this country mean what they say—their sympathy is *real;* and if persons can be found to solicit the small proof of it which this European Subscription contemplates, we are confident that it will be readily given. Numbers will deem it a favour to be told that they can thus help. The opportunity will be to them a privilege. He, therefore, who goes from circle to circle, from society to society, from factory

to factory, and, if need be, from house to house, will be as much the soldier of freedom as though he shouldered a musket, and placed himself under orders of personal service.

The entire subscriptions now solicited will be placed, as we have said, in the hands of Kossuth and Mazzini. The appropriation of the sum will, therefore, be secure beyond doubt.

To give is always a pleasure, but to know *when* to give and *what* to give is a privilege. To know that you give to a right object, and to be assured that you give to right persons, and to be assured that what you give will help forward liberty, is a union of satisfactions rarely concurring. We have but one wish, that the subscription may have the grace of promptness, as it will have the feeling of heartiness.

An engraved card, containing the autographs of Mazzini and Kossuth, will be given to each subscriber. Let all subscriptions be accompanied by name and address, and I will guarantee that the card of receipt shall reach the forwarders on my return to town, or earlier by the hands of my brother.

On Sunday, I mentioned the subject to the Conference of the Freethinkers of Yorkshire, held in Manchester, and in each place the matter will be taken up, I expect, by the Yorkshire and Lancashire Secular Societies. Will the reader aid the publicity of this request in every town which the *Reasoner* reaches? All communications to be addressed to G. J. Holyoake, *Reasoner* Office, 3, Queen's Head Passage, London.

[In my late discussion with the Rev. Henry Townley the proceeds, after the general expenses were paid, were £12 18s. The £6 9s. due to Mr. Townley he left in my hands, and would only receive £1 19s. 3d. for extra advertisements which he had caused to be inserted in the London papers. The balance of £4 9s. 9d. he left without conditions at my disposal. I therefore give it to this European Subscription, and I have no doubt whatever but that Mr. Townley will concur in this act. The subscriptions from other sources we shall acknowledge early.]

LEGITIMACY EXPLAINED.

Legitimacy is a word which, like Order and authority, has been claimed and abused by despots who had a most doubtful title to it. The *lowest* form in which it can be conceded to exist, is, where ostensibly willing obedience is paid to a sovereign whose will is law. Such is the legitimacy of the Russian Emperor in Russia proper. Such countries may be temporarily well governed: we rejoice when that is the case; but we know the arduousness of the problem. The state is one of transition—only as transitive is it legitimate. A *superior* form of legitimacy appears, where there is some division of powers between independent holders of authority, so as to make a double or triple system of antagonistic forces, each likely to check the unjust proceedings of the other. Thus in our Indian Empire the Supreme Tribunals are inde-

pendent of the ordinary executive, and all authorities alike are consciously amenable to the ultimate judgment of England. Such also is the legitimacy of civil despotisms which are limited by unchangeable religion, or by extremely ancient forms equally unchangeable. But here, the better stability is provided for, the less is progress possible. The *third* form of legitimacy is, when law is acknowledged to be human and changeable, yet changeable only by public debate and the concurrence of different orders; when the magistrate can enforce law on the people, and the people on the magistrate. To work out unaided so complicated a problem, is tedious to all nations, and possible to very few; but human experience now has fully settled the conditions of success. This highest form of legitimacy is generally called constitutional freedom. It provides alike for stability and for progress. The true classification of governments is not into monarchical, aristocratic, and democratic, but into the lawless, the stagnant, and the legally progressive.

The history of the English crown is itself a silent but eloquent protest in favour of this highest form of legitimacy. The dethronement of the Stuarts, and election of the House of Brunswick, proclaimed that legal barriers must be maintained against the malversations of the executive power, and that a king who becomes notoriously lawless, *ipso facto* abdicates the crown by violating his fundamental duties and engagements. On the contrary, nearly everywhere on the continent, kings have used armies to overturn law, and have hereby desecrated royalty. Foreign invaders assume to be kings or emperors of nations which hate them, and which disown all allegiance. Noble families have gained kingdoms by hypocrisy and oaths, and have turned them into tyrannies by perjury and murder. Unless English royalty separates its cause from that of lawless wickedness, it is dishonoured by the pretenders to its likeness. What rape is to marriage, such is the sway of a usurper to that of true legitimacy.

In defence of absolute despotism, it is often said that the wisest king *cannot* give freedom to his people. But, if he cannot do everything, he can do much; and, if he desire to secure the supremacy of Law over Caprice, that will be seen in the direction of his endeavours. Few born despots have the knowledge or the genius, and still fewer have the will, to establish any power antagonistic to their own.

But—what takes away all excuse from modern European despots—the despotism has not been necessitated by barbarism and ignorance, but has been facilitated by civilisation and knowledge. Advantage is taken of the industry, peacefulness, and wealth of the people, to tax them largely, to raise a great soldiery, and make might the arbiter of right. Bribery, perfidy, slander, cruelty, all add their powers to support the rotten cause. The rule of the despots is now, beyond all contradiction, the rule of atrocity over moderation, of stupidity over intellect, of superstition over reverential philosophy. It is the prostration of genius, the extinction of literature, the suppression of debate, the fettering of commerce, the annihilation of law, the debasement of aristocracy, and the elevation of a ruthless priesthood.—*Professor Newman's Lecture on England's Place and Duty in Europe.*

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

A VISIT TO SEATON DELAVAL.

To the Editor of the Reasoner.

SIR,—About ten miles from the 'canny town' of Newcastle, and near the fine old ruin of Seaton Delaval Hall, lies the colliery village of that name, which, from the equal distribution of chapels and public houses in its vicinity, brings forcibly to the mind the language of De Foe:—

> 'Wherever God erects a house of prayer,
> The Devil always builds a chapel there;
> And 'twill be found, upon examination,
> The latter has the largest congregation.'

Indeed, I doubt whether, in any other district of the same extent, you would be able to procure bad beer, and worse theology, in such large quantities, so readily as in this. It possesses a Presbyterian church, capable of containing a very large number of people, and which is adorned with a pinnacle on each corner, a circumstance which led a worthy of the Wesleyan connection to dub it 'The Horny Chapel.' The Wesleyans have a less ambitious building, while the Primitives have a still smaller tabernacle, in which they literally 'cry aloud' unto the Lord; on a clear night they may be heard at a considerable distance. A public library and reading room, established chiefly through the exertions of a young man, of freethinking tendencies, named Robson, may be classed amongst the advantages of the place. The 'ministers' have not yet, I am told, shown any disposition to assist this very laudable undertaking, probably on the ground that folks who increase in knowledge, decrease in faith.

In such a place, where faith abounds and reason is distrusted, it must be highly desirable that the voice of the apostles of secularism should be heard. It was, therefore, with no small pleasure I took my seat, a Sunday since, in the train for Seaton Delaval, with the determination to seize such a favourable opportunity to arrange for a lecture by you, when next in the north. Having arrived, I sallied forth to 'sample' the orthodoxy of the place; and on my way to the 'Horny Chapel,' passing the Ranters', paused a moment to listen to the Babel of noises which issued from the open door. I reached in time to hear the conclusion of the first prayer, by the Rev. Mr. Henderson, resident pastor, in which I thought he was meaning to pray for us when he said, 'Lord, turn the hearts of those who neglect thy sabbaths, and who trample under foot thine holy ordinances, lest thine anger arise and thou scatter them as chaff before the whirlwind.' Earnestly, almost eloquently, the rev. gentleman implored the Deity to save the unbeliever from the error of his ways, which induced me to think that when you visit the village you will meet with an opponent; for surely if God may save us, the Rev. Mr. Henderson, the servant of God, may help to save us: and how can he more effectually do so than by confronting our representatives on a public platform, and demolishing their arguments?

Hence, we may reasonably conclude that having armed himself with the sword of the spirit, and having put on the helmet of salvation, he will come forth at the first opportunity to do battle for the God of Jacob.

The text was from the words 'Being perfected in holiness.' From the remarks that followed, it appeared that this was the second discourse from the same text, and that on a future occasion he intended to resume it. I have heard of gold being beat out to a great length, but this hammering out of four words into three discourses, is a feat of smith-work which deserves special notice. Speaking of the Deity, the good pastor informed us that 'He is perfectly happy, perfectly great; nothing can be added to him.' 'Neither the creation of worlds, nor the destruction of worlds; neither the creation of intelligences, nor the destruction of intelligences, can stir him from his state of deep and wonderful repose.' Strange that such a being can be stirred into anger by a few intelligences disbelieving for want of sufficient evidence! 'Passing strange,' is it not, that when their creation or destruction do not affect him, their belief should?

After leaving the church, I accidentally (I had almost said 'providentially') met some friends favourable to secular views, and, having made arrangements for your visit, made my exit from the village, deeply impressed with the truth that 'verily the harvest is plenty, but the labourers are few.'

I forward these remarks for the purpose of giving you some idea of a locality in which you will be called upon to minister. I have nothing to add, excepting that a report has gone abroad, that when you were last in Newcastle a question was put to you by a Mr. Turnbull (a young man) which you did not answer. Our Seaton Delaval friends told me they were likely never to hear the last of it. Mr. Turnbull has been out there lecturing, and was requested by some of his friends to state the question, which he did, but in such a manner that no one was able to understand it sufficiently so as to state it again. He asserted that you did not answer it when he proposed it to you, but would not say that you could not do so. The Christians are 'rejoicing exceedingly and with great joy' over that one *fact*.

Newcastle-on-Tyne. J. C.

MR. EDWARD GRUBB'S LECTURES IN ROCHDALE.

TO MR. JOSEPH PETRIE, CIVIL ENGINEER, ROCHDALE.

SIR,—As you have identified yourself with the lectures which Mr. Grubb gave the other week in the Public Hall, Baillie Street, I have thought proper to address to you a few remarks relative to them.

The doctrine of chance which Mr. Grubb attributed to the atheist, during his first lecture, is nowhere received—nobody believes in it and nobody contends for it; and this Mr. Grubb ought to have known. In the *description* of the customs and habits of the animals which he brought forward as evidences of design he may be said to be happy, while in the selection he was unhappy. Why should he leave his own species to seek for evidences of design amongst cats, moles, frogs, and ants? Was it that he thought Deity had taken more care to fit *them* for their places and circumstances than he had done the *human race?*

As I have never been a cat or a mole, I cannot say whether as such I should possess all the requisites for making a happy cat or mole; and if not, Mr. Grubb's argument breaks down. But even the atheist, if I am rightly informed, does not deny that in some cases there are apparent evidences of design, but that in others, perhaps equally strong and numerous, there appears to be evidences of a contrary nature. Is it not said of the Rev. Robert Hall, the popular preacher, that from the dawn of consciousness to his decease he never experienced a day's freedom

from pain? I happen to know an individual, now upwards of eighty, who has scarcely had a month's sickness during life. Wherein, may not the atheist ask, consists the justice, goodness, or reason of punishing the one of these with a life of continued pain, and rewarding the other with a long life of sound health, while both were originally deserving? Few things are more evident to the student of history than the preponderance of wicked rulers over virtuous ones. In English history, for example, we have several Henries, while we have only one Alfred. Wherein consists the wisdom, justice, or goodness of an infinitely wise and powerful being suffering such a succession of tyrants, and all the evil they caused, when he could easily have prevented it? And does not such a being appear culpable, in the eyes of reason and justice, for allowing the Hungarians to be trampled upon by the despots of the Continent? Wherein consists the justice of punishing one individual for faults of another, as in the cases of Holmfirth, the Birkenhead, the Irish potato rot? And where was design in the case of the Patagonian missions? Ponder on these matters, and you will, so I think, have less reason to declaim on design. These are only a few cases out of many that might be cited, but they are perhaps as worthy of our consideration as cats and frogs.

The second night's lecture was no credit to Mr. Grubb. The questions put to him at the close of it were, as you are well aware, quite pertinent to the subject, and yet he would not answer them,* but immediately proceeded to condemn both Mr. Smithies and myself for bad motives in asking them. But permit me here to state, that whatever our motives were they were *our own*, while the questions, when asked, were Mr. Grubb's. Yet, while he refused to enjoy his right, he took great liberties with what did not belong to him.

Forgive me if I introduce a matter which does not attach to Mr. Grubb, but to the party that engaged him. I allude to the heading of the placards—'Infidelity unmasked.' Had not the evening been far spent, and had I not been wishful for Mr. Grubb to reply to the questions asked, I could have told him and his party of a young man of my acquaintance, who then sat in the gallery, and who has for many years been a freethinker, but, on account of the piety of his family, and principally from fear of his employer, has never dared to make his sentiments known to the world. I am about the only one to whom he has revealed them. So that, if 'infidels' are occasionally 'masked,' they are not so without some cause for it. I happen to work for a master of another kind—a Christian, however (thanks to some people's good sense and kindly natures, they are fair in spite of their creeds), but one who never judges of the efficiency of his workmen by their proficiency in any religious catechism; and hence I dared on that occasion to be somewhat out-spoken.

I was glad to see Mr. Guttridge in the chair the third night, and more so to hear him intimate that parties would no longer have occasion to complain of long lectures and little time for questions—that 'we should have time given us to try what we were made of.' This sounded well from a Minister belonging to a body of Reformed Wesleyans.

Mr. Grubb, too, stated that we should not be confined to mere questions—that he would proceed on a 'fresh plan' (much needed); these, or such like, were the hopes held out. But how were they fulfilled? We had a *two* hours' lecture inflicted upon us, much of which was devoted to matters entirely foreign to the

* At the bottom of the placards announcing the lectures it was, as you know, distinctly stated that questions strictly bearing on the subject would be answered.

subject, and of which we were not allowed to ask a single question. The chairman all the while smiling and nodding assent, and, at the close, stated that he could have 'heard him two hours longer.' The lecture had not been over five minutes ere Mr. Grubb had got his plaid on to go. I can assure you, that I did not leave the third lecture much prepossessed either in favour of the chairman or the lecturer. I remarked to a friend, on returning home, that I liked to come from a lecture with better feelings than I went to one, but then the reverse feeling prevailed; and I was ready to hope, if I could not attend another lecture with better success, that that might be about the last I should ever listen to.

Yours very respectfully (not in Christ, but in truth),

Lower Place, Rochdale, June 8, 1852. SAMUEL TWEEDALE.

GEOLOGICAL AUTHORITIES.

SIR,—Mr. Chilton, in a notice of the 'Task of To-Day,' in No. 312 of the *Reasoner*, says—'The Mosaic creation and the Noachian deluge have been given up for some time by all geological authorities, as inconsistent with known facts.' I do not know who Mr. C. may term authorities, but, with respect to the creation, I think the names of Cuvier, Werner, Kirwan, Saussure, and Jameson, besides many others, ought not to be ignored upon such a subject. So that Mr. Bell may well make no mention of this very important subject. But what known facts is the Mosaic account of the creation inconsistent with? It tells us—'In the beginning God created the heavens and the earth; and the earth was without form, and void; and darkness was upon the face of the deep [or abyss]; and the spirit of God moved upon the *face of the waters*.' We are hence, therefore, necessarily led to infer that the first change of the formless chaos, after its existence, was into a state of universal aqueous solution. We are next informed that this chaotic mass acquired shape—not instantaneously, but by a series of six distinct days, or *generations*, and apparently through the agency of the established laws of gravity and crystalisation, which doubtless regulate it at the present moment. All this does not, in my opinion, contradict any known facts. From the time of Epicurus to the present day it has received the sanction of the greatest philosophers and geologists, under the present name of the Neptunian theory of the creation. If Mr. C. will favour me with the passages in the Mosaic account which he considers inconsistent with facts, I will either try to disprove his conclusions, or most willingly give way upon finding my opinions wrong. F. I.

[The John Street friends, during the closing of their institution for repairs, took an excursion, by railway, to Epping Forest, on Sunday, June 27th, which, it would seem by the advertisement in our present number, was so successful as to induce a repetition on Sunday next.

A friend, who has gone to live in the country, is desirous of disposing of a £5 card of membership of the John Street Institution. He will sell it for £4. The card is at our office.]

Our Open Page.

The Chancellor of the Exchequer, on Mr. Locke King's motion in the House of Commons, for an extension of the franchise, said:—'I have often stated to the house, and I repeat it now, because it is a deep and sincere conviction on my part, that in the construction of that memorable law, the Reform Bill of 1832, there was one great deficiency, and that was a want of consideration of the rights of the working classes to the franchise; and I was very glad to hear the noble lord, the author of that reform bill, on a recent occasion, acknowledge that deficiency, and say that he had been induced to adopt the opinion I have just expressed—an opinion which I believe he did not at one time consider with so much favour. Now, whatever opinion may be formed of the arrangement which formerly existed with regard to the suffrage of the freemen, no one can deny that the *political rights of labour were acknowledged by the old constitution.* We virtually destroyed those rights. I am aware, of course, that existing rights were reserved; but what I mean to say is, that the fountains which supplied those constituencies were destroyed, and that, in fact, we virtually terminated the *political rights of labour* which in the persons of that class of voters were then enjoyed. I do not by any means wish to maintain that there were not strong reasons why the then existing arrangement should be interfered with; but I must say that I never heard a reason given why a more satisfactory arrangement should not be substituted in its stead. I trace much of the dissatisfaction which exists in the country, and which at times makes itself painfully felt with regard to the Reform Act of 1832—I say I trace much of that dissatisfaction to the omission to which I have referred.'

In an article entitled 'Sisterhoods, No. 11,' in the *Morning Chronicle* of April 23, are given these rules of duty:—'Regarding the measures of duty, Jeremy Taylor wrote that good living is to be measured by the express words of Scripture, and next estimated by its proportion and compliance with *public* measures, with the laws of the nation, ecclesiastical and civil, and by the rules of fame, of public honesty, and good report; and, last of all, by an observation of the ordinances and exterior parts of religion.'—'A living moralist (H. Taylor) has written that men are not only the subjects but the instruments of God's moral government; that the judgments of the street and market-place, the sentences which men pronounce upon each other in the ordinary intercourse of life, constitute the most essential of all social jurisdictions. ("Statesman," ch. 7). And that the ordinary rules of English society concerning the sacredness of the duties which members of a family owe one to another are right—that the sentences pronounced against those who relinquish such duties are just—appeal may be made to the New Testament, particularly to 1 Tim. v.'

A short time ago we mentioned the death of Mr. Truman, who had long been known to our friends in Marylebone as an active and consistent freethinker. His death left his wife with three children, and she expects shortly to give birth to another. Being in very narrow circumstances, she is obliged to part with the books of her husband. The following is a list which she has forwarded to us. The books are at Mr. Truelove's, John Street Institution. If any of our readers should desire any of the volumes, they can communicate to us or to Mrs Sarah Ann Truman, 99, Devonshire Street, Lisson Grove, Marylebone, London:—*The Investigator*, 1 vol.; *Freethinker's Information for the People*, 2 vols. bound in one; *The Devil's Pulpit*, 2 vols. bound in one; *The Movement; Herald of Progress* and first volume of *Reasoner*, bound together; 2nd and 3rd vols. of *Reasoner*, bound together; 4th and 5th ditto; and the others to the end of last February.

LITERATURE FOR THE PEOPLE.

Under this head we give a weekly column of the names of special class books, and the cost of them, for the information of readers who may not otherwise meet with a notice of them.

Bible of Reason, or Scriptures of Ancient and Modern Moralists and Antiquity with the Testament of 1852. By B. F. Powell.	10	0
Bible of Reason, parts 1, 2, 3, bound in 1 vol.	7	0
Ditto, part 1, Scriptures of Ancient Moralists	2	0
Ditto, part 2, Scriptures of Modern Authors	2	6
Ditto, part 3, Additions to part 2: Modern	2	0
Ditto, part 4, or Testament of 1851.....	2	6
Parts 1, 2, 3, can be had in 36 numbers at 2d.		
Sterling's Letters to Coningham, 2nd ed..	0	1
Richard Carlile's Manual of Freemasonry..	3	6
The Bible and the People	0	6
Mackay's Intellectual Religion.....	1	6
Spencer's Social Statics	12	0
Lewes's Biographical History of Philosophy	4	0
The Duties of Man. By J. Mazzini	0	6
First Book of Euclid, with 147 Diagrams.	2	6
Practical Grammar	1	6
Graduated Grammatical Exercises	1	6
Hints on a Logic of Facts	1	6
Public Speaking and Debate.....	1	6
History of the Last Trial by Jury for Atheism	1	6
Paley Refuted in his own Words.....	0	6
Reply to F. W. Newman's Work on the Soul	0	3
Logic of Death	0	1
Life of Richard Carlile	0	6
Literary Institutions	0	2
Pemberton; or, the Value of Biography..	0	3
Oracle of Reason, 2 vols.	21	0
People's Review	1	0
Last Days of Emma Martin	0	1
Harriet Martineau's Household Education	3	6
Birch's Religion of Shakspere	4	0
Newman's Phases of Faith	6	0
Martineau and Atkinson's Letters on Man..	9	0
The Task of To-day. By Evans Bell.	1	0
The Freethinker's Magazine, complete....	2	6
Mirabaud's System of Nature, 2 vols....	5	0
Godwin's Political Justice, 2 vols. in 1	5	0
Volney's Ruins of Empires	3	0
Volney's Law of Nature	0	4
Paine's Letter to the Abbé Raynal.....	0	6
Letters to the Citizens of America	0	4
Decline and Fall of our Finance	0	2
Agrarian Justice	0	2
Public Good	0	4
Letter to Camille Jordan	0	1
Reply to the Bishop of Llandaff	0	2
Life, by the Editor of the National	0	6
Rights of Man, ditto	1	3
Common Sense, ditto	0	6
Portrait, engraved on Steel	0	6
Address to the People of France	0	2
Popular Tracts. By Robert Dale Owen....	2	6
Tracts on Republican Government	0	3
Influence of the Clerical Profession.....	0	3
Sermons on Loyalty, Free Inquiry, &c.....	0	3
Hopes and Destinies of the Human Species	0	2
Address on Free Inquiry.....	0	2
Darby and Susan: a Tale of Old England	0	2
Wealth and Misery	0	2

GUIDE TO THE LECTURE ROOM.

✓ Hall of Science, City Road.—July 11th [7½], Thomas Cooper, 'Sir T. More and his "Utopia."'

National Hall, 243, High Holborn.—July 11th, [8], P. W. Perfitt will lecture.

South London Hall, Webber St., Blackfriars Rd.—July 11th [7½], Charles Southwell, 'Paradise Lost.'

Sadler's Wells Discussion Society, three doors from the Hugh Myddelton.—July 8th [8½], Discussion.

Social Institution, Charles Street, Old Garratt, Manchester.—July 11th [11 a.m.], Discussion. [7 p.m.], a Lecture.

Areopagus Coffee and Reading Room, 59, Church Lane, Whitechapel.—Every Sunday, Monday, and Wednesday (8), a Lecture or Discussion.

City Forum Coffee House, 60, Red Cross Street.—Every Sunday, Monday, and Thursday [8½], a Lecture.

Commercial Hall, Philpot Street, Commercial Road East.—Theological Discussions every Sunday morning [11], Sunday evening [7], Tuesday [8], Thursday [8], and Saturday [8].

Progressionist Hall, Cheapside, Leeds.—July 11th [6½], a Lecture.

Temperance Star Hotel, Swan Street, Briggate, Leeds.—Every Wednesday [8], a Discussion.

Working Men's Academy, Edgar Street, Preston.—Lecture every Sunday at 10½ a.m.—Discussion every Sunday evening.

East London Literary Institution, Bethnal Green.—July 11th [11 a.m.], a Lecture.

Eclectic Institute, Denmark Street, Soho.—Every Friday [8½], Mr. J. B. O'Brien, Home and Foreign Politics. Every Sunday [7½], on Moral and Social Science.

ADVERTISEMENTS.

Important Pamphlet, by Charles Southwell.

Now ready, Price 4d.,

THE IMPOSSIBILITY OF ATHEISM DEMONSTRATED, with Hints to Nominal Atheists. By Charles Southwell.

Published by Watson, Queen's Head Passage, Paternoster Row, London. Country publishers are requested to forward their orders with the least possible delay.

The most Economical Excursion of the Season.

LITERARY INSTITUTION, John St., Fitzroy Square.—In consequence of the great satisfaction given on Sunday, June 27th, and that large numbers of friends were unable to obtain tickets, the Committee have decided upon a Second RURAL EXCURSION to EPPING FOREST, by the Eastern Counties Railway, which will take place on Sunday, July 11th, 1852, in aid of the fund now raising for the Repair and Decoration of the Institution. Mr. Robinson, landlord of the 'Eagle and Child,' Forest Gate, has engaged to provide for a Tea Party on the Lawn, and for the accommodation of Dinner and Pic-nic Parties.

Tickets for the Excursion, there and back, including Tea, is. 6d. each. Children between the ages of 3 and 10, is. each.

A Special Train will leave the Bishopsgate station at a quarter to 11 precisely, but the friends are particularly requested to arrive by half-past 10 at the latest, and that they will procure their tickets on or before Friday, July 9th, to afford time for the necessary arrangements.

On Sunday, July 18th, the Institution, newly repaired and decorated, will be re-opened with a Tea Party and Soiree, to which all the friends of social and political progress are invited.

London: Printed by Holyoake, Tyndale, & Co., 3, Queen's Head Passage, Paternoster-row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster-row. Wednesday, July 7th, 1852.

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

The Discussion in Leicester	65	The Constitution of Man	71
Baiting, commonly called Debating	66	The Bradford Secular Society	75
The Right of Public Meeting Defended	69	Lancashire District Organisation	76
The Police of Religion	70	An Oath Refused	77

THE DISCUSSION IN LEICESTER—MR. CECIL AND MR. WINKS.

In the valley near the East Lancashire Railway, on the hills of Undercliff, at night when the eye cannot perceive it, the scent can detect a detestable canal running from Bradford poisoning the whole district. Outside of Leicester, near to the ruins of the notable Abbey where Cardinal Wolsey begged to lay his head and die, is another river steaming with malaria from the town. Yet these nuisances co-exist with churches and chapels numberless. If the prayers of the faithful, held to be so efficacious on mistaken opinions, were but tried on filthy ditches and stinking culvers, how much sweeter a world we should have of it!

After the second lecture in Leicester, Mr. Cecil put some unintelligible metaphysical questions to me, and ended by challenging me to discuss the principles of Secularism.

There is in Leicester a gentleman *once* known as the 'Rev. Mr. Winks,' editor of a *Baptist Magazine*, who now resolutely insists upon being called '*not* the Rev. Mr. Winks.' In the midst of my speech if I, following old associations and common custom, spoke of him as a 'reverend' gentleman, he would at once interrupt and exclaim galvanically, '*not* the Rev. Mr. Winks.' The reader will therefore understand, when I speak of Mr. Winks that *is*, that the Rev. Mr. Winks that *was* is the person meant. This gentleman undertook to be chairman of Mr. Cecil's committee, and on this account I consented to meet Mr. Cecil. My friends made arrangements, and we subsequently debated two nights in the Mechanics' Institution. The Christians have said that we set up Mr. Cecil for the sake of an opportunity of explaining Secularism. This is not true. I never should have debated at all with Mr. Cecil had it not been for his pertinacity and Mr. Winks adopting him. I avoided him as long as I could. He indeed did afford an opportunity for re-enforcing our views. He was what Disraeli would call one of the 'forcible feebles.' He was obscurely metaphysical, elaborately irrelevant, and most laboriously ironical. An issue, however, came out of the discussion which will further useful. Mr. Winks, seemingly dissatisfied with the Cecilian defen[illegible]e and said—'I undertake to prove that Christianity is more favourable to the w[illegible]fare of man than any other system that has ever been promulgated.'

Arrange[illegible]nents are in progress for this discussion. Mr. Winks's subject is somewhat vague, but Mr. Winks's manner is positive enough. At the close of one of my lectures Mr. Winks arose and said, in a loud and harsh voice, 'I charge Mr. Holyoake with *purposely* mis-stating the Scriptures.' When he was recalled to the

ordinary decencies of controversy, he pointed out this qualification—'if I had read the Scriptures.' But when I showed him that I *had* read them he did not retract the accusation.

Such was my first meeting with a pastor of Christ's kingdom, to whom in my early Christian days I sent religious verses, thinking in my simplicity that Christianity was a thing of charity and gentle speech. In a similar way the charm of this belief was dissipated by the Rev. Angell James, of Birmingham. The young Christian should take warning by these instances. I had none to give me warning in my youth, or I should have been saved years of pain and error. G. J. H.

'BAITING,' COMMONLY CALLED 'DEBATING.'

THE HEYWOOD LECTURES—WOODMAN, GILBERT, GRUBB, AND CO.

THE reader is already familiar with Mr. Edward Grubb's proceedings in Heywood and elsewhere. The only consequence of this gentleman's peculiarities of speech in Christian controversy, is to persuade the public that argument must be very scarce with his Christian friends. Since the Ministers of Religion are reduced to such an extraordinary substitute, they have lately submitted to various audiences, out of the mouth of this temperance advocate, but intemperate exemplar.

Though millowners, Ministers, and gentlemen, and even ladies, attended Mr. Grubb's lectures, it does not appear that they were satisfied with him. At more than one place, we are informed, he has had to apologise to his own friends. We will not do those friends the injustice to suppose that, as gentlemen and ministers, they would, individually, approve of the use of the epithets he applied to his opponents. At Rochdale, his speeches were so outrageous, that all the freethinking part of the audience (and they constituted an important portion) rose without concert, but 'with one accord,' as St. Luke would say, and left the Hall. We have no further intention of repeating Mr. Grubb's phrases. We have before put upon record some—not the worst—(*they* would hardly be believed), but a small sample, because in most places it is denied that Christian charity ever so far forgetteth itself.

We will hold a controversy with Mr. Grubb, if he accepts our offer; but we have no wish to stop his present career. He has eminently the art of making Christianity disagreeable, and he is opening the eyes of people, whose scales would not fall by any art of ours.

Mr. Grubb (we are told), in his lectures, said, he 'does not profess to be a gentleman.' We are quite sure of that. But there is something equivalent to gentlemanliness, namely, fair speech and fair play, which are not above any good man's study. Mr. Grubb might pay attention to these without loss of piety or loss of pride.

My friends in Heywood, whom I had not the pleasure to know before this occasion, invited me to lecture in reply to Mr. Grubb, and I readily consented to explain the kind of opinions he had professed to 'unmask.'

Mr. Grubb's lectures were delivered in the commodious room of the Mechanics' Institution, at a charge of 7s. 6d. per night; but the Directors demanded the moderate sum of *fifty pounds* rental for three nights for my lectures. They must think my addresses rather valuable, if likely to produce so much. To the credit of the Directors, be it reported, however, that they discussed a proposal to allow me the use of the Hall on equal terms, and it was lost only by a majority of one.

Mr. Tweedale, an eminent corn factor, and president of the Institution, very honourably said, that 'Mr. Grubb having assumed to "unmask" certain opinions, Mr. Holyoake's friends might regard that as an insult; and as Mr. Grubb had been allowed to appear, I ought to be allowed to reply.'

A mill room was procured for my lectures, but when our friends had whitewashed the place, to give it an agreeable appearance, the gas company declined to put the gas in, on account, I believe, of danger therein. Then the proprietor was influenced, or intimidated, and refused the place altogether. Mr. Kay then kindly offered the lower room of an old mill in his possession, which, of necessity, was accepted. It was most ill suited, though kindly offered. Long before the time of commencing, the mill was crowded and the street was thronged, and I went down to the place amid a crowd of people and a thunder of clogs. The clatter of the wooden soles of young persons running 'to see,' was like a small Babel, or a wooden concert.

The mill room in which we met was literally crowded to suffocation. The audience, packed like the gallery of a penny theatre, were of all sizes, sexes, and conditions, having nothing in common but a wonderful patience and a sense of fair play, which never fluctuated. When I had struggled through the mass, I found that my head, when standing on a slightly raised platform, nearly touched the ceiling: the heat made the place like Papin's Digester; and the atmosphere was so thick and animalised, that had my words been sharp as a two-edged sword, they would hardly have pierced it. Whatever might be the 'narrowness' of my views, no one had a right to complain, for there was no room there for the expansion of an idea. On one side the room a man took a hammer (I do not know where he found it) and broke down a board that had been nailed over a window hole, and let the air in there, while on the opposite side a gentleman, in imitation of the Lincoln judges, smashed in the upper row of panes with his walking stick. The good humoured landlord made no complaint; and when I apologised for such freedoms, he said, 'Never mind, had the room been twice as large you should have had it.' The gas, which had been put in this place on purpose, lighted up the semi-darkness with a Rembrandtish glare. While speaking, the cold air rushed in at my back, making me cough—on my side, it came through two holes like a blast furnace, while people who had found their way over head to listen through the chinks of the ceiling, poured down, every time they moved, slack and dust, filling my water glass and waistcoat pockets, and even going into my mouth. Under these unusual rhetorical conditions, I spoke three nights. The Rev. Mr. Gilbert, Association minister, belonging to the firm of Grubb, Woodman, and Co., in the art of making Christianity disagreeable, rose to ask me questions, to which, he said, he wanted 'straightforward, unequivocal, honest answers.' I asked him why he should assume that my answers might be dishonest? If he believed that I should not answer honestly, it was no use that he questioned me at all. I answered a number of his questions, which seemed to me entirely irrelevant. At length he required my definition of *concubinage*, and dynamical answers to the movement of a barrow and the motion of a stone. As my subject had been the Orthodox Churches in relation to their Roman Catholic type in the respects of Authority, Terror, Inquisition, and Persecution, I declined to reply. The chairman also ruled that the questions were irrelevant. Mr. Gilbert being thus required to change his topics, he called it 'his *relieving me* of the burden of proof; said I *diverted* attention, I *rambled*, and was afraid to answer,' etc. Next time I meet Mr. Gilbert, it will be

necessary for me to take the 33 volumes of the 'Penny Cyclopædia' in my pocket, for that gentleman's *relevant* questions extend through the whole range of human knowledge. He ended by saying that he should deliver a lecture to prove that I had eulogised Mrs. Martin for being —— and here he applied to her the offensive epithets which the reverend gentleman borrowed from the bagnio. I find I shall have to write a supplement to the 'Last Days of Mrs. Martin,' and compare the conduct of John Wesley from his wife, with the more honourable conduct of Mrs. Martin towards her husband. During the discussion the Rev. Mr. Gilbert was speaking of Mrs. Martin, when a person in the meeting shouted out to him, 'Shame, Mr. Gilbert, shame.' Mr. Gilbert asked, 'Is it not the truth?' The person answered, 'The Scriptures say, speak ill of no man.' Mr. Heywood, printer, said 'Then the truth is not to be spoken.' The person answered, 'It seems not. The Scriptures say, speak ill of no man.' But Mr. Gilbert by no means believed in this passage; or perhaps he thought, as the Scriptures referred only to speaking ill of a *man*, he might do as he pleased with respect to a *woman*.

The Rev. Mr. Woodman 'assisted' at the Heywood lectures on two nights. He will shortly be recognised as my 'Theological Friday,' he is so constantly within call. He will soon have heard so many of my lectures, that he will be able to lecture for me on emergency. He works very well after his fashion, and is succeeding admirably in bringing Swedenborgianism into contempt in the provinces as he did in London. Cultivation is the same all the world over, and the most intelligent of the Swedenborgians in the North are no better pleased with Mr. Woodman's exhibitions there, than were their best friends in the metropolis at the 'challenger of Chancery Lane.' Take a specimen of one of his Heywood speeches. He said 'after meeting me upon God, he would *take* me on Providence; and then, if I wanted any more, he would be my *customer* on Eternal Torments.' In this prize-ring slang did he talk of the solemn questions to which I had made reference. Had Tom Cribb or Bendigo been in the room, they would have supposed that Mr. Woodman wanted to contest for the Belt instead of for the Truth.

Lest there should remain in the memories of the audience any respect for the old Baron Swedenborg, Mr. Woodman took occasion to show that he had no sympaty with Rationalism, by quoting this flagrantly offensive speech. 'Infidels,' said Swedenborg, 'have the disposition of the *wolf*, the cunning of the *fox*, and the eye of the *owl*—for *they love darkness* rather than light.' Mr. Woodman, who is a portly, robust man, and one who might go into an oven with Shadrach, Meshech, and Abednego, and suffer little from confined air, proposed to debate till twelve o'clock at night, but I went away as soon as I could after ten.

On the Sunday following I was scarcely able to stand at Manchester to deliver my lectures, and have been disabled ever since, only to speak once a week, and that in a very quiet manner. Christians may not persecute by bad laws now, but they do by bad air. They would do me less harm in imprisoning me six nights in a gaol, than by forcing me for one night into Calcutta-hole lecture rooms.

The reader will say, and he has some right to say it, 'Why trouble us with these personal incidents?' I do it for relaxation. A man who has been condemned to hear Mr. Cecil debate, and the Rev. Mr. Woodman argue, deserves some indulgence, and if it is not granted, he will take it.

The chairmen in the Heywood discussion were, on the first night, Mr. David Mills, a millowner; on the second night, a resident, whose name I have lost; on the third night, Mr. Edmund Howard, manufacturer, of Middleton. This gentle-

man was a Swedenborgian, I was told, but he behaved, in points of dispute, with great promptitude, ability, and impartiality.

The above discussions I have called debates, that being the usual phrase. They were, however, like many a discussion I take part in; in which my opponents do not *debate* with me—they *bait* me. Towards ten o'clock, six or twelve open mouths shout their questions at you at *once*, each insisting that you shall give *the* answer he has made up his mind you ought to give. But throughout the audiences behaved admirably. Mr. Gilbert's exciting utterances, which years ago would have cost me serious risks, fell dead on the public ear, which wondered more at Mr. Gilbert's bad taste than believed in what he said.

Between the two lectures in Manchester we held another Conference, of which Mr. Burslam will probably send some particulars.

Since then I have lectured in Dudley. A number of friends meet in a room for the purposes of mutual instruction, who invited me to address them on June 27th. Mr. Carver, of Oldbury, was appointed to lecture that night, but he courteously gave place that I might occupy the speaker's desk. Afterwards, the old Town Hall was obtained. It is the property of Lord Ward, but it was courteously given free for the purpose of my lecture. Since then I have been invited to speak on the same subject in the New Town Hall, Stourbridge, and the admission will be free, to afford the widest facility for discussion. G. J. H.

THE RIGHT OF PUBLIC MEETING DEFENDED.

A PUBLIC MEETING was held in Bonner's Fields on the 26th of June. Mr. Hows in the chair. Mr. C. F. Nicholls, Mr. James Savage, Mr. A. S. Ayrton, Mr. W. Newton, Dr. Oxley, Mr. Thornton Hunt, and Mr. George Thompson, addressed the meeting.

The following able resolution was passed with acclamation:—'That this meeting, composed of all shades of religious and political opinions, hereby testify to the peaceful and orderly assemblage of her Majesty's subjects in Bonner's Fields on Sundays for several years past, such assemblages having met to discuss questions affecting their social improvement, to advance the cause of temperance, and to hear addresses influencing their earthly amelioration and their eternal welfare. That these quiet and calm assemblages have, without any caution given or warning used, been suddenly suppressed by the presence of a body of mounted and armed police, who will neither permit persons reasonably to converse together, nor arrest them when thus engaged, but arbitrarily listen to, interrupt, and separate such persons, without assigning a reason, or giving them the opportunity of trying the question by law. That this meeting considers the capricious and unexampled interference of the police a dangerous infringement on the right of public speech afforded by the common law of England, and is determined to make a stand against an act that is at once aggressive, illiberal, and unconstitutional.'

Mr. C. F. Nicholls, who is personally conversant with what has taken place at the assemblies, said, 'The meeting he saw before him gave a direct denial to the calumnies which had been uttered by the Home-Secretary. The men who were in the habit of meeting in that spot weekly, had never outraged public decency. When their representative (Mr. G. Thompson) appealed to the Home-Secretary on the subject, that functionary had boldly asserted that indecent, obscene, and blasphemous language had been made use of, to the annoyance of the locality. The Home-Secretary must have been misinformed, as he had stated that which was at variance with the truth.'

THE POLICE OF RELIGION.

We extract the following from an article in the *Leader* of July 3, on the above subject:—The most distinguished member of the present Government (Mr. Disraeli) was wont to reproach the Whigs with being an organised hypocrisy. The present Government, allied as it is, *ex officio*, with the Church of England, as by law established, must be a Christian government; it must recognise the right, nay the duty, of Christians to preach the word in the highways; but when the word is preached in Bonner's Fields, as it has been by certain gentlemen more enthusiastic in that behalf than befits the tepid official temperature, bodies of mounted and armed police have been employed to drive away the preachers. It is true that on the same ground, named after the respectable bishop (Bonner), Christian doctrine had to encounter the antagonism of a totally opposite doctrine, propounded by a new sect called the *Secularists*, who deny the *proved* existence of any divine origin for religion; but of course, in an open field, the truth must have prevailed, and we are not to suppose that any Christian authority should fear the conflict. It might be said that the working classes could carry on discussions of the kind on week-days, but political economy tells us that we must not interfere with the rules of employment, which call upon the working classes to devote every hour of the week-day to hard labour. The Sunday alone is left; but when they meet on that day to discuss in the openest manner subjects deeply interesting to their temporal and eternal welfare, then they are told that that day is sacred. It appears to us that the ministry of a free religious country thus supporting free religious discussion must indeed be an organised hypocrisy.

They rely, indeed, on the Bible—under the interpretation and protection of police law. They permit freedom of discussion—excepting face to face in the open air, and there it is hustled off the ground by police.....

We are not advocating the secularist's doctrine; on the contrary, those of our readers who have honoured us with their attention for any lengthened time, will be as able as ourselves to testify that, according to our interpretation of history, there is a principle in every form of national religion which mankind is slowly but progressively working out, according as it develops its own faculty for the perception of that truth; and the secularists, in our apprehension, in common with a very limited number of inquiring minds, have suffered themselves to be blinded to that common truth of humanity by an exaggerated perception of the absurdities which have accompanied the endeavours to render it more specific. We are not advocating Roman Catholicism, or established Protestantism—we are simply, according to the best of our ability, recording certain historical events, the efforts made by particular persons or bodies of men, to enforce their own doctrine in a manner chosen for themselves, and we are pointing out what the selection of that manner implies. We say that when a party in power declares by its acts that the orthodox version of doctrine can only be maintained by the help of the policeman, it implies a diffidence in the power of truth which we do not share.

[A monk named Christophoros is creating a fanatical excitement (only comparable to the Anabaptists) throughout Greece, by his eloquent denunciations of the Government for having sacrificed the independence of the national Greek Church by a recent convention, giving a modified authority to the Patriarch of Constantinople. He is rather a violent advocate of what our more sober High-church call 'synodical action.']

Topics for Study.

THE CONSTITUTION OF MAN,

AND THE LAWS ON WHICH HIS WELL-BEING AND HAPPINESS DEPEND.

BY F. B. BARTON, B.A.

III.

NOTHING is more commonly observable, than that consumption, scrofula, excess of nervous excitability, insanity, a disease of the brain, are hereditary—passing directly from the parent to the children, or indirectly from remoter ancestors. Again: an apparent exception to the law of transmission—when children do not resemble their parents in their general character, or in some prominent feature in their parents' characters—takes place from one or both of the parents having, from some temporary circumstance, some particular quality strongly developed about the commencement of the child's existence, or during the time it was being formed within the mother. The condition, physical and mental, of the mother previously to the birth of her child, has a powerful influence on the child's mental and physical condition.

Hence it is of the utmost importance that the mother be in a healthy state, physically and mentally, during gestation, or while the infant is being formed.

Combe considers the law of transmission to be, that the mental character of each child is determined by the particular qualities of the stock, combined with those that predominate in the parents when the child's existence commenced.

If, then, man's moral and intellectual qualities—*i.e.*, his character—depend upon the constitution of his brain and the nature of his temperament, we must affect these, we must alter these, if we desire to make any change of character. We must go to the cause, we must change the cause, before we change the effect. Talking to a person, which is all that religious and moral instruction amounts to, will not alter his brain and temperament, and consequently will not alter his character and general conduct.

Advice or remonstrance may affect a person temporalily, may furnish a motive to change a particular line of conduct, to change one action for another; but it cannot alter the character permanently.

By 'character,' observe, I mean the combination of qualities which I consider innate and immutable, as depending on the constitution of the brain and temperament. By 'conduct' I mean a particular action, or course of actions, resulting from a temporary motive. Thus a man's character may be such as to induce him generally to exhibit benevolence of feeling and conduct, but temporary motives may occasionally lead him to commit actions or conduct unkind or unjust in their nature. You may change a man's conduct—you may often prevent a particular action by presenting a

sufficiently powerful motive; but you cannot, by the same means, change a man's character — you cannot alter the general principles of his conduct, the predominating motives of his life, which depend upon his brain and temperament, which circumstances cannot change in an individual, though, in continual operation, they may in a race, in the course of centuries.

We find that men's characters do not change, but their conduct, their actions, are subject to variations according to circumstances. The children of a family receive the same moral instruction, and live under the same general circumstances, but their several characters remain the same, and continue to exhibit their distinctive peculiarities through the rest of their lives. A person constituted by brain and temperament to be irritable, and easily excited to anger or impatience, cannot, I believe, by any instruction or course of circumstances, be made mild and patient, and difficult to be excited. So a person naturally constituted to be sluggish and inert, cannot be made energetic and industrious; a selfish man cannot be made disinterested; a person naturally prone to melancholy and ill temper cannot be converted into a man innately cheerful and good-humoured; and so on. But, though the general tone of character cannot be altered, actions may be exhibited which are not in harmony with the general conduct or character. Thus, an impatient man may, on an occasion, exhibit patience; an ill-tempered man may display good humour; a disinterested or benevolent man may sometimes be actuated by selfishness or unkindness; a sluggish man may, for the moment, be excited to energy, as the energetic may sink into a temporary state of inertness and despair.

Circumstances, or external agencies, may affect a man's conduct, or particular actions, but cannot, I believe, change his character, or those innate qualities which are the characteristics of the man, and distinguish him from other men—and which I consider cannot be eradicated, but accompany a man from the cradle to the grave. Circumstances, or instruction, may change a man's manners, habits, opinions, without altering his innate character. You may change the outer man, and yet not alter the inner man. You may convert an awkward rustic into a well-disciplined soldier, and possibly a rough country gentleman into the polished courtier; but in these cases you do not change the character — the leading sentiments and feelings and motives of action—you only change the external manners and habits. You change the exterior, not the interior. Not unfrequently we see in the police reports cases of children brought by their parents, persons of respectable character, before the magistrate for some misconduct —for theft or violence—who have declared that all their endeavours to bring up the offender to an honest and respectable course of life have been vain; that they appear to have an innate propensity to vicious habits and company; and that, therefore, they have felt compelled to hand them over to legal punishment (not, however, the best way to reform them).

There is an institution at Parkhurst, in the Isle of Wight, for the reception of young offenders — mostly, it may be supposed, the

children of old offenders, of habitual criminals. At this institution they are carefully instructed in religion and morals, in useful knowledge and some industrial occupation; and when it is considered they are sufficiently reformed, they are sent to Australia, or the Cape of Good Hope, and placed in honest and industrious employments. But it appears from the latest accounts, that very few of them turn out well. However well they may have behaved at Parkhurst—however much they may appear reformed from their evil habits and propensities—no sooner do they obtain their liberty, no sooner do they get away from the inspection and government of their masters and tutors, and enter a freer and wider sphere of action, than their innate evil tendencies break forth, and they exhibit all the characteristics of a criminal organisation. They exhibit dishonesty and repugnance to order and control—though, be it observed, they are not under temptations, or under circumstances calculated to act as a temptation to dishonesty or irregularity, for they are occupied in industrious employments, and furnished with all the necessaries and comforts of life.

Servants and others, in the receipt of good wages, and provided with all they require of the necessaries and conveniencies of life, will yet often commit peculation or robbery, and thus, for the acquisition of that which is a trifle compared with the regular income and its attendant advantages which they are in the receipt of, they will ruin themselves for life.

Circumstances favourable to virtue will by no means ensure the practice of virtue if the organisation be defective, nor will circumstances promotive of vice necessarily produce a vicious character where the organisation is more favourable to virtue than to vice.

A child born and educated in St. Giles's will exhibit the vices of St. Giles's, because it will have, so to speak, a St. Giles's organisation. The organs of animal propensities will be large, and those of the moral feelings small and naturally feeble; and if that child be transplanted to St. James's it will become a gentleman in manners, but, its vicious tendencies still existing, it will exhibit vice—not the low, vulgar vices of St. Giles's, but the genteeler and more polished, or more respectable vices, perhaps we may say, of St. James's. Vice will be exhibited, but in a different form; it will run in a different channel. No one doubts there exists vice in St. James's as well as in St. Giles's, but it takes a different form and aspect; and the man that would scorn to pick a pocket, or that would not think of breaking open a house, or knocking a man down for his money, might yet not scruple to cheat at cards, swindle his tradesmen, evade a debt of honour, or seduce the wife of his friend, and then perhaps afford him 'satisfaction' by killing him in a duel.

On the other hand, a child born in respectable circumstances, with a superior organisation, in which the moral feelings predominated, might be transplanted into St. Giles's and yet not adopt the vices of the place, because its innate feelings would revolt at the scenes and practices which it there beheld. The soil would be unfavourable for the vices which its instructors might attempt to plant there; and if fear

compelled a temporary submission to what was revolting, and caused an external compliance with what the heart and conscience repudiated, the child would seize the first opportunity to escape from circumstances so uncongenial, and seek those more in harmony with its feelings and sympathies. Or if it be supposed that the child might be taught to acquiesce in his new position, and conform to his new circumstances, however uncongenial, assuredly when the feelings became stronger and more matured, when the organisation attained its full development, the man would repudiate what the child submitted to, and would give up, on the first opportunity, a course of life so uncongenial with his natural feelings and tendencies.

The fact of men rising superior to the temptations of circumstances is surely not of uncommon occurrence. That some men can easily resist temptation is acknowledged, and the resistance of temptation is resisting the force of circumstances. Instances are not unfrequently recorded in the newspapers of poor men exhibiting great honesty when under temptations to the contrary, where their dishonesty might easily escape being known, and where by a little casuistry the dishonesty might be palliated—I refer to the restoration of lost property.

While, on the other hand, persons in comfortable circumstances, under no urgent necessity to be dishonest, have been guilty of frauds and peculation.

Men have been known to suffer the greatest privations, to endure the severest persecutions—nay, to submit to death itself—rather than renounce their principles or violate their conscience.

We say, then, that, at least generally speaking, organisation is more powerful than circumstances.

Where circumstances are yielded to which are not in harmony with the character, it shows there is a deficiency in the organisation of a power of resistance; but when this power operates it rises superior to circumstances. In the former case, there is a deficiency in the organ of firmness, as the phrenologist would say.

Circumstances may develop, but they do not create. A person may not exhibit certain virtues because circumstances do not give scope for them, but when the circumstances arise the virtues are displayed; but then the circumstances did not plant them, it only gave opportunity for their exhibition.

So a person may not display the vicious tendencies which belong to his organisation, because circumstances do not call them forth, but when the suitable circumstances arise the vices make their appearance; but they were not created by the circumstances, but only developed, or an opportunity afforded to exhibit themselves. In such cases it is often said that the man's character is changed. But the character is not changed—the tendencies were in existence before—they were innate; but circumstances had not arisen favourable to their development, and therefore they were not known to exist.

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

THE BRADFORD SECULAR SOCIETY.

To the Editor of the Reasoner.

SIR,—In my last report which I sent you I stated that, through being forced to choose subjects for Mr. R. Cooper that were not appreciated by the people, and not being able to procure a room for Mr. Cooper to lecture in on theological subjects, we were left in debt £4. This sum, I am happy to say, is now paid off. The receipts for the quarter are £20, leaving us a surplus of about £3, after all expenses are paid. On the 2nd of May we received a notice from Mr. Holyoake, stating his willingness to come and deliver three lectures. We first thought that as our townsmen had refused letting us either the Temperance Hall, Mechanics' Institution, or the Teetotal Hall in Southgate, that we could not obtain one for Mr. Holyoake. But we agreed to ask for the Odd Fellows' Hall, and it was at once granted to us, on condition that peace and good order were guaranteed by the committee. This was done, and on the 5th, 6th, and 7th of May, Mr. Holyoake lectured. 1st. Jesus Christ considered as an example to Modern Reformers. 2nd. The Moral Innocency of Rejecting Christianity, where conscientiously disbelieved. 3rd. Roman Catholicism, the Type of the Orthodox Churches around us. The Hall was crowded every night, and, I think, we can all bear witness to the great good which has been effected by them. After the lectures many went away fully convinced of the error of theology, as represented by the various Christian sects of our day. There have been men convinced of this, who used to be firm believers in theology. I believe some of the clergy went away with the impression upon their minds that Mr. Holyoake was not the kind of person they had frequently heard him represented by gentlemen of their own profession. One thing to be noted is, that Dr. Godwin, when on the platform with Dr. Ackworth and other clergymen, stated that though he widely differed in opinion with Mr. Holyoake, yet he was heartily glad to meet him on a public platform, because he (Dr. Godwin) was always a friend to free discussion on all subjects, as by that means more particularly the truth and importance of Christianity would be seen. This statement by the Dr. seemed very strange to our members, because some time previously he had promised, unconditionally, to give a lecture for the benefit of the teetotal library, and refused to give it because the trustees let their Hall to Mrs. Martin to lecture in, and because he had been told that some of the members were sceptics.

Since Mr. Holyoake's lectures the members have increased; we have now forty regular paying members. The conditions of membership are one penny per week. Since this increase of members, and a prospect of more, we have had to change our place of meeting from a private house to Mitchell's Temperance Hotel, Union Street, every Sunday night, at six o'clock. Since we came to this place, discussions have been held upon various subjects, but more particularly on theological ones. But these are not our only subjects; secular ones are discussed. We consider, as our business is with this world, secular subjects are those which we are all more immediately concerned in. The discussions which have been held have been conducted with brotherly feeling. It is true differences of opinion have been manifested, but they have not aroused a hostile spirit. We shall have a library soon, and when able a school.

G. DEMAINE, Sec.

FORMATION OF A SECULAR SOCIETY IN LEIGH.

SIR,—Seeing in the *Reasoner* that those persons wishing to constitute themselves into secular societies should communicate with you, I write to inform you that a few of the freethinkers of this locality have begun to meet every Sunday evening in the house of James Cook, bookseller and news-agent, who sells about eight *Reasoners* each week, which number, I am happy to state, will rapidly increase if it lies in our power to effect it. I may also state here that I expect to send you in a short time a very handsome shilling list for that really most useful of periodicals. We intend, if possible, to be represented in the next Conference at Manchester, which Mr. Butterworth, of Heywood, informs us will be in October next. We also look forward with some degree of impatience to the publication of the next volume of the 'Cabinet of Reason' on 'Organisation,' which will, we expect, just answer our purpose, and aid us greatly in the formation of our society. Any thing that you may have to communicate or suggest will be well received and well considered. Address to John Cook, Sugar Street, Leigh, near Manchester.

JOHN COOK.

[We learn from Mr. Firth that the freethinkers of Keighley have formed themselves into a society. As soon as we have the addresses of all the secretaries we shall publish a list.—ED.]

LANCASHIRE DISTRICT ORGANISATION.

SIR,—The following resolution was passed at the Manchester Conference, on Sunday, June 20th, 1852:—'Resolved, that a Committee be formed of parties present, with power to add to their number, to organise the districts of Lancashire and Cheshire, and to prepare a line of action, which they intend to pursue at the forthcoming Conference.'

Permit me, through the medium of the *Reasoner*, to remark on the importance of the above Conference. I had not the opportunity of speaking at the meeting, in consequence of there not being sufficient time. The Bolton district, which I and a few friends represented, was not called upon to report the progress. In order to efficiently carry out the above resolution, the various secretaries ought to have continual correspondence with each other, in addition to corresponding with the General District Secretary; and we shall thus become united stronger, shall learn what each branch of the society is doing, and discover the best ways of carrying to a successful issue those principles for which we are uniting. According to the letters read on the occasion, each district seems quite alive, and entertains a strong desire for organisation, which must be a favourable opportunity for those who were chosen on the committee to enter fully into the business of propagandism. I am quite sure that, with an active committee of business-like men, and a proper system of correspondence, much good will be done, and we shall be able to have at the forthcoming Conference delegates from nearly all the towns and villages for a great distance round Manchester. I would particularly advise each district where friends have organised themselves to use exertion in effecting an organisation around them. There are freethinkers now in almost every neighbourhood, mixed in every society, met with in every company—men who ought to be drawn together in one bond of union for the furtherance of our views. Let every town

do its duty in its own locality. For instance, round Bolton there is Little Lever, Farnworth, Astley Bridge, etc., where there are plenty of friends residing, who, I have no doubt, will be glad to assist in the good cause of secularism. Round the town of Leigh there is Astley, Tyldesley, Bedford, Atherton, etc.; while surrounding Manchester there will be various places where friends might be got together to effect a union amongst themselves, or assist the principal place. Always endeavour to gain those who are reasonable, intelligent, sober, and practical. Let them see that our intentions are good, that we are sincere in what we advocate, that we intend to elicit truth by reason and by discussion, that our objects are on just and firm ground, and that we do not intend to swerve, but stand by them, and defend them by all legal and peaceful means. W. H.

AN OATH REFUSED IN GATESHEAD-ON-TYNE.

Sir,—My oath was refused, on account of my opinions, in the Gateshead Police Court, on Friday, June 11th, 1852. On the Tuesday evening previous to this date my attention was called to the fact of a youth having cut some lead from the stable roof of my employer, Mr. Harrison, cooper and basket maker; and, having detected him in the act of hiding it, I detained him till he was handed over to the police. On Friday I very reluctantly appeared at the court, after being thrice called upon to do so. On arriving there, as I was passing through the doorway, and taking my cap off my head, the superintendent of the police addressed me thus—'Take your cap off, sir, and recollect you are going before gentlemen.' On being placed in the witness box, beside my employer, the New Testament was handed to me, and I was requested to tender an oath upon it. I stated I could not do so, as I did not believe in it, and should not feel it to be binding on my conscience. The magistrates then asked of what religion I was, and, on my stating that I was an atheist, the magistrates present (four in number) seemed astonished. John Barras, Esq., one of the number, said vehemently—'An atheist! I would not keep such a dangerous character about my premises on any account, and the sooner Mr. Harrison is clear of you the better.' The bench stated further, that they could not take my evidence. I read in the police report in the *Gateshead Observer*—'There being no other witness, the case broke down, and the prisoner was acquitted.' James Hoggins.

[The gentlemen before whom this case was tried were James Pollock, Joseph Robson, Charles Bertram, and John Barras, Esqrs. Four other gentlemen could not be found in Gateshead entertaining stranger notions of what makes a man 'a dangerous character.' These four magistrates, having had the good fortune to meet with one who had a simple, conscientious regard for truth, they fall to and abuse him, and try their utmost to ruin his prospects in life. He is careful of his conscience, and this appears to these four worthy gentlemen as an offence. Whatever may be their opinion of the errors of the witness, they ought to see that his conscientiousness was at least a redeeming feature. And we have no doubt Mr. Harrison, his master, will have the good sense to see it in this light—that he will be able (without the aid of the magistrates) to distinguish the difference between his servant and one who is commonly understood to be 'a dangerous character.' The employer has had better opportunity of knowing the merits of his servant during (as we are informed) three years' service than the magistrates.—Ed.]

PROGRESSIVE PERIODICALS IN PLACES OF REFRESHMENT.

SIR,—I am one of that numerous body of people in London who do not dine at home, and perhaps not two days together at the same place. To-day I may be in the city, to-morrow at the west end, and the day after amongst the less fashionable denizens of the extreme east. If, in my wanderings, I knew where I could find the kind of mental as well as bodily refreshment suited to my taste, I would most willingly go half a mile for the gratification. A quarter of an hour with *Robert Owen's Journal* or the *Reasoner* would be far more satisfactory than the same time spent over the trashy periodicals which form the staple of coffee house literature. The *Leader* is amongst newspapers what the *Reasoner* is amongst periodicals, and I always consider the lists deficient that do not contain them both. Yet I very rarely find them, and when I do I mark the house as a calling place whenever I am in that neighbourhood. I make these observations, Mr. Editor, preliminary to inquiry whether something cannot be done to let the friends of these papers know where to find them. It is necessary, not only for us in London, but also for our friends who visit us from the country; the necessity in the case of our country friends is, perhaps, the most urgent of the two. Could not something be contrived of the nature of a monthly supplement to your 'Guide to the Lecture Room,' containing a list of those places where the papers I have alluded to may be found? The proprietors of such places would, I am sure, find it to their advantage to advertise them occasionally in your pages. H. R.

[If our perambulatory friends will send us the names and addresses of such places, we will make suitable use of them.—ED.]

NEW SOCIETY IN MAXWELLTOWN.

SIR,—I have much pleasure in informing you, that on Sunday afternoon, the 13th of June, a party of five met at Mr. Edward Knight's, Buccleugh Street, Dumfries, and formed themselves into a society for the propagation of truth—the truth of secularism; and we wish to be recognised as a part of the general organisation about to be effected. The necessity for an organisation we conceive to be great, from the fact that of late freethought has received an impulse that cannot be mistaken, and gained a recognition which the priesthood have long withheld. We wish to communicate with kindred associations, from whom any suggestions or advice will be thankfully listened to.

We meet every Sunday afternoon, until we get rightly formed, and a little stronger. We are but few, but wherever two or three are gathered together in the name of truth, there will its influences be felt, with the assurance that we are free—free from the trammels of 'grim' religion, and free by the power of truth. Sir, it is time that something was done here. The priesthood have all their own way. No one dare express his thoughts freely. Yet there are still a few who are resolved that these things shall not always be, and hence our organisation. We organised ourselves in order that we might work collectively, and consequently more effectively. I will inform you faithfully of all that occurs here from this time in connection with the movement.

33, Glasgow St., Maxwelltown, Dumfries. N. WISDOM.

[The Secular Society is glad to hear of the efforts of our friends, and will furnish information through the *Reasoner* for general guidance.—ED.]

Our Open Page.

Alluding to a pamphlet published by Mr. White, 'a father of one of the expelled' from St. John's Wood New College, the *Leader* observes:—The necessary intolerance of all Establishments is the shadow which accompanies their light. As Boileau admirably said, every Protestant claimed Papal infallibility, and experience of the papal pretensions of every sect should have taught the author of *To Think or not to Think*, that no more charity was to be expected from Independent Dissenters, than from other infallible teachers. Three students of St. John's Wood New College are expelled for heresy. The heresy does not seem clear. The whole case is pitiable. The College plays a contemptible part, such as must infallibly injure it, not only in the minds of those who think with Tennyson—

> There lives more faith in honest doubt,
> Believe me, than in half the creeds;

but also in the minds of all who think of the great office which every College assumes in training the souls of young men. And yet the part played by the College seems inevitable. If *any* doubt is to be allowed, why not all doubt? and against *that* the whole spirit of the College rises in indignant protest. It is not a Thinking Shop, as Aristophanes jeeringly styled the School of Socrates. It is not a place where Youth is led upwards through Free Inquiry to Faith. On the contrary, it abhors and denounces Free Inquiry as born of Satan. It has the Truth to teach, and Dr. Harris is the Prophet. The Principal of New College is the Pope; to doubt what he teaches is to be heretical. Laughable and pitiable, this is, nevertheless, inevitable.

Bailey says:—"All men are born equal" was the declaration not only of the French Constituent Assembly, but of the soberer legislative bodies in America. It has often been remarked, that, if this is meant as the statement of a fact, it is notoriously untrue; some human beings are born slaves, some are born free men, and some are born princes. The proposition, in this sense, is so evidently preposterous, that we may be sure it was not intended to convey that import; there must have been some obscurity or confusion of ideas in the minds of those who regarded it as true. They probably meant "All men *ought* to come into the world equal." So far from this proposition being self-evident, or carrying its own light with it, it is one that nothing but experience can prove.'

Supposing the readers of the *Reasoner* to be readers of *Robert Owen's Journal*, 'N.S.' refers to correspondence in that journal, Nos. 41, 42, 44, 50, Vol. 2, pages 120, 128, 144, 191; and asks if it would be possible to form an agricultural association on mutual interests—that is, as nearly on Robert Owen's plan as possible under existing circumstances—to raise amongst them a capital of twenty thousand pounds? One hundred families, with two hundred pounds each family, would carry out this plan—or some might subscribe larger sums; or ten or more families with two thousand pounds each. There are many ways—this would only be a nucleus around which others might gather.

A large number of persons went on Sunday, June 27, to the chapel where Dr. Achilli has for some time officiated, expecting to hear in his sermon some allusion to his late trial, or to the circumstances leading to it. The chapel, however, had been closed for above a month. It is a small, unpretending-looking building, near Broad Street, Golden Square, in a neighbourhood where Italians abound. The charges recently made against Dr. Achilli so diminished his congregation, which was at one time greatly increasing, that he abandoned his ministry.

S. A. Mackey.—Subscriptions for European Freedom are to be forwarded to the *Reasoner* office in postage stamps, or by post-office order.

Our correspondent of Friar Street, Stafford, must favour us with his name, and a letter shall reach him.

LITERATURE FOR THE PEOPLE.

Under this head we give a weekly column of the names of special class books, and the cost of them, for the information of readers who may not otherwise meet with a notice of them.

Bible of Reason, or Scriptures of Ancient and Modern Moralists and Authors; with the Testament of 1852. By B. F. Powell.	10	0
Bible of Reason, parts 1, 2, 3, bound in 1 vol.	7	0
Ditto, part 1, Scriptures of Ancient Moralists	2	0
Ditto, part 2, Scriptures of Modern Authors	2	6
Ditto, part 3, Additions to part 2: Modern	3	6
Ditto, part 4, or Testament of 1851.....	2	6
Parts 1, 2, 3, can be had in 36 numbers at 2d.		
Sterling's Letters to Coningham, 2nd ed...	0	1
Richard Carlile's Manual of Freemasonry..	3	6
The Bible and the People	0	6
Mackay's Intellectual Religion.....	1	6
Spencer's Social Statics	12	0
Lewes's Biographical History of Philosophy	4	0
The Duties of Man. By J. Mazzini	0	6
First Book of Euclid, with 147 Diagrams.	2	6
Practical Grammar	1	6
Graduated Grammatical Exercises	1	6
Hints on a Logic of Facts	1	6
Public Speaking and Debate.....	1	6
History of the Last Trial by Jury for Atheism	1	6
Paley Refuted in his own Words.....	0	6
Reply to F. W. Newman's Work on the Soul	0	3
Logic of Death.....	0	1
Life of Richard Carlile	0	6
Literary Institutions	0	2
Pemberton; or, the Value of Biography..	0	2
Oracle of Reason, 2 vols.	21	0
People's Review	1	0
Last Days of Emma Martin	0	1
Harriet Martineau's Household Education	3	6
Birch's Religion of Shakspere	4	0
Newman's Phases of Faith	6	0
Martineau and Atkinson's Letters on Man..	9	0
The Task of To-day. By Ivana Bell.....	1	0
The Freethinker's Magazine, complete...	2	6
Mirabaud's System of Nature, 2 vols.....	5	0
Godwin's Political Justice, 2 vols. in 1	5	0
Volney's Ruins of Empires	3	0
Volney's Law of Nature.....	0	4
Paine's Letter to the Abbé Raynal.....	0	6
Letters to the Citizens of America	0	4
Decline and Fall of our Finance	0	3
Agrarian Justice	0	2
Public Good	0	4
Letter to Camille Jordan	0	1
Reply to the Bishop of Llandaff	0	2
Life, by the Editor of the 'National'	0	6
Rights of Man, ditto	1	3
Common Sense, ditto	0	6
Portrait, engraved on Steel	0	6
Address to the People of France.....	0	2
Popular Tracts. By Robert Dale Owen.....	2	6
Tracts on Republican Government	0	3
Influence of the Clerical Profession.....	0	3
Sermons on Loyalty, Free Inquiry, &c.....	0	3
Hopes and Destinies of the Human Species	0	2
Address on Free Inquiry.....	0	2
Darby and Susan: a Tale of Old England	0	2
Wealth and Misery	0	2
Situations: Lawyers, Clergy, Physicians..	0	2
Galileo and the Inquisition	0	2
Cerebral Physiology.....	0	4
Moral Physiology; a brief and plain treatise	0	6
The Purgatory of Suicides. By T. Cooper	3	6
Wise Sawa and Modern Instances	5	0

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square.—July 18th [5], Tea-party. [7½], Soirée.

Hall of Science, City Road.—July 18th [7½], Thomas Cooper, 'Bernard Gilpin, Oberlin, and Hugh Latimer.'

National Hall, 242, High Holborn.—July 18th, [8], P. W. Perfitt, 'Sir W. Waller.'

South London Hall, Webber St., Blackfriars Rd. —July 18th [7½], Charles Southwell, 'Balaam.'

Sadler's Wells Discussion Society, three doors from the Hugh Myddelton.—July 15th [8½], Discussion.

Social Institution, Charles Street, Old Garratt, Manchester.—July 18th [11 a.m.], Discussion. [7 p.m.], a Lecture.

Areopagus Coffee and Reading Room, 59, Church Lane, Whitechapel.—Every Sunday, Monday, and Wednesday (8), a Lecture or Discussion.

City Forum Coffee House, 60, Red Cross Street. —Every Sunday, Monday, and Thursday [8½], a Lecture.

Commercial Hall, Philpot Street, Commercial Road East.—Theological Discussions every Sunday morning [11], Sunday evening [7], Tuesday [8], Thursday [8], and Saturday [8].

Progressionist Hall, Cheapside, Leeds.—July 18th [6½], a Lecture.

Terrance Star Hotel, Swan Street, Briggate, Leeds.—Every Wednesday [8], a Discussion.

Working Men's Academy, Edgar Street, Preston. —Lecture every Sunday at 10½ a.m.—Discussion every Sunday evening.

East London Literary Institution, Bethnal Green. —July 18th [11 a.m.], a Lecture.

Eclectic Institute, Denmark Street, Soho.—Every Friday [8½], Mr. J. B. O'Brien, Home and Foreign Politics. Every Sunday [7½], on Moral and Social Science.

ADVERTISEMENT.

Important Pamphlet, by Charles Southwell.

Now ready, Price 4d.,

THE IMPOSSIBILITY OF ATHEISM DEMONSTRATED, with Hints to Nominal Atheists. By Charles Southwell.

Published by Watson, Queen's Head Passage, Paternoster Row, London. Country publishers are requested to forward their orders with the least possible delay.

THE REVENGE OF ÆSOP.

IMITATED FROM PHÆDRUS.

A blockhead once a stone at Æsop threw;
'A better marksman, friend, I never knew,'
Exclaimed the wit, and gaily rubbed his leg;
'A hand so dexterous ne'er will come to beg.
Excuse these pence; how poor I am, you know!
If *I* give these, what would the rich bestow?
Look, look! that well-drest gentleman you see;
Quick, prove on him the skill misspent on me!
Here, take the stone. Be cool—a steadfast eye—
And make your fortune with one lucky shy.'
The blockhead took the counsel of the wit;
He poised the pebble, and his mark he hit.
'Arrest the traitor! He has struck the king!'
And Æsop, smiling, saw the ruffian swing.

Dickens's *Household Words*, No. 12.

London: Printed by Holyoake, Tyndale, & Co., 3, Queen's Head Passage, Paternoster-row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster-row. Wednesday, July 14th, 1852.

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

The Breaking Down of Religious Influences..	81	Modern Geologists and the Mosaic Creation..	91
Speech of Mr. George Dawson.....	82	Meeting of the Freethinkers of the West Riding	92
How Mr. Rymer Jones reasons on Design....	84	The 'Reasoner' and Secularism	93
The Constitution of Man	87	Mr. Holyoake's Lecture on Secular Education	95

THE BREAKING DOWN OF RELIGIOUS INFLUENCES.

THE OATH TEST — THE BIRMINGHAM CLERGY — THE STOCKPORT RIOTS.

MUCH is said of the importance to truth, decorum, and social order, of the value of religious influences, but no notice is taken of how often these influences break down. We are supposed to be somewhat dangerous for attempting to substitute moral for speculative restraints, yet our moralism could hardly fail more signally or deplorably than the influences so applauded. If we ask to be allowed to take an affirmation, instead of an oath, the clergy say we endanger the truth. Magistrates attach importance to the sanctity of an oath. If the sanctity of an oath really ensured the truth, there would be something in favour of our opponents; but what say facts, recent, notorious, and imposing? The case of Achilli and Newman brought out, with painful distinctness, the fact that the ceremony of taking the oath is no guarantee that the truth will be spoken.

In the said trial, nothing was wanting to impress the world with the awful character of the law. The judge was none other than Campbell; the counsel were the *élite* of the bar; and the jury, it was thought, unexceptionable. But all these availed nothing to the ends of justice. The witnesses threw everything into confusion, by swearing, in solemn manner, precisely opposite to each other; contradicting each other alike in broad, unmistakeable facts, down to the smallest particulars. The position of the jury can be imagined; they had to arrive at a conclusion through a thousand perplexities. Thus an Italian woman swore emphatically that Dr. Achilli, after encompassing her ruin, presented her with some sausages and a silk handkerchief; the latter as old as himself. Dr. Achilli, on the other hand, as solemnly swore that he had never seen the woman before—that he never had any sausages, and that for the handkerchief he knew nothing about it.

This was a fair instance of the difficulties which the witnesses created in almost every clause of their testimony. Never was such a conflict of swearing *pro* and *con.* before in England. It deserves to be styled the 'Grand Swearing Match of the Day.'

The end of all this perjury ought to be a general mistrust of swearing—a mistrust which we have long entertained. The evidence given in cases of bankruptcy, and in cases in which sheriffs' officers or their men, or their men's men are concerned, is such that those who sit in judgment do not know what they should do with it. How efficacious must be an oath—how valuable a test of truth!

At a Church Missionary Meeting lately held in the Birmingham Town Hall,

the platform being filled by members of the Church of England, principally clergymen, the Rev. Mr. Gale, one of their number, proposed as an amendment that missionaries should abstain from the use of wine. There was, no doubt, intolerance in this proposal that might justly offend the gentlemen present; but the course they took was such as the savages might have taken whom the missionaries are sent to reclaim. They hooted Mr. Gale in the most violent and indecent manner, and, although ladies were present, Mr. Beilby, a well-known religious bookseller in Birmingham, struck Mr. Gale on the face, and knocked his glasses off. The only creditable thing in the fracas was the conduct of Mr. Gale, who, though perfectly able to have knocked Mr. Beilby into the middle of the Hall, in no way retaliated the disgraceful assault upon him. Supposing Mr. Gale to have taken a noxious course, greater incapacity to deal with him would not have been manifested by any working men in the country. No body of men, however devoid of religion they might be, could have behaved with more outrageous indecorum than these Church of England clergymen. It is said that our views must prove a source of indecorum; but, after such an exhibition by educated clergymen, it is not too much to say that we ought to have a trial. Freethinkers might behave better, but could not behave worse.*

The cry in Parliament, the cry in the Pulpit, the cry on the Magistrates' bench, is that religion is absolutely necessary to restrain the passions of the multitude. According to them religion is the great guarantee of social order. Let such declaimers turn to the Stockport riots which have just occurred, and learn moderation, if they cannot acquire new convictions. There Protestant and Catholic mobs have committed murder, have injured many people, damaged much property, and the military have been required to restore order. There is no denying that these rioters were religious, for they fought for their religions, and were prepared to die for them. Those Christians in the habit of predicting social disorder as the consequence of freethinking, had better look at home. If hearing they will hear, if seeing they will see, the Achilli trial, the Birmingham Town Hall, and the Stockport riots are lessons to them. According to our theories, religious influences must frequently prove insufficient to secure moral results among the people, and we think the facts we have cited bear us somewhat out in this conclusion.

Newcastle-on-Tyne. G. J. Holyoake.

SPEECH OF MR. GEORGE DAWSON ON THE TREATMENT OF THE REV. MR. GALE.

We have elsewhere referred to this subject. At a public meeting in the Birmingham Town Hall, Mr. George Dawson said, There was no part of the unwritten law more uncertain than that of the duty of a chairman. You appoint a chairman, and into his hands you should give great power. Where he blamed the chairman was, that he did not state Mr. Gale's case to the meeting but in such a way that the meeting should be prejudiced against him. As the chairman put it to them, he did not wonder that they refused to hear a teetotal speech. Whether it was prudent, wise, or discreet in Mr. Gale to persist after that, he left them to judge; but certainly the chairman was wrong. He (Mr. Dawson) might tell them he was not

* This case has been followed by other facts of the same interest, but we have cited sufficient for our argument.

a teetotaller. He tried it for five years, and he was now giving the other way a turn again, for reasons of his own. The question whether drinking missionaries were desirable or no, was not so far away from the object of the meeting; but the meeting was noisy and tyrannical, and the result they knew. He had great admiration and envy of Mr. Gale's ability to keep his temper, for he (Mr. Dawson) knew he could not have kept his; and he only hoped he would have half the grace Mr. Gale had shown when tempted as he had been. But these men had grown tyrannical and overbearing of late. The late affair with the Roman Catholics had led to more violation of good manners and courtesy in Birmingham than ever was seen before. The insults had been from professedly religious men about professedly religious subjects. If ever he received an insult, it was from a professedly pious man. Even in going to church on a Sunday he had seen grimaces made at him by grown-up children. He laughed at these babies of thirty, forty, and fifty. But Mr. Gale was ejected. Well, supposing that was right, should the other have remained? Who should have gone—Mr. Gale or the gentleman who came from the side gallery on his mission of peace and love? Amidst the meeting there was no man bold enough to say that he ought to be removed. There was where the shame lay, that they did not send two out at least. A more arrant piece of want of spirit, of paltry cowardice, he never read of, than that the violator of personal dignity should be allowed to remain till a late hour, that he might dribble out a small regret and a discreditable apology. Why was he not put out? He was orthodox on the subject, but showed bad conduct; our brother, the backslider, held bad opinions, but conducted himself well. Let him tell them what a clergyman said—'*Suspected heresy breaks fellowships more than known vice.*' That sentence might have been written over that meeting. If they wanted to pass through the world in peace, let their opinions be right whatever their conduct might be. Thus they saw ermined judges cheered for indifferent partiality in uttering popular opinions. He would say no more about that excitable gentleman, Mr. Beilby; for aught he knew, there might be an action at law against him. Supposing that there was, he would not follow the abominable example of the paltry *Daily News*, and anonymous irresponsible editors, or Houses of Lords, who, because of their red tippets and privileges, dared to prejudge causes before the law of the land. It was unjust and abominable. If that letter read, as coming from Mr. Beilby, was true, he (Mr. Dawson) thought that, instead of signing the pledge, he should give £50 to the Temperance Society. He believed Mr. Gale's rector had sent him a dismissal, by way of healing plaister. Now, he didn't want to force his opinion on Mr. Gale; but was it a right system that could give a man his dismissal without appeal? Many of them knew there was an action at law pending against him (Mr. Dawson). If he was convicted by a jury, he would place his resignation in the hands of his congregation. They could dismiss him if they liked. They might say, as seemed good to them, 'Go,' and he would go; 'Stay,' and he would stay. Was not that a better system than Mr. Gale's? If these very Protestant gentlemen wanted to make the people very Protestant, let the people elect the clergy; and then if men like Mr. Gale appealed to the congregation of All Saints, they would not leave the parish. Some gentleman objected to ticket meetings. He could not agree with him. If men choose to get their crotchets before the public, let them. But they had a dangerous tendency—they made men so accustomed to have it all their own way that they got ferocious with everybody who opposed them on anything, even with one of their own cloth. He never saw Mr. Gale before,

but he was glad to see him as an eccentric clergyman—as a man who dared to violate the *esprit de corps* of that body. But there was no door open for Mr. Gale in Birmingham but the door out. If he was to leave the church they might help him; as it was, all they could do was to give him their sympathy. Mr. Dawson, after expressing regret that the chairman of the meeting alluded to had not acknowledged that he was wrong, and stating that he would lend his aid in making Mr. Gale a testimonial, concluded amidst much applause.

HOW MR. RYMER JONES REASONS ON DESIGN.*

These two volumes of an elaborate history of animals, exceed in interest and excellence of popular treatment every work of the kind we are acquainted with; and we preface our remarks by this emphatic commendation, that we may have more freedom in the objections which certain passages force from us. In a subsequent article we shall take a general survey of the contents; our present purpose is with the theological and declamatory passages so frequently and so improperly dragged in.

Mr. Rymer Jones may plead very high authority for his errors in this respect; but the higher authority of reason very distinctly condemns the search after 'final causes' as beyond our ken, and very plainly declares it to be dangerous, when not absurd. To ascertain *functions* is the office of the physiologist, not to ascertain final causes; and it is owing to the confusion of these two, that final causes are for a moment tolerated. To our minds, the whole language of natural theology is repulsive when demanding our admiration for the 'admirable contrivances,' and the 'skill' with which God has overcome the difficulties of his task. Human intellect 'contrives,' and human intellect admires the contrivance; and natural theology, descanting on the marvels of life, is in a perpetual state of anthropomorphism, and seems to say, 'What a great Being is this, who can so astonish man, and so greatly surpass the ingenuity of man!' How else are we to read these exclamations?

'The ingenuity of man has enabled him to discover one means of combining these two apparently incompatible qualities, in the construction of pipes which he employs for certain mechanical purposes. Into a leathern, or other flexible tube, he introduces a spiral coil of wire, the stiffness of which is sufficient to prevent the walls of the tube from collapsing, without interfering much with the flexibility of the pipe. Little, perhaps, did the inventor of this ingenious scheme *imagine how long the contrivance had been anticipated, and how infinitely the execution of it was surpassed by the Designer* of an Insect's *tracheæ*. Take any fragment of one of these air-carrying canals from trunk to branch—from the main stem to the most microscopic ramification—and you will soon perceive, by the aid of a microscope, that a most delicate elastic filament, a wire of almost invisible dimensions, coiled in close spiral turns, extends from end to end of its whole length, giving sufficient firmness to keep the bore permanently patulous, and at the same time allowing all freedom of motion in every possible direction.'

* 'The Natural History of Animals: being the Substance of Lectures delivered before the Royal Institution.' By T. Rymer Jones, F.R.S. 2 vols.

And elsewhere Mr. Rymer Jones says—'Man with his paddle-wheels must have his furnaces, his boilers, and his clumsy enginery; but nature's paddles are themselves alive, can move or stop at will, act singly or co-operate with all the rest, and thus impel the bark and steer it too.'

Indeed, his book is one incessant laudation of God's *superior* ingenuity. To us that tone is not reverent, but irreverent.

The *danger* to which we have alluded is this:—If the celebrated argument of design is to hold good as evidence in favour, it must hold equally good as evidence *against* the wisdom and beneficence of the Creator. A startling proposition, and one, we believe, never made before; but one from which logic has no escape. If from a watch, I infer a watchmaker, and if from the ingenuity of that design, I infer the 'skill' of the designer, must I not also accuse the watchmaker of *imperfect* skill, if the watch goes wrong? In other words, when you point to the perfection of organisations, as evidence of wisdom, and to their manifold enjoyments as evidence of goodness, you force the reflective mind to think of the *imperfections* and the *misery* so abundantly displayed;—when you take your *relative* good for the *absolute* good, you must equally accept your relative evil for the absolute evil. Now this is shocking; the mind refuses to accept such a conception; and would be plunged in despair, did it not learn that Wisdom, Goodness, Evil, are but *relative* terms, and pertain to our human finite conditions, not to the Infinite; yet, if men *will* persist in measuring the Infinite according to their finite standard, they must do so in the one case as in the other. If the argument of design is good in one case it is in the other. Theologians usually escape from the dilemma by saying, when any case of manifest evil is propounded, 'God's ways are inscrutable;' and they are right. But, if inscrutable in one direction, inscrutable in all. We do not understand Evil, nor do we understand Good; the Finite *cannot* understand the Infinite. A loftier conception of the Deity than this of a Contriver, and a profounder theory of the Universe than the common mechanical one, would emancipate men from this tendency to see in Nature nothing but a reflection of *human* powers. But we have formerly touched on this topic, and may now quit it.

As a fair specimen of the absurd interpretation of nature in the search for final causes, let us quote this:—'The most interesting part of the anatomy of the Leech relates, however, to the structure of its mouth, which presents a piece of mechanism that is quite unique in the animal creation. In the medicinal leech, which alone possesses the apparatus we are about to describe in a complete condition, the mouth is a dilatable orifice, situated near the centre of the anterior sucker, and would seem, at first sight, to be but a simple hole. Just within the margin of the aperture, are situated three beautiful little semicircular horny saws, arranged in a tri-radiate manner, so that their edges meet in the centre. It is by means of these saws that the leech makes the incisions whence blood is to be procured, an operation that is to be performed in the following manner: no sooner is the sucker firmly fixed to the skin, than the mouth becomes slightly everted, and the edges of the saws thus made to press upon the tense integument, a sawing movement being at the same time given to each, whereby it is made gradually to pierce the surface, and cut its way to the sluices of blood beneath. Nothing could be more admirably adapted to secure the end in view than the shape of the wound thus inflicted, the lips of which must necessarily be drawn asunder by the very contractility of the skin itself; nor can we doubt that the enormous sacculated

stomach, which fills nearly the whole body of the leech, is equally a *contrivance to render these creatures efficient as medicinal agents for the use of mankind.* That it was for man, and not for the leech, that this structure was designed, there can be no reasonable question. The leech, in its native element, could hardly hope for a supply of hot blood as food; and, on the other hand, its habits are most abstemious, and it may be kept alive and healthy for years, with no other apparent nourishment than what is derived from pure water frequently changed; even when at large, minute aquatic insects and larvæ form its usual diet: whence, then, the necessity for this curious cupping apparatus?

'Another convincing proof of the adaptation of the economy of these leeches to the necessities of mankind, rather than to their own support, is the remarkable disproportion between the quantity of blood swallowed at a meal, and the slowness of its appropriation as nutriment. A leech, in the course of half an hour, will gorge itself almost to bursting; while observation proves that it requires a whole year to digest the quantity of food thus rapidly imbibed, during the whole of which time the blood remains in the body of the leech in a fluid condition, instead of coagulating or becoming putrid, as it would inevitably do under any other circumstances.'

There is something so laughable in the first portion of this that we cannot gravely answer it. As Goethe says, there are men who think cork trees were invented to stop ginger beer bottles. With regard to the second 'convincing proof,' we would ask Mr. Rymer Jones how so accomplished a naturalist could forget that the boa-constrictor stands in similar relations to its food?

The idea of the universe being subordinate to man, made for him and for his wants—so that no flower blooms save for his delight, no leech lives but as a possible cupping machine to be called upon when wanted—is not the idea which our minds can accept; and although we study every feature of the divine face of nature with a love as fervent, and with emotions of wonder and joy as deep, as those that move the natural theologian, seeking for 'contrivance,' and ostentatiously applauding 'skill'—although we know that, being human, we have only human language wherewith to translate our feelings, and that we *must* employ the words Beauty, Goodness, and Wisdom, when speaking of the thousand-fold activities of the great life which encompasses and sustains us—still we reprove, as necessarily erroneous and certainly dangerous, all speculation founded on a *mechanical* theory of the universe, and a great designer who 'contrives' in human fashion. We will accompany Mr. Rymer Jones into the remotest recesses of nature, and admire with him the marvel of beauty and fitness there displayed; but when he pretends to be admitted into the secrets of the Creator, there we leave him. Beauty and fitness, he may reply, are they not human conceptions also? They are. Wherein, then, lies the difference between us? In this: we use language which we know to be human and incommensurate with the Deity; the natural theologians use the same language, and insist upon its language being commensurate. We 'sit down in quiet ignorance,' as Locke advised; they declare their ignorance to be final truth. —*The* (Reviewer of the) *Leader*, June 12, 1852.

———

Topics for Study.

THE CONSTITUTION OF MAN,

AND THE LAWS ON WHICH HIS WELL-BEING AND HAPPINESS DEPEND.

BY F. B. BARTON, B.A.

IV.

It has been asserted that the brain can be improved by education—that its organs can be strengthened by exercise; but this assertion, I consider, is not sufficiently supported by facts. I have seen it stated in a work on phrenology, that there is not sufficient evidence to support this conclusion; that where it has been asserted that particular organs have been increased, the fact has been that the whole head and face have been enlarged, and that, therefore, there has been no relative change in the organs—all remain just as they were as to relative size and power. It has been said that as the muscles enlarge and strengthen by exercise, so may the organs of the brain; but in the first place, supposing this to be true, where the organs are naturally small and feeble, exercise can never render them equal in size and power to organs originally large and powerful. In the case of the muscles, where they are originally small, and the constitution is feeble, no exercise will render them equal in size and power to those of a man whose muscles were originally large, and his constitution healthy and vigorous.

But the greatest objection against the doctrine lies in the fact, that where the organs are originally small and feeble, there can exist no motive to exercise them. With respect to the intellect, if a person has no taste, or faculty for a particular science, of course he will have no tendency, no desire, to learn or improve himself in that science. A person without the necessary natural qualifications to be a mathematician, or a painter, or a musician, or a poet, will have no desire to study these sciences or arts; or if he does fancy he possesses the necessary qualifications, or endeavours to acquire any one of these arts or sciences, in obedience to the command of others, he will never realise excellence, he will never attain more than mediocrity, and sometimes not even that. It has been said, a poet must be born a poet, he cannot be made one; and so it is with a painter, musician, or mathematician where any excellence is desired or expected. This is a fact of common experience. It is the same with the moral qualities, or, rather, I consider there is not the same chance or prospect of any improvement as in the intellectual faculties.

Suppose a person is deficient in the organ of benevolence, or conscientiousness, we are told that if he exercises these organs they will become strengthened, and attain greater power. But why should the individual attempt to exercise them—what motive has he to do so? The organs being naturally small, the tendency to these virtues must be feeble, or perhaps none at all; what then is to induce a person so organised to exercise these organs, and to improve in these virtues? He naturally has no sympathy for them; their exercise gives him no pleasure; why, therefore, should he

make any attempt to exercise them? Poets and moralists talk of the pleasures of virtue, but it is a notorious fact that some men derive more pleasure from vice than from virtue. That one man will derive as much delight from cruelty or dishonesty as another will from benevolence and integrity. The knave will chuckle over his dishonest gains, and regard the man who suffers from his integrity as a fool or a madman. And a vindictive man will feel delight in inflicting his vengeance on his enemy, and regard the doctrine of the forgiveness of injuries with utter contempt and aversion.

It is universally admitted that there are particular intellectual adaptations for certain arts and sciences, and that a man who has no taste or genius or intellect for music or painting or mathematics, only loses his time in endeavouring to acquire any one of these pursuits. Why should it not be equally admitted, for the cause is the same, the nature of the organisation, that a man may have no moral adaptation for certain virtues, and therefore it would be useless were he to endeavour to acquire them. But, indeed, having no sympathy for these virtues, it is not likely that he will make the attempt—no more than a man who has no ear for music will endeavour to learn it. The cases are exactly analogous, except that there may be a chance of acquiring some knowledge in an intellectual pursuit, where there is none in acquiring a moral quality. Thus, a person may have no intellectual fitness for arithmetic—he may have a positive dislike to it—but, by dint of much study, he may acquire a moderate knowledge of the four elementary rules, though he may never be able to apply them with readiness. But, with respect to moral qualities—to say nothing of the difficulty that often occurs of defining the nature and limits of a virtue—a person who has a moral incapacity for any particular virtue, who has an aversion to it, cannot be made to acquire it. This is a fact which every day's experience proves—that, for instance, a person that is either irritable, or selfish, or vindictive, or irregular, or imprudent, or inert, cannot, by any instruction, persuasion, admonition, or suffering, be made to become patient, or disinterested, or forgiving, or orderly, or prudent, or active. Persons who are themselves distinguished for any virtue feel the benefit of it—naturally, perhaps, desire others to be like them; hence the prevalence of moral admonition. But I confess it seems to me as absurd for a mild-tempered man to say to another naturally irritable, 'become mild-tempered, as I am, or as Christ was, whom you profess to follow,' as it would universally be allowed to be for an eminent mathematician to say to a man who had no head whatever for mathematics, 'become a mathematician, as I am, or as Sir Isaac Newton was.'

I say, therefore, that supposing it to be true that the organs of the brain increase in size and power by exercise—which I do not consider proved—I cannot see what motive can be furnished to a person to exercise those organs which in him are naturally small, and therefore deficient in power. This very fact will prevent his having any sympathy for those virtues, and perhaps, from the predominance of some other organs of an opposite nature, he will have a positive aversion to these virtues. How can it be expected, therefore, that he should exercise those organs on which these virtues

depend, when this exercise affords no pleasure, but perhaps the very reverse? The fact is a person must have the organ of any particular virtue large, in order to be induced to exercise it, and then he will do it instinctively, without any instruction or admonition; but, if it is small, he will not have sufficient motive in his nature to exercise it, and all instruction and admonition and example to induce him will be of no avail—it will be like playing music to the deaf, or to one who has no ear or taste for it.

The possession and exercise of certain moral qualities depend, then, upon the organisation, and not upon education or external circumstances; hence it is that we often find uninstructed and uncivilised savages exercising virtues equal, and sometimes superior, to those generally exhibited amongst the most refined and morally instructed people. This is the result of organisation, which is often very favourable to virtuous feelings amongst so-called savage tribes. Laying so much stress as I do upon organisation, upon moral qualities being innate in the human constitution, I do not admit the influence usually ascribed to religious motives—belief in a God and in a future state of rewards and punishments—as inducements to virtuous conduct.

Man is evidently so constituted, that he is more powerfully affected by what is visible, immediate, and certain, than by what is invisible, remote, and contingent. We are more impressed by knowledge than by belief; we walk more by sight or science than by faith. This is the law of human nature, however exceptions may occasionally occur in the cases of persons of strongly enthusiastic and imaginative characters.

How can it be expected that men, amidst the hurry of business or the enjoyments of pleasure, can realise the idea of the constant presence and inspection of an invisible being of infinite knowledge, purity, and power; or keep in mind that all their feelings, motives, and actions, will be brought to judgment at the day of final retribution after death? Were it possible to realise these ideas, so as to influence the thoughts and feelings, the business of life could hardly go on; the restraint would be most irksome, the mind would be a constant prey to doubt, anxiety, and fear.

I do not believe it possible to realise these ideas, so that they shall influence the sentiments and conduct to any great or useful extent, unless it may be by the monk in his cell, and the nun in her cloister. Again, with respect to the retribution of a future state, no one can believe that occasional infringements, or that every trifling infringement of the divine law, will be visited by an eternity of punishment. But what particular sins will be punished, and what degree of punishment will be assigned to punishable sins, or what measure of obedience will be rewarded, are not revealed. All is vague, obscure, and uncertain; and when this is the case, whether with reward or punishment, the impression and influence must be proportionably feeble. For the mind to be affected by reward or punishment, both must be clear and definite. Who would care about the penalties of the laws, if expressed in similar vague and general terms? if it was merely stated, in the Act of Parliament, that whoever committed such an offence should be punished, leaving to every one's conjecture or imagination what the nature and de-

gree of punishment might be? And as to reward, what stimulus would there be to contend for prizes, whether referring to science, art, literature, or the race-course, if it was merely stated there would be a prize or reward of some kind, without stating any specific sum of money, or testimonial for those who succeeded? Who would be most likely to recover any article or money that he had lost, he who offered a definite reward, or he who merely promised that the finder should be 'liberally' or 'handsomely' rewarded? which liberality or handsomeness being left to be explained by the owner of the lost property, after he had recovered it, might to the finder appear anything but liberal or handsome.

The reward and punishment of a future state, are too vaguely and generally expressed to make the requisite impression on the mind to influence the conduct. We may add, too, as connected with the obscurity and vagueness of the reward of a future state, that its nature is such, so far as it is referred to, that it is not calculated to affect the mind, at least not the generality of minds, and those most requiring distinctness and clearness of comprehension. It is represented as of a spiritual nature, far transcending human conception—as, in fact, altogether alien and removed from men's present tastes, habits, and sympathies. What, therefore, can there be impressive and attractive in that which, in our present state, we can neither conceive nor are fitted to enjoy? It is, in fact, presenting no motive at all; it is like endeavouring to attract the blind by the promise of a splendid sight, or the deaf by the offer of a concert of music; it is like telling a child, fond of cakes and toys, that if it is a good boy it shall have, some 30 or 40 years hence, a splendid edition of Homer's 'Iliad' in Greek.

Then as to the punishment of a future state, not only is it equally vague with the reward, but there are so many chances of escape that few, if any, but may hope or expect to avoid its infliction. All the most eminent writers on legal punishment have agreed that the most important principle in punishment is, that it shall be certain, that certainty is of more consequence than severity. But in the punishment of a future life, observe how uncertain its infliction, how many chances of escape. First there is the infinite mercy of God, who is not extreme to mark what is done amiss, who is most unwilling to punish, who views with a more favourable eye one sinner that repenteth than 99 just persons, who need no repentance. Then there is the doctrine connected with the mercifulness, and lenity of the divine character, that of the efficacy of repentance. Repentance is represented as securing forgiveness for all past offences, however flagrant, and even if delayed to the dying hour, when one would think there was little merit in renouncing sins that can no longer be committed. Its efficacy is equally potent—witness the circumstance of the dying thief on the cross, an example too convenient and comfortable not to be generally followed. What is more generally done, what more frequently complained of by religious teachers, than the too common practice of deferring repentance to the dying hour?

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

MODERN GEOLOGISTS AND THE MOSAIC CREATION.

To the Editor of the Reasoner.

SIR,—F. J., in No. 319, says he does not know who I may term geological authorities, but with respect to the creation he thinks the names of 'Cuvier, Werner, Kirwan, Saussure, and Jameson, besides many others, ought not to be ignored upon such a subject.' I do not recognise in these names any geological authorities, relied upon at the present day. Cuvier lived at a time when a rapid generalisation upon the comparatively meagre geological knowledge possessed by the world led men into very grave errors, which some never lived to correct; there was, moreover, the foregone conclusion in the minds of all men, that whatever phenomena were displayed 'in the heavens above or in the earth beneath,' *must* be in accordance with the statements contained in the opening of the first chapter of Genesis, which consequently formed a Procrustean bed upon which they stretched or cramped every astronomical or geological fact. This is no longer the case. The man who endeavours now-a-days to harmonise geology and Moses, is not the man to get the ear of Science and her votaries.

F. J. asks, 'what known facts is the Mosaic account of the creation inconsistent with? It tells us (he says), "In the beginning God created the heavens and the earth; and the earth was without form, and void; and darkness was upon the face of the deep [or abyss]; and the Spirit of God moved upon the *face of the waters*."' 1. There are no 'heavens' in the sense meant by that word in Genesis. 2. The earth, as a solid body, was never 'without form,' and the time when it was void—that is, had no vegetables or animals on it—it was beyond the power of Moses to say. 3. Darkness was never upon the face of the 'deep,' in the sense meant in Genesis, for the sun was in existence *before* the earth. 4. If we are 'necessarily led (from Gen.) to infer that the first change of the formless chaos, after its existence, was into a state of *universal aqueous solution*,' we are led to infer that which is entirely opposed to the conclusions of modern science, which declares that there is not, nor ever has been, sufficient water on the earth or in the clouds and atmosphere to deluge the surface of the earth above a few inches, much more to hold in solution all the solid matter of the earth. The Neptunian theory, as an infallible explanation of all geological phenomena, has been discarded long ago, it being found impossible to understand facts of immense magnitude and in great number without admitting the active agency of fire in their production. 5. 'We are next informed (says F. J.), that this chaotic mass acquired shape—not instantaneously, but by a series of six distinct days, or *generations*, and apparently through the agency of the established laws of gravity and crystallisation, which doubtless regulate it at the present moment.' I cannot admit, as I have said on several previous occasions, that there is any warrant for turning the six 'days' in Genesis into generations, or epochs, or receiving them as anything else but six solar days; but even if there was any warrant for such explanation, geology lends it no support, as any person may satisfy himself who will examine a geological table of epochs and strata. Gravity and crystallisation are not mentioned in Genesis as having played any part in the Mosaic creation of the earth; the only law which

operated and predominated, was the law or will of the Creator. The origin of the earth was either miraculous or natural. If miraculous, whilst Moses may be right in his description of the event, there is no existing evidence in the world to prove him so; but if natural, the present age knows infinitely more about it than it was possible for Moses to know.

F. J. is not, I infer from his questions and remarks, very deeply read in geology, and it is impossible in the *Reasoner* to attempt to discuss a question of such magnitude, as the relation of geology to Scripture, *de novo;* but if he will get Dr. Pye Smith on 'The Relation between the Holy Scriptures and some parts of Geological Science,' and after reading and digesting the doctor's arguments and illustrations he still has doubts, I will discuss them with him with pleasure.

Bristol, July 12th, 1852. W. CHILTON.

DISTRICT MEETING OF THE FREETHINKERS OF THE WEST RIDING OF YORKSHIRE.

SIR,—A district meeting was held on July 4th, at Mitchell's Temperance Hotel, Union Street, Bradford—Mr. Joseph Firth in the chair. The following delegates were present:—Bradford: Jonathan Hartly, Johnson Baldwin; Keighley: Joseph Firth, Benjamin Morrell; Heckmonwick: Francis Field, James Elam; Leeds: John Smith, Christopher Burnett, George Dixon; Halifax: Henry Stansfield; Wilsden: A. Hill; Hawerth: Emanuel Tidswell.

The sub-committee (Mr. Demaine and Mr. Wilcock) brought forward the laws they had drawn up for the constitution of the association. After some amendments and alterations the following were agreed to:—1. That this be called the West Riding Secular Association. 2. The object of this Association shall be the physicial, moral, and intellectual improvement of mankind. 3. The means to be employed shall be the establishment of schools, and the distribution of tracts, publications, &c. 4. That each branch use its own discretion in admitting persons as members, and that no individual be an accredited lecturer until recommended by a majority of the members of his own locality. 5. That each branch contribute its equal proportion towards defraying the district expenses, according to the number of members of each branch, such sum to be paid at the district meetings. 6. That the affairs of this Association be conducted by an executive committee, consisting of a President, Vice-President, Treasurer, and Secretary. 7. The duties of the President and Vice-President shall be to preside over all general and special meetings, but the Vice-President only to officiate when the President cannot attend; the Secretary to correspond, and keep an account of all moneys and minutes of the Association; the Treasurer to be responsible for all moneys entrusted to his care, and to pay all demands made on the Association. 8. Should any thing transpire to cause any branch to believe that a special district meeting is necessary, they shall send their proposition to the executive committee; if they be of the same opinion, they shall send a copy to each branch eight clear days previous to such special meeting being held; but should the executive committee refuse to call the special meeting, the branch from which the proposition originated must lay it before each branch; should a majority of the branches be of the same opinion, the branch from which the proposition originated shall proceed to call the said meeting. 9. That the district meetings be held quarterly—that is, the

first Sunday in July, October, January, and April, and be moveable; and that each delegate meeting decide where the next shall be held. 10. The officers to be elected annually, and not eligible for re-election till they have been out of office twelve months; the annual meeting to be held the first Sunday in July, for the election of officers, auditing accounts, and transacting general business. 11. That each branch numbering 50 and less be entitled to send one delegate to the district meetings, above 50 and under 100 two delegates, and so on in proportion. 12. That each delegate attending any quarterly or special meeting of the district shall produce his credentials proving that he has been duly elected, signed by the secretary of the branch he claims to represent, or not allowed to take his seat, unless a majority of the delegates decide that he shall do so. 13. That any branch desirous of making any alterations in the foregoing rules shall give one month's notice to the secretary previous to any quarterly meeting, with a copy of the proposed alteration; the secretary to send a copy of the same fifteen days previous to the said meeting to the other branches in the district, for their consideration.

The following are the officers elected for the next twelve months:—Mr. John Smith, of Leeds, President; Mr. James Elam, of Heckmonwick, Vice-President; Mr. Joseph Firth, of Keighley, Treasurer; Mr. Thomas Wilcock, of Bradford, Secretary.

All branches are requested to send to the secretary the names of members they deem competent to lecture for the Secular Association.

JOSEPH FIRTH, Chairman,
THOMAS WILCOCK, Secretary.

P.S.—Any person wishing for information respecting the above Association, by addressing a letter to T. Wilcock, 32, Adelaide Street, Manchester Road, Bradford, will be attended to.

'THE REASONER' AND SECULARISM.

SIR,—Until I read your statement the other day, I did not know the cost of putting forth a small publication like the *Reasoner*. I supposed you had passed the Rubicon.

I enclose £1 in aid.

I do not agree with you in what has hitherto been your distinguishing characteristic.

I am desirous to see such papers established and recognised, for until those who are persecuted are treated equally, there will be small chance of opening their eyes to the error of their opinions, and less chance of having our own opinions properly tested.

I think your opinion as to the existence of God peculiarly opposed to progress, but that to suppress the expression of it is socially vicious, for the opinions of men do not affect the existence or nature of the thing in debate, and it is, therefore absurd to suppress men's views.

The longing which men have to comprehend the source of being—the desire of the reasoning finite to comprehend the infinite—the wish to attain the impossible—has kept the human ephemera fluttering after the knowledge of the unattainable from the beginning of time.

The mind that could comprehend the infinite must be equal to the infinite. No created being can be infinite.

I am yet in hope, as you and your friends have seen reason to adopt the term 'secularist,' as a better designation than the name of 'atheist,' which assumes the burthen of proving a negative—as I have seen this, I have hope that you may yet get out of the never-ending inquiry.

If you adopt the name secularist, why keep wearying your own brains upon questions which cannot, with our present faculties, be solved?

Why so much labour after the eternal riddle?

You must now be turning to middle age.

Why not turn to the things within reach, and really teach us secularism?

Give us that which you may teach with profit, and be preparing us for that day, which cannot now be far distant, when taxes shall be removed from knowledge, and the stream, instead of mere rills, shall flow through the land.

We have now had twelve volumes of the *Reasoner*, mostly devoted to speculations upon the unattainable.

Turn ye now to the things of this life, and preach the things pertaining thereunto.

EDWARD SEARCH.

Reasoner Propaganda.

To promote the efficiency of the *Reasoner* as an organ of Propagandism, one friend subscribes 10s. weekly, another 5s., some a monthly sum, others 1s. each weekly—others intermediate amounts or make special remittances, according to ability or earnestness. An annual contribution of 1s. from each reader would be easy, equitable, and sufficient. What is remitted, in whatever proportion, is acknowledged here and accounted for at the end of the Volume.

For Vol. XIII.—Edward Palmer, Birmingham, 10s.—J. Mackenzie, 5s.—H., 1s.—R. L., 1s.—F., 1s.—Mr. Andrew Haydn, Star Crops, Devonshire, 1s.—Thomas Paton, 1s.—Daniel Murphy, 1s.—Mr. Binyon, 1s.—H. M., 20s.—Beta Ulo, 2s. 6d.—Thomas Haydon, per J. W. Havill, Exeter, 10d.—J. C., 1s.—Mr. T. May, 2s. 6d.—James Spurr, Liverpool, 2s. 6d.—From a Roman Catholic convert to Freethought, per James Spurr, 2s. 6d.—Mr. Pinnington, Liverpool, 1s.—Mr. Fershaw, do., 1s.—Robert Cassady, do., 1s.—H. Russell (weekly), 1s.—E. W., 5s.—J. P. Adams, 1s.—Jonathan Leech, Ashton-under-Lyne, 1s.—N. S., Dawlish (half-yearly), 10s.—James MacLean, Aberdeen, 1s.—S. M., Dublin, 2s. 6d.—An Atheist, Stafford, 6d.—William Burton, Camden Town, 1s.—Mr. Gray, 1s.—J. Townsend, Rowley Hill, 1s.—Richard Berry, per do., 1s.—Thomas Norcliffe, per do., 6d.—Hezekiah Garner, per do., 1s.—George Lilly, per do., 6d.—James Armitage, per do., 1s.—Woodstock, 1s.—S. Hewlet, G. Forbes, W. Nye, 3s.—A. C. Steven, Dundee, 1s.—John Ireland, per do., 6d.—George Blair, per do., 6d.—William Livingstone, per do., 6d.—David Gardener, per do., 6d.—John Kinnear, per do., 2s. 6d.—J. F. G., 1s. 6d.—Mr. Horsfall, per James Spurr, Liverpool, 2s.—J. Jones, Monmouth, 2s. 6d.—F. S., per John Sturzaker, Halifax, 1s.—D. N., per do., 1s.—R. W., per do., 6d.—Mullier, 1s.—J. Scott, Methwold, 1s.—A. H., 2s.—L. J. P., per Mrs. Watson, 3s.—S. B., 2s. 6d.—S. G., 2s. 6d.—W. C., 1s.—B. Seward, 5s.—T. W., per W. Sanderson, 2s.—M. R., Manchester, 1s.—J. M., do., 1s.—Charles Clements, per Mr. Truelove, 2s. 6d.—Edward Harrop, Staleybridge, 2s. 6d.—Moses Hadfield, per do., 20s.—Samuel Harrison, per do., 2s. 6d.—Henry Hurst, per do., 2s. 6d.—William Hall, per do., 2s. 6d.—William Hornby, per do., 1s.—Joseph Royle, per do., 1s.—John Lee, per do., 1s.—W. E. B. (annual), 20s.—Total, 181s. 4d.

Our Open Page.

Mr. Holyoake, of London (says the *Birmingham Journal*), delivered a lecture, at the Old Town Hall, to a full, attentive, and applauding audience, on Wednesday evening last, 'On Secular Education: the best for the Scholar, and the safest for the State.' The chair was filled by Mr. Carver, a working man, who opened the meeting by expressing it as his opinion that the means of a good sound education lay with the people themselves; that if the working people would set about it with energy, and some little self-sacrifice, they could provide for themselves a far better education than any other party would give to them. The lecturer commenced by defining what he considered the difference between education and instruction; that the latter was the appliances for securing the former; that what was meant by secular education was the educating of the people in all that concerns them in connection with the present life. The secularist wished to keep secular education and religion distinct from each other; for as there were such varieties of opinion on religion, and as no unanimity could be expected, it was deemed possible that by keeping the two subjects distinct, and teaching one at a time, each might be better promoted. The secularist as such did not wish to interfere with religion, and they did not wish for religion to interfere with them; they wished to keep the two subjects perfectly distinct, the one from the other. It was thought that the two subjects might be taught separate, and at different times and different places, and by different persons. The secularists did not repudiate religion, but a separation of it, that a unanimity may be obtained for the one which does not appear likely to be secured for the other. Free governments have been willing to afford aid for secular education, but have been prevented by religious parties. The secularists were anxious that the people should be trained for social life, and should be taught mathematics, grammar, politics, and all that concerns their well-being in the present life. The lecture was cordially received, and a vote of thanks passed to the lecturer, on the motion of Mr. S. Cook, seconded by Mr. Pagett.

In the *Baptist Reporter* (Winks's) for July, occurs the following quotation from Dr. Campbell's speech at the Christian Instruction Society (May 4th), in London:—'Sure I am, that every year Christianity is making smaller and smaller progress; and it must not be that we conceal from ourselves the fact that, at no period during the memory of the oldest man amongst us, was there such general deadness in the church of God. At no time since I knew London—now some four-and-twenty years ago— has there been more universal dearth of spiritual influences.'

Mr. Townley has written to say that in every suitable effort to promote the cause of freedom he rejoices, and he approves of the surplus of the Discussion being devoted to the 'Subscription for European Freedom.'

The Tea-party and Soirée at John Street, announced for July 18, is postponed till the 25th, in consequence of the repairs and alterations not being in a sufficiently forward state.

The Discussion Class which has held its meetings on Saturday evenings, at the Carlisle Street Literary Institution for the last three years, having been ejected from there, the class will in future hold its meetings every Saturday evening, at a quarter-past 8 o'clock, at Mrs. Lings' Academy, 15, Winchester Row, New Road.

Lord Bacon beautifully said, 'If a man be gracious to strangers it shows he is a citizen of the world, and that his heart is no island cut off from other lands, but a continent that joins them.'

LITERATURE FOR THE PEOPLE.

Under this head we give a weekly column of the names of special class books, and the cost of them, for the information of readers who may not otherwise meet with a notice of them.

Bible of Reason, or Scriptures of Ancient and Modern Moralists and Authors; with the Testament of 1852. By B. F. Powell.	10	0
Bible of Reason, parts 1, 2, 3, bound in 1 vol.	7	0
Ditto, part 1, Scriptures of Ancient Moralists	2	0
Ditto, part 2, Scriptures of Modern Authors	2	6
Ditto, part 3, Additions to part 2; Modern	2	6
Ditto, part 4, or Testament of 1851.	2	6
Parts 1, 2, 3, can be had in 36 numbers at 2d.		
Sterling's Letters to Coningham, 2nd ed.	0	1
Richard Carlile's Manual of Freemasonry.	3	6
The Bible and the People	0	6
Mackay's Intellectual Religion	1	6
Spencer's Social Statics	12	0
Lewes's Biographical History of Philosophy	4	0
The Duties of Man. By J. Mazzini	0	6
First Book of Euclid, with 147 Diagrams.	2	6
Practical Grammar	1	6
Graduated Grammatical Exercises	1	0
Hints on a Logic of Facts	1	6
Public Speaking and Debate	1	6
History of the Last Trial by Jury for Atheism	1	6
Paley Refuted in his own Words	0	6
Reply to F. W. Newman's Work on the Soul	0	3
Logic of Death	0	1
Life of Richard Carlile	0	6
Literary Institutions	0	2
Pemberton; or, the Value of Biography	0	2
Oracle of Reason, 2 vols.	21	0
People's Review	1	0
Last Days of Emma Martin	0	1
Harriet Martineau's Household Education	3	6
Birch's Religion of Shakspere	4	0
Newman's Phases of Faith	6	0
Martineau and Atkinson's Letters on Man.	9	0
The Task of To-day. By Evans Bell	1	0
The Freethinker's Magazine, complete.	2	6
Mirabaud's System of Nature, 2 vols.	5	0
Godwin's Political Justice, 2 vols. in 1	5	0
Volney's Ruins of Empires	3	6
Volney's Law of Nature	0	4
Paine's Letter to the Abbé Raynal	0	6
Letters to the Citizens of America	0	4
Decline and Fall of our Finance	0	3

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square.—July 25th [5], Tea Party and Soirée.—Aug. 1st [7½], Robert Cooper will lecture.

Hall of Science, City Road.—July 25th [7½], Thomas Cooper, 'The Life and Labours of John Howard.'

National Hall, 242, High Holborn.—July 25th, [8], P. W. Perfitt, 'Lord Falkland.'

South London Hall, Webber St., Blackfriars Rd.—July 25th [7½], Charles Southwell, 'The Purgatory of Suicides.'

Sadler's Wells Discussion Society, three doors from the Hugh Myddelton.—July 22nd [8½], Discussion.

Social Institution, Charles Street, Old Garratt, Manchester.—July 25th [11 a.m.], Discussion. [7 p.m.], a Lecture.

Areopagus Coffee and Reading Room, 59, Church Lane, Whitechapel.—Every Sunday, Monday, and Wednesday (8), a Lecture or Discussion.

City Forum Coffee House, 60, Red Cross Street.—Every Sunday, Monday, and Thursday [8½], a Lecture.

Commercial Hall, Philpot Street, Commercial Road East.—Theological Discussions every Sunday morning [11], Sunday evening [7], Tuesday [8], Thursday [8], and Saturday [8].

Procrescionist Hall, Cheapside, Leeds.—July 18th [6½], a Lecture.

Temperance Star Hotel, Swan Street, Briggate, Leeds.—Every Wednesday [8], a Discussion.

Working Men's Academy, Edgar Street, Preston.—Lecture every Sunday at 10½ a.m.—Discussion every Sunday evening.

East London Literary Institution, Bethnal Green.—July 25th [11 a.m.], a Lecture.

Eclectic Institute, Denmark Street, Soho.—Every Friday [8½], Mr. J. B. O'Brien, Home and Foreign Politics. Every Sunday [7½], on Moral and Social Science.

ADVERTISEMENTS.

THE METROPOLITAN INSTITUTION COMPANY, Provisionally Registered, pursuant to 7th and 8th Victoria, cap. 110, for providing accommodation for a Public Institution, to be called the HALL OF SCIENCE AND LITERATURE. Capital £5,000. Shares £1 each, deposit 6d. per share; calls not to exceed 1s. per share per month.

Trustees—W. D. Saull, Peter Ludgate, Thomas Cooper, D. W. Ruffy, Michael Hanhart, Sen., Charles Tiffin, Sen.

Treasurers—Wm. Devonshire Saull and Peter Ludgate, Esqs.

Secretary—Mr. Thomas Whitaker.

Temporary Office, 23, John Street, Tottenham Court Road, London.

Object.—The object of the Company is by means of donations and shares to raise a fund for erecting or purchasing a large and commodious Hall or Institution, to contain a lecture room capable of accommodating at least 3,000 persons, with committee-room, library, and depôt for books, reading room, class rooms, school rooms, and other conveniences, in place of the John Street Institution, the lease of which will expire about the year 1857.

A General Meeting of the Shareholders and Friends of the Company will be held as above on Monday, 26th July instant, at half-past 8 o'clock in the evening precisely, for the purpose of signing the Deed of Settlement, being the last step necessary to the complete registration of the Company, and for general business.

By order of the Directors,
THOMAS WHITAKER, Sec.

John Street, 16th July, 1852.

Applications for the remaining shares to be addressed (post paid) to Mr. T. Whitaker, Secretary, 23, John Street, Tottenham Court Road.

Important Pamphlet, by Charles Southwell.

Now ready, Price 4d.,

THE IMPOSSIBILITY OF ATHEISM DEMONSTRATED, with Hints to Nominal Atheists. By Charles Southwell.

Published by Watson, Queen's Head Passage, Paternoster Row, London. Country publishers are requested to forward their orders with the least possible delay.

London: Printed by Holyoake, Tyndale, & Co., 3, Queen's Head Passage, Paternoster-row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster-row. Wednesday, July 21st, 1852.

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

The Philosopher and the Screech-Owl.....	97	Lancashire and Cheshire Organisation.....	107
The Noachian Deluge	99	A Line from Luton.....	107
Providence in History	103	Rev. H. Townley and Mr. Holyoake.....	108
The Constitution of Man.....	103	The Kossuth-Mazzini Subscription	109

THE PHILOSOPHER AND THE SCREECH-OWL.

A SHORT PAPER ON OBSCURE NAMES.

CORRESPONDENTS frequently complain to us of the difficulty they have in understanding authors whom they respect and newspapers which they value. We are told, indeed, that we frequently tax the ingenuity of our readers to find out what we mean. It is, however, our constant aim to save them all trouble in this respect, and to write not only that we may be understood, but so that we cannot by any possibility be misunderstood. A great source of obscurity is the habit a writer forms of supposing that all his readers know all that he knows; and it does seem somewhat immodest to assume that you know more than everybody else. Yet it is true that every man has a certain circle of knowledge, individual to him, which, if not superior, is at least different, to that which others may have. When a person, therefore, enters upon an argument, or makes any public observations founded upon his particular circle of information, he must take the trouble to inform his readers precisely what it is, so far as is necessary for understanding what he says, or what he says will be obscure. If a man founds an argument upon the last newspaper he has read, the last fact he has learned, or upon the last result he has arrived at, his reader will be quite perplexed, unless the same knowledge is first in some way made familiar to him. Such a writer may be admired, but he will not be understood.

When Mr. Kinglake published his charming book of Oriental travels, under the mysterious Greek name of *Eothen*, few knew that one of the associations of Eothen is that of travel from the East. Now that this book has become, by the Messrs. Longmans' aid, a railway companion, another edition a year would be sold if people only knew all that the title means.

When the Rev. Thomas Wilson, whose works we lately noticed, published his Nozrani,' a charming book of travel in the Holy Land lay concealed under that unusual name. Nobody supposed such a book to be a graceful and animated record of the adventures of a follower of 'the great Nazarene' over the sites of the historical achievements of that notable people.

Readers of the *Leader* often wonder what the open-mouthed Lion can mean distending his voracious jaws weekly at the head of the 'Open Council.' That is the Lion of Saint Mark. A tradition, which nobody seems able to find, says that in the days of the Republican Venice, a lion like that was set up in a public square, for the convenience of people having matters to bring before the government not

able otherwise to get access to the official ear. All public communications of the kind were thrown into the ever-open jaw of that leonine letter box, whence they were taken from the body by the proper officer. Once the tradition known, the symbol of the Lion of St. Mark becomes interesting at the head of an 'Open Council.'

Many have asked us whatever Le Chat-Huant can mean? The French reader knows it means Screech-Owl; but why is Screech-Owl the chosen name of a musical critic? Is it in contrast with operatic strains?—is it to say that a screech-owl could rival them?—or is it because the critic, like the owl, goes about his avocation at midnight, entering his box in the blaze of the Royal Opera just as the owl rises from the ruins of the gloomy castle, or the devout Vivian sits down to the Christian Fathers? We asked our friend Le Chat-Huant what sentiment dictated his choice? He quoted to us the following fable of Florian, a French fabulist, whose words we give, as it is impossible to render it so exquisitely in any other:—

Persécuté, proscrit, chassé de son asile,
Pour avoir appelé les choses par leur nom,
Un pauvre philosophe errait de ville,
Emportant avec lui tous ses biens: sa raison.
Un jour qu'il méditait sur le fruit de ses veilles,
C'était dans un grand bois, il voit un chat-huant
  Entouré de geais, de corneilles,
  Oui le harcelaient en criant:
  C'est un coquin, c'est un impie,
  Un ennemi de la patrie:
Il faux le plumer vif. Oui, oui, plumons! plumons!
  Ensuite nous le jugerons.
Et tous fondaient sur lui. La malheureuse bête
Tournant et retournant sa bonne et grosse tête,
Leur disait, mais en vain, d'excellent raisons.
Touché de son malheur, car le philosophe
  Nous rend plus doux et plus humains,
Notre sage fait fair la cohorte ennemie,
Puis de au chat-huant: Pourquoi ces assassins
  En voulaient-ils à votre vie?
Que leur avez-vous fait? L'oiseau lui répondit:
Rien du tout, mon seul crime est, d y voir clair nuit.

Such is the fable of the 'Philosopher and the Screech-Owl.' An *explanatory* translation would be to this effect:—

'A poor philosopher, persecuted, proscribed, driven out of his home because he called things by their right names, wandered from city to city, carrying with him all that he possessed—his reason.' That was his sole treasure.

'One day, as he was meditating on the fruit of his labours (it was in the midst of a great forest), he saw a screech-owl surrounded and harassed by jays and crows, who were crying out—"This owl is a rascal, an impious wretch, an enemy of his country. We must pluck him alive. Yes! yes! let us feather him alive, *and then* we will try him."' So mankind has ever used the philosopher; they have condemned him first, and tried him *after*.

'So they all rushed upon the poor owl. The unhappy bird, turning and twisting backwards and forwards his large and honest head, was fain to give them the best of reasons in his defence; but in vain. His enemies would hear nothing; they were bent on his destruction.

'Touched by his misfortune (for philosophy ever renders us more gentle and humane), our philosopher put to flight the hostile troop, and then he said to the screech-owl—"Why did these assassins seek to take your life? What have you

done to them?' The bird replied—"Nothing at all; my only crime is—that I *can see in the dark.*"'

Such is the crime of the philosopher. He sees farther than the people or the priests—he sees in the dark, where they cannot see; and, instead of thankfulness that some one can see there, they seek to assassinate him who would enlighten them. And is not the Critic, too, condemned, because he sees more than the throng? Taken with the association of ideas the inimitable Florian has interweaved around the poor screech-owl, the quaint signature 'Le Chat-Huant' is one of the most interesting in literature.

Tynemouth. G. J. Holyoake.

THE NOACHIAN DELUGE.

'A NATURAL IMPOSSIBILITY AND A MIRACULOUS IMPROBABILITY.*

Geological evidence is adverse to the admission of a deluge simultaneous and universal for every part of the earth's surface. Indeed I must add that, in proportion to the care and accuracy with which the investigation of physical facts has been carried on, so the proofs have accumulated that *there never was a period, since any vestiges occur of the existence of organised creatures, when the earth did not possess a varied face;* partly dry land with its vegetable and animal occupiers, and partly the wide domain of the waters possessing their numerous inhabitants.—(p. 134)..... The mass of water necessary to cover the whole globe to the depth supposed, would be in thickness about five miles above the previous sea-level. This quantity of water might be fairly calculated as amounting to eight times that of the seas and oceans of the globe, in addition to the quantity already existing. The questions then arise, Whence was this water derived; and how was it disposed of after its purpose was answered? These questions may indeed be met by saying that the water was created for the purpose, and then annihilated. That Omnipotence could effect such a work, none can doubt: but we are not at liberty thus to invent miracles, and the narrative in the Book of Genesis plainly assigns two natural causes for the production of the diluvial water; the incessant rain of nearly six weeks, called in the Hebrew phrase the 'windows of heaven,' that is, of the sky; and the breaking up of all the 'fountains of the great deep.' By the latter phrase some have understood that there are immense reservoirs of water in the interior of the earth, or that even the whole of that interior, down to the centre, is a cavity filled with water; a notion which was excusable in the defective state of knowledge a century ago, but which, from the amplest evidence, we now know to be an impossibility. The use of this expression, in other parts of Scripture, sufficiently proves that it denotes the general collection of oceanic waters. It is scarcely needful to say, that all the rain which ever descends has been previously raised by evaporation from the land and water that form the surface of the earth. The capacity of the atmosphere to absorb and sustain water is limited. Long before it reaches the point of saturation, change of temperature and electrical agency must produce copious descents of rain: from all the surface below evaporation is still going on: and were we to imagine the air to be first saturated to the utmost extent of its capacity, and then to discharge the whole quantity at once upon the earth, that whole quantity would bear a very inconsiderable proportion to the entire surface of the globe. A few inches of depth would be its utmost amount.

* 'The Relation between the Holy Scriptures and some parts of Geological Science. By John Pye Smith, D.D., LL.D.,' &c. Bohn's Scientific Library.

[7 inches according to Mr. Rhind; 5 inches according to Sir John Leslie]—(pp. 140-1.) .....Dr. Pye Smith then contends that a mass of water sufficient to cover all the land of the earth would increase the weight of the planet to such an extent as to very materially derange, not merely the whole solar system, but the 'entire extent of the material creation;' to prevent which 'would require a series of stupendous and immensely multiplied miracles.' Further, that the action of the sun upon the atmosphere would produce currents 'by which the Ark would be borne away, in a southerly and then a western direction. To bring it back into such a situation as would correspond to its grounding in Armenia, or any part of Asia, it must first circumnavigate the globe. But this was impossible in the time, even if it had possessed the rate of going of a good sailing vessel. It might, perhaps, advance as far as the middle of North Africa, or the more westerly part, and *there* it would ground, at the end of the three hundred days'—(p. 143.)

Upon the supposition (says the doctor) that the words of the narrative require to be understood in the sense of a strict and proper universality, another difficulty arises with respect to the preservation of animals. Ingenious calculations have been made of the capacity of the Ark, as compared with the room requisite for the pairs of some animals, and the septules of others; and it is remarkable that the well-intentioned calculators have formed their estimate upon a number of animals below the truth, to a degree which might appear incredible. They have usually satisfied themselves with a provision for three or four hundred species at most; as in general they show the most astonishing ignorance of every branch of natural history. Of the existing mammalia (animals which nourish their young by breasts), considerably more than 1000 species are known; of birds, fully 5000; of reptiles, very few kinds of which can live in water, 2000; and the researches of travellers and naturalists are making frequent and most interesting additions to the number of these and all other classes. Of insects (using the word in its popular sense) the number of species is immense; to say 100,000 would be moderate: each has its appropriate habitation and food, and these are necessary to its life; and the larger number could not live in water. Also the innumerable millions upon millions of animalcules must be provided for; for they have all their appropriate and diversified places and circumstances of existence.—[Note. Mr. Swainson, in the 'Encyclopædia Britannica, 1842, gives the following enumeration of species: Mammalia 1000; Birds 6000; Reptiles and Amphibious animals 1500; Fishes 6000; Conchylia and naked Mollusca 5100; Insects 550,000; Vermes 2500; Zoophytes 2500; besides innumerable hosts of Infusoria.]—(pp. 143-5.).....Dr. P. Smith, in view of the fact that all land animals, at least, have their peculiar geographical regions, congenial to their constitutions, and many could not live out of them; and also the bringing them to one small spot from every crick and corner of the earth, then preserving them, and finally disposing of them, says that the task is so stupendous that 'the great decisive miracle of Christianity—the Resurrection of the Lord Jesus—sinks down before it'—(p. 145.)

Many persons (says the doctor) 'never apprehend any difficulty with respect to the inhabitants of the waters; supposing that no provision was needed for their preservation. It may therefore be proper to notice some particulars. Such an additional quantity of water as their interpretation requires would so dilute and alter the mass, as to render it an unsuitable element for the existence of *all* the classes, and would kill or disperse their food; and all have their own appropriate food. Many of the marine fishes and shell animals could not live in fresh water: and the fresh-water ones would be destroyed by being kept even a short time in

salt water.'—(p. 146.).....Thus, in a variety of ways, it is manifest that, upon the interpretation, which I conceive to be erroneous, the preservation of animal life in the Ark was immensely short of being adequate to what was necessary.—(p. 147.)

Further: if we admit that interpretation, and also accede to the usual opinion that the Ararat upon which the Ark rested was the celebrated mountain of that name in Armenia, and which tradition points out as being such—we are involved in another perplexity. That mountain is nearly the height of our European Mont Blanc—[the most recent statements make it much higher: Mont Blanc, 15,668 English feet; Ararat 17,000]—and perpetual snow covers abont 5000 feet from its summit. If the water rose, at its liquid temperature, so as to overflow that summit, the snows and icy masses would be melted: and, on the retiring of the flood, the exposed mountain would present its pinnacles and ridges, dreadful precipices of naked rock, adown which the four men and four women, and, with hardly any exception, the quadrupeds, would have found it utterly impossible to descend. To provide against this difficulty, to prevent them from being dashed to pieces, must we again suppose a miracle? Must we conceive of the human beings and the animals as transported through the air to the more level regions below: or that, by a miracle equally grand, they were enabled to glide unhurt down the wet and slippery faces of rock?—(pp. 147-8.)

Dr. Pye Smith says in his third edition—put as a note in Bohn's edition: 'The larger number of land-plants, and those the most important for size and utility (as timber and fruit trees, and the different kinds of corn and grasses), lose their vitality by a short submersion in water; so that, in a period equal to the duration of the Deluge, they would have become putrescent, and in a great measure decomposed. Thus, upon the supposition of a strict universality, a new creation of the chief part of the vegetable tribes would have been necessary after the waters had subsided.' Again he says, 'One more fact I have to mention, in this range of argument. There are trees of the most astonishing magnificence as to form and size, which grow, the one species in Africa, the other in the southern part of North America. There are also methods of ascertaining the ages of trees of the class to which they belong, with satisfaction generally, but with full evidence after they have passed the early stages of their growth. Individuals of these species now existing are proved, by those methods, to have begun to grow at an epoch long before the date of the Deluge; if we even adopt the largest chronology that learned men have proposed. Had those trees been covered with water for three-quarters of a year, they must have been destroyed: the most certain conditions of vegetable nature, for the class (the most perfect land-plants) to which they belong, put such a result out of doubt. Here, then, we are met by another independent proof that the Deluge did not extend to those regions of the earth.'—(p. 148.)

We gather from the above that the following insuperable scientific and common-sense difficulties stand in the way of a literal rendering of the narrative in Genesis descriptive of a *universal* deluge of the earth; and consequently reduces the Noachian flood—if we accept it as a fact—to the rank of local and common place accidents, of which there are many similar ones on record.

1. Geology proves the earth never was entirely under water at any one period since plants and animals were on it.

2. There never was water enough in the economy of the earth to cover all the land of the earth.

3. A miraculous supply sufficient for the purpose would have so considerably

increased the bulk and density of the earth, as to have deranged the movements of all the spheres in the universe.

4. The Ark could not have reached Ararat in Armenia in the 300 days of the flood; but if it had, and rested on the top, the men and women, with the quadrupeds, could never have come down alive without a miracle.

5. The numbers of species of creatures having life, with their requisite food, are so immense as to require a miracle to build an abode for them.

6. All fishes—both marine and fresh water—would have been destroyed, unless taken into the Ark and placed in their appropriate elements.

7. The gathering together the various animals indigenous to the different climates and numerous geographical localities of the earth, and preserving them alive in one quarter of the globe for 300 days—would be a greater miracle than the Resurrection.

8. Nearly all vegetables would have perished by immersion in water for so long a period, and a fresh creation have been required at the subsidence of the flood.

9. There are trees in existence, the ages of which are proved to be upwards of 5000 years, whilst the most remote chronology of the Deluge does not extend to that period.

W. C.

PROVIDENCE IN HISTORY.

(To the Editor of the Leader.)

Sir,—*Apropos* of the notice in the *Leader* of Sir James Stephen's 'Philosophy of History,' I would call your attention to the following 'curiosity.'

In Niebuhr's 'Lectures on Roman History,' edited by Dr. Schmitz, the seventh lecture begins with the declaration that—'History is, of all other kinds of knowledge, the one which most decidedly leads to the belief in a Divine Providence..... For example, if the Gauls had invaded Italy during the first Punic war, the Romans would have been utterly unable to make their efforts in Sicily. Again, had Alexander, the son of Pyrrhus, tried to avenge the misfortunes of his father, in Italy—had he formed connections in Italy at the time when Regulus was defeated, the Romans would not have been able to offer any resistance. But Alexander's eyes were directed towards petty conquests, the Gauls were quiet, and the Carthaginians had no good generals, except at the close of the war; in short, *it was providential that all things combined to make the Romans victorious.*'

Well, be it so. Let us now turn to the tenth lecture, where an account is given of the battle between Hannibal and the Consul Flaminius, at the lake of Trasimenus. While the Romans were passing between the lake and the hills by which it is surrounded—

'Hannibal ascended the hills from behind, in columns, took his station upon them, and placed his light armed troops where the space between the hills and the lake was narrowest, and formed a long defile. *Here we see again the finger of Providence, for the day was foggy*, and the Romans broke up very early, before sunrise, to continue their march, in very thick columns, which were unable to manœuvre.'

Concealed by this 'providential' fog, Hannibal was enabled to outflank the Romans, and fairly catch them in a trap.

'They were driven into the lake, and not more than six thousand forced their way through the enemy. The greater part perished in the lake, and Flaminius was among the slain.'

Providence, then, has forgot its design of making the Romans victorious, and has changed sides! It is as fickle as fortune. When 'philosophy' like this comes across us in a professed theological writer, or in an historian of the ordinary stamp, it excites no surprise, we take it as a matter of course. But we are not prepared for it in the sagacious, wary Niebuhr. When we see a man of his keen eye and steady step floundering, what must we think of the soundness of the ground on which he is treading?

A. Q.

Topics for Study.

THE CONSTITUTION OF MAN,

AND THE LAWS ON WHICH HIS WELL-BEING AND HAPPINESS DEPEND.

BY F. B. BARTON, B.A.

V.

THEN, above all, there is the doctrine of the efficacy of the atoning blood of Christ, which, applied by faith, even on the bed of death, by the most heinous sinner, is able to ensure the pardon of all sin, and ensure eternal salvation with all its glory and all its bliss. Indeed, the greater the sinner, the more is the efficacy of the atonement of Christ considered to be displayed and glorified. What with the doctrine of the infinite mercy of God, the acknowledged frailty of human nature, the efficacy of repentance, and the power of faith in the atoning sacrifice of Christ—it would be strange indeed if every one who desired it, however flagrant a sinner he may have been, did not escape punishment and attain the infinite rewards of eternity.

Is it not notorious that the most atrocious criminal that ever became amenable to justice can, if he pleases, escape the punishment and attain the reward of a future life, and that the gallows is invariably made the sure passport to heaven? Thus, truly may the steps of the scaffold be compared to Jacob's ladder.

If the laws of any country were as favourable to the escape of the criminal, however atrocious, as the law of future punishment in the Christian religion, it would surely be considered that laws sanctioned by penalties so easily evaded, might, for all practical efficacy, be just as well altogether abolished. Penalties easily evaded cease to be penalties, and become empty threats.

We may remark generally, on the rewards and punishments of supernatural religion, that their operation on men depends much on the character of the individual. Those of a sanguine nature consider only the rewards, and then the punishments are, so far as they are concerned, non-existent and useless. Those of a timid and desponding nature consider only the punishments, and then they are disturbed by the most anxious fears and the most gloomy anticipations, which often embitter their lives and afflict their dying hour with terror and despair. The fear of punishment seems generally to affect those the virtue of whose lives and characters ought least to excite such apprehensions; and thus the operation is greatest where it is least required, and where it is injurious rather than beneficial—while it is generally least efficient where it is most wanted. Of the former case, the amiable Cowper, the poet, was an instance; of the latter, the innumerable Dick Turpins and Jack Sheppards are striking proofs.

As, from the nature of the human constitution and the circumstances in which it is placed, we should expect beforehand that belief in a God and in a future state would be very inoperative for any practical good in promoting virtue, order, and reformation—so, when we come to examine the practical results of these vaunted doctrines, we find such to be the case. Sin, vice, and disorder have ever prevailed in the

world, notwithstanding the profession of these doctrines; and none more frequently and pathetically lament their want of practical influence than those who devote their lives to the inculcation of these doctrines. Even those who appear most deeply impressed with the truth of these doctrines are not always found to shape their sentiments and conduct in accordance with the principles and precepts of the religion they profess, sanctioned though they be by the so-called awful and momentous doctrine of a future state of retribution. The most religious are not always the most moral; so far from it, that the profession of faith in religious doctrines and the observance of religious duties too often appear regarded as of more importance than practical morality, and to be adopted instead of it; so that religion, so far from promoting morality, very often supersedes it.

There is a remarkable inconsistency in the advocates of the necessity of belief in religious sanctions, for the promotion of virtue and order. They one moment tell you, that but for belief in these sanctions no virtue or order would exist in the world—that society would be a scene of dreadful disorder and immorality—and they warn those who deny the truth or efficacy of these sanctions of the evils and miseries that would inevitably result from the want of belief in these sanctions; and yet the next moment they confess and lament that these sanctions are not generally believed in, so as to influence the sentiments and conduct—and hence the prevalence of sin and misery in the world. Thus the very effects they lament would take place from the principles of infidelity, appear already to have taken place. The prevalence of practical infidelity is admitted by all religionists.

But all experience, ancient and modern, sufficiently proves that virtue and order may be preserved in society without a belief in the sanctions of religion. Amongst the ancient Greeks and Romans the belief in future rewards and punishments appears only to have respected men of power and influence, as kings, warriors, and sages—the bulk of the people were left out of the account, as too insignificant for punishment, and not worthy of reward. There is reason to believe that the doctrine of a future state was not really adopted by men of power and influence, and that it was received only by the poets, as an embellishment of their pictures. However that may be, although it is admitted that the religion of the ancients was a mass of superstitious notions and idle ceremonies, yet virtue and order and law prevailed, according to all accounts, quite as much as they do in Christian Europe at the present day.

Again, amongst the most superstitious and idolatrous savages, whose religious belief does not appear ever to inculcate a future state in connection with reward and punishment for moral conduct—not only many individual instances have been observed by travellers of amiable and virtuous character, but order and law have been found to prevail amongst the most savage tribes, or else no society, no combination of individuals could have existed at all. Their own intelligence and regard to self-interest have been sufficient to create and sustain order, union, and co-operation.

Again, those who insist so much on the necessity of religious sanc-

tions would do well to remember that the Bible itself contains an account of a people who were kept in order and social bonds without a belief in a future state of rewards and punishments. Moses did not teach the doctrine of a future state—he inculcated only temporal rewards and punishments, as regards the present life. The reward of obedience to the laws he taught was prosperity and long life in the promised land—the punishment was disease or death.

Some punishments certainly are necessary for the support of law and order in the present state of society, and these we have, whose influence is far greater than belief in a future state of retribution, because better adapted to the human constitution; they are visible, certain, and immediate.

These are the punishments of the law of the land, the censure of public opinion, and the penalties of the laws of nature. These sanctions are found by experience to be those which are most powerful in influencing the conduct of mankind in all ages and nations. The poor and ignorant—the most tempted—are restrained by the law of the land. The educated and superior ranks are actuated by respect for public opinion. And all are more or less under the government of the laws of nature, though this motive is not so strong as the two former. These motives are continually present and operating—they are, as it were, entwined in the human constitution, and cannot, generally speaking, be resisted. The law of public opinion perhaps exercises the most potent influence over men of all other motives. It is founded on the natural law of sympathy, which induces men to desire the good opinion of their fellow-men. A striking proof of the superior influence of the law of public opinion over the sanctions of religion is presented in the practice of duelling, which is plainly condemned by the principles of Christianity, and generally admitted to be so, and yet persons who have been convinced of this have been unable to refuse engaging in a duel, because by so doing they would incur the reproach—not of mankind in general, or of society at large—but of a comparatively small circle in which they moved, and whose censure, exclusion from whose society, they could not bear. Actuated by this fear, men have risked the taking away a fellow-creature's life, or the loss of their own, the bereavement of their wives and children—and all in direct violation, as they believed, of the precepts and sanctions of their religion, and thus have perilled their eternal salvation. So powerful has been the fear of the reproach of a small number of their fellow-creatures!

With the generality of mankind, public opinion, or the principles of the society in which they move, is the God they worship and fear—what it commands they implicitly obey. Religious motives and sanctions are compelled to yield to this powerful influence. In fact, public opinion does not appear to be influenced by religion, but it influences and modifies religion itself, and often makes it speak in conformity to its will, and in sanction of its principles and commands. The upholding of slavery in the United States may be cited as an instance of this.

How any one that knows anything of the world, the general principles and motives that actuate men—which are so evidently, generally

speaking, based on the self-interest of the present existence—can suppose that religious motives and sanctions have, generally speaking, any influence in society, and that their removal would make any manifest change in the sentiments and conduct of men, is to me astonishing. Such persons must be either very simple and ignorant, or they profess, under a pretended reverence for religion, to ascribe to it a power and influence which they know it does not possess.

There is, however, another motive to virtue, and a restraint upon vice, to be mentioned, which I consider the most powerful and steady motive to good conduct, and the source of all the most exalted acts of virtue, integrity, and beneficence that the world has ever witnessed. I refer to those instinctive tendencies to virtue which are the result of the cerebral organisation, and which are, therefore, in a great measure, if not entirely, independent of all education and circumstances for their existence and influence. These innate virtuous feelings induce men to act virtuously, and to do good merely from the pleasure which the actions themselves afford them. They seek no reward but the approval of their own consciences. Their internal satisfaction is the source of their greatest happiness. Whatever they feel right to do, that they will and must do, in spite of the injurious consequences which may result to themselves from the action.

They cannot act contrary to their feelings of right, though by so doing they may promote their wordly interest, because this violation of their feelings would excite so much pain, so much remorse, that their happiness would be destroyed. Their motives of action are the love of pleasure and the avoidance of pain, but these are seated in their own constitution, the predominant feelings or tendencies of which are virtuous.

The virtue of such persons is far more pure and steady and active than that which depends on belief in the arbitrary and mercenary rewards and punishments of a future state. It can exist in connection with the renouncement of religious sanctions, and it often exists in conjunction with the belief in these sanctions, and then the virtue exhibited is attributed to these sanctions, perhaps even by the parties themselves, when it is to be traced to the innate tendencies of the moral constitution or the cerebral organisation, and would exist and operate quite as effectively without these sanctions.

A striking instance of exalted virtue arising from innate feelings, and accompanied by the rejection of religious sanctions, we have in Robert Owen, who has devoted his life to the promotion of the public good—has made the greatest exertions and sacrifices, and endured the severest persecutions and most violent opposition, in his endeavours to carry out a plan which he believes to be identified with human welfare and happiness. And though now past three score years and ten, he still continues with unwearied assiduity to prosecute his labours of benevolence; and yet he believes neither in a God nor a future state. But he is actuated by an instinctive love of good, which no disappointment or opposition can suppress.

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

LANCASHIRE AND CHESHIRE DISTRICT ORGANISATION

To the Editor of the Reasoner.

SIR,—A meeting of friends favourable to organising the district was held on Sunday afternoon, June 20th, in the Social Institution, Manchester. The following persons were present:—Heywood: John Mathews, James Butterworth; Stockport: John Crank, James Cheetham; Bolton: John Atherton, William Hilton, Thomas Webster, John Bailey, Thomas Bailey; Bury: John William Walker; London: G. J. Holyoake; Manchester: Luke Merry, William Caldwell, Wilkinson Burslam, Thomas Powell, Francis Shanley, James Campbell, John Johnson, George Thompson, John Crompton, William Mastin, William McCormack, Wm. Foden, Francis Pegg, Joseph Ashmore, Edward Kelly, J. McLoughlin.

Letters were read by Mr. Butterworth, all expressing a desire for organisation, from persons residing in the following places:—Accrington, Leigh, Liverpool, Ashton-under-Lyne, Droylsden, Birkenhead, Little Lever, Staley Bridge, Bury, Tintwistle, Burnley, Blackburn, Bolton. After which, the following resolution was adopted:—'That a committee be formed, with power to add to their number, from the parties now present, to organise the Lancashire and Cheshire district, and to prepare a line of action which they intend to pursue, subject to the approval of the Conference about to be held in October.'

The following persons were appointed as the Committee, and they are desirous to add one person each to their number from every town and village in the district. Friends desirous of acting as such, should communicate, either to the *Reasoner*, or to 31, Brook Street, Old Garratt, Manchester. Committee:—John Crank, Stockport; Wilkinson Burslam, Manchester; James Butterworth, Heywood; Stephen Bulmer, Bolton; Mr. Rawsthorne, Bury.

JOHN MATHEWS, Chairman.
WILKINSON BURSLAM, Sec.

A LINE FROM LUTON.

SIR,—Myself and friends have enclosed three shillings in stamps toward the expenses of the *Reasoner*, and regret to hear that it does not have circulation enough. It was only for want of knowing that we have not sent our mite before. We intend to be regular subscribers, so that our shillings are for the last quarter, and we will begin afresh. I have great satisfaction to tell you that we have tried a few friends to take it in, and have so far enlisted a dozen at the least of new subscribers. We wish to know on what conditions you would come to Luton to deliver one or two lectures. The reason of our asking is this: a new Wesleyan chapel has been opened here, and Dr. Melsom, of Birmingham, was the star on the occasion. After trying to define what faith was, but got confounded, he said that 'unbelief was the greatest sin a man could commit against God; and now sceptics, what have you to say against that?' Whereupon one of my friends rose and said to him, 'Superstition is worse than unbelief.' 'Ah,' says Dr. Melsom, 'we will pray for you;' and of all the cruel prayers that ever was uttered this was one. We should not require your presence at present unless the enemy brings some one forward, as we want to get the young men to read before they run. Z.

AN OLD SUBSCRIBER AND THE GLOUCESTER TRIAL.

SIR,—On page 45 of this volume of the *Reasoner* you have honoured me with the appellation of 'An Old Subscriber.' Thus much is my due. In 1841 my interest was excited by the harsh bearing and the proceedings of the Magistrates of Cheltenham towards you for the utterance of an opinion—and the subsequent trial at Gloucester for the same. Your own arguments in your defence, together with the references you brought forward from some of the best thinking men of various times, adverse to our College orthodoxy, engaged my attention. You were a perfect stranger to me. At that time I was a regular attendant with my family in our rented pew at the district church of our then parish. But the new interest and reflections awakened to religious sentiment, led to the conviction that I was lending assent to a worship of I knew not what—adopted and sanctioned from one's earliest days by custom, without the exercise of a judgment which would be called in to determine other matters. The relief I experienced, after a time, of being freed from 'Modes of faith' (as Pope has it) and sectarian prejudice, has been as unspeakable as unexpected.

The *feelings* are what religious teachers aim to obtain possession of—and which I see in the trial Dr. Achilli *versus* Dr. Newman, obviously thus set forth:—'I began to have doubts of the doctrine of transubstantiation whilst professor of philosophy and theology at Viterbo, in 1851. I had a persuasion of the mass being an imposture in my mind, though not in my heart; and whilst in that state of mind I did not perform mass. Conversion is more an affair of the heart than the mind?' The *Times* infers that freethinking may be advanced some steps through the party-zeal which has so prominently displayed its merits in this trial. If secular principle and progress must be so termed by the *Times*, then, surely, it ought to be advanced—and will be advanced. S. R. H.

REV. H. TOWNLEY AND MR. HOLYOAKE.

OUR columns, some weeks back, communicated the fact of the forthcoming discussion, on the subject of Atheism, between Mr. Townley and Mr. Holyoake. We have now to intimate that this discussion has come off in the manner we predicted. No improprieties worth mention occurred in the course of the debate. The place designated the Hall of Science, in John Street, was crowded to suffocation; and it is believed, had space not interdicted, the audience might have been increased several fold. The propositions of Mr. Townley were the following:—

'1st Proposition.—If there be in nature the manifestation of supernatural contrivance, there must be a supernatural contriver.

'2nd Proposition.—There is in nature the manifestation of supernatural contrivance.

3rd Proposition.—Therefore, there is a supernatural contriver.'

To establish these propositions was the object of Mr. Townley, and, of course, to overthrow them the endeavour of Mr. Holyoake. We need not say with whom the triumph lay, for truth and triumph, as a rule, never take different sides. As we stated before, the man who denies these propositions has almost shut himself out from the pale of reason, and is to be viewed with compassion as a hapless

mortal rather than a profound genius. In truth, Mr. Holyoake could not be said to betake himself, in good earnest, to the work of subversion; he seemed to feel as a man who was oppressed by a sense of the disadvantages under which he was placed. He resorted mainly to the only weapons which could be of service under the circumstances; and these he wielded with a dexterity which practice imparts. Still he was moderate in his tone, respectful in his general bearing, and highly decorous in his conduct towards Mr. Townley. Never, perhaps, was there a more gratifying display of propriety throughout any similar discussion. We shall not wholly despair of seeing Mr. Holyoake, one day, on the other side. He is a man of a quick and penetrating intellect, and one who, taught from on high, and armed with truth, may be of signal service in carrying the war into the camp of error. How he views the late discussion we cannot tell; nor has it been ascertained in what light it is contemplated by his party; they were, nevertheless, respectfully and profoundly attentive to the argument of Mr. Townley. It is, perhaps, not too much to affirm that, for the first time, the argument was placed before them in a manner both clear and intelligible. Who can tell what effects, in the mysterious dispensations of Providence, may be destined to flow from this event? It is not improbable that it may excite, in many a breast, trains of thought which may conduct their subjects to Mount Calvary.

The public, and more especially the numerous class to whom the matter is particularly interesting, will soon have the means of judging for themselves. A short-hand writer of the first ability was engaged on the part of Mr. Townley, to take a note of the entire proceedings. Mr. Townley, with characteristic candour, proposed to Mr. Holyoake that he should revise his own speeches, that there might be no mistake and no misrepresentation, with a view to publication. This, however, Mr. Holyoake, on the alleged ground of multiplied and pressing engagements, declined; and, when further pressed, persevered in the refusal. Nothing, therefore, now remains for Mr. Townley but to proceed alone. We have seen the mass of MSS., which we deem well deserving of publication, and have reason to believe that Mr. Townley will adopt this method of giving permanence to the record of this, which, in the end, may prove an affair of material service to the cause of Fundamental Truth. We hope shortly to be able to report what is being done, and also to give some facts which came out in the course of the discussion, of more than ordinary interest.* Mr. Townley's allusion to the subject of his own deliverance from the horrible abyss of atheism produced a deep effect on the assembly; and a letter, also from a recent associate of the atheistic school, who has discovered the error of his way, tended not a little to fortify and impress the propositions which were advanced.—*British Banner*, June 9th.

THE KOSSUTH-MAZZINI SUBSCRIPTION, AND OTHER NOTICES.

In our next number we shall present a list of subscriptions we have received for 'European Freedom.' Subscription books have been issued by Mr. Linton, of Brantwood, and Mr. Cowen, of Blaydon Burn, and by Mr. Hawkes, of London. To whomsoever subscriptions are paid they will find their way to the bankers for the fund: but those subscriptions intended to appear in the *Reasoner* as part of

* We await them.—Ed. of *R.*

our proposed thousand, must be sent to the *Reasoner* office. The various collectors among our friends who, at our request, have undertaken that office, will therefore forward to us the subscriptions they receive, with the names of the subscribers.

Persons residing in North or in South Shields, Tynemouth, Seaton Delaval, Durham, Aluwick, Sunderland, and other towns surrounding Newcastle, will be able to obtain the cards given on receipt of the subscriptions from Mr. Charlton, 4, Angus Court, Newcastle-on-Tyne, who has undertaken to supply them for us in those neighbourhoods. Readers of the *Reasoner* in Newcastle may obtain them at Mr. Barlow's, and in Gateshead from Mr. Chambers. Friends in the towns surrounding Manchester can obtain them from Mr. Wilkinson Burslam, 31, Brook Street, Old Garratt, Manchester. In London, cards can be had of Mr. Austin Holyoake, *Reasoner* office, 3, Queen's Head Passage, and of Mr. Truelove, Literary and Scientific Institution, John Street, Fitzroy Square. We shall be glad to hear from such of our friends in every town as are willing to aid in collecting the *Reasoner* subscription for the purpose.

The card given to each subscriber as an acknowledgment of his payment, is large and handsome enough for framing, and will no doubt adorn many a cottage mantleshelf throughout our land. The card bears an emblematical engraving of a battle of the flags of Hungaria and Italia, with figures weaving for the fallen: a tomb inscribed with the names of Bandiera, Bakounin, Batthany, Blum, Konarski: a war horse without a rider: at the foot of a field piece lie crown and mitre: the flag of Italy, on which you read *Dio e Popolo*, floats near St. Peter's: and the signatures of G. Mazzini and Louis Kossuth (from autographs) complete the circle of emblems.

The new pamphlet which, by a licence of speech peculiar to Mr. Southwell, is entitled 'A Demonstration of the Impossibility of Atheism,' and which we have by his instruction advertised as such, we shall next week submit to the examination which he appears to ask at our hands. He tells us it is impossible to answer his arguments—we shall, however, attempt that impossible task.

We had prepared an article embodying some letters recently received from Mr. Ironside, of Sheffield, and replies thereto, but the article was withdrawn as the election to which it related concluded before it could appear.

Mr. Richard S. Richmond, and other political correspondents whose communications we have not been able to use, will please to understand that we have no intention whatever of converting our platform to the uses of politics. That subject we strictly confine to an occasional four pages in the large type department of the *Reasoner*. It will sometimes happen that the communication of a correspondent may be available there, but we do not undertake to insert them under other circumstances. Indirectly these communications will be found influential, but their direct insertion will not always be within our power.

Mr. Harrop, of Staley Bridge, informs us that the friends who lately attended the conference held in Manchester for the purpose of Organisation, on their return urged the necessity of forming a branch in that district, and a room being taken in which to explain their political and theological principles; and as an earnest of their sincerity they send a subscription of £1 13s. to the fund of the *Reasoner*.

EDITOR.

Our Open Page.

The *Daily News*, of July 1852, said:—It appears that the Catholic clergy has not shared the general satisfaction at the President's message at the close of the legislative session. The objection taken by this body is purely theological. They complain that the message contains nothing less than a heresy—in fact, a denial of the real presence. The words in which an attack upon the vital doctrine of Romanism is discovered occur in the allusion to the religious ceremony of May 10, where it is said that the army kneeled before the image of God, *presentée du haut de l'autel*. The object here described is evidently the host, or consecrated wafer, on the raising of which the soldiers knelt down. Now, as the Romanists pretend that the host is not the image of God, but very God itself, exception has been taken by the clergy to the expression quoted. You will scarcely believe all this serious; yet I assure you that nothing has made more sensation to-day than this very theological punctilio. The Archbishop of Paris, I understand, went to the Elysée as soon as he had seen the message in print, in order to represent the mistake committed, and the effect it might produce upon the church. It was arranged that the words should be altered as follows: '*l'image de Dieu, présente au haut de l'autel*'—'the image of God present on the top of the altar.' The allusion here is no longer to the host, but to the image of the crucifixion, which stood on the top of the altar. Thus the tenets of the chuoh have been rescued from injury, and all parties satisfied. In fact, the official speech of the President, inserted in the *Moniteur* of yesterday, contains the corrected expression, while in the *Moniteur* of to-day, which contains the *procès-verbal* of the last sitting of the Corps Legislatif, the first wording, which proved so alarming to clerical susceptibility, still remains uncorrected.

The Society for the Diffusion of Useful Knowledge, in its 'Report of the Mechanics' Institution Society,' observed:—That is a shortsighted system of education, which in its eagerness to improve the skill of the mechanic, takes no heed of the improvement of the man. Hitherto the Mechanics' Institution has not only afforded to the members a rational occupation of their leisure, and fostered a taste for the cultivation of their faculties, but it has been the only place where the workman's mind has undergone any training to fit it for the peaceful examination of evidence, and the calm recognition of truth; yet from this place is banished all instruction concerning one of the most important of the topics which interest mankind, and thus passions and prejudices are fostered which perhaps had long since become matters of history, were it not for the reluctance of Mechanics' Institutions to aid in the instruction of men on matters where they err most frequently, egregiously, and, unhappily it must be added, most fatally.

It is said that Bishop Burnett, once preaching before Charles II., was much warmed by his subject, and uttering a religious truth in a very earnest manner, with great vehemence struck his clenched hand upon the desk and cried out, 'Who dares deny this?' 'Faith,' observed the king, in a key not quite so loud as the preacher, 'nobody, I should think, who is within reach of that great fist of yours.'

Mr. Campbell, of Monzie, one of the Candidates for Edinburgh, in the course of his canvass called upon an elector. On Mr. Campbell asking if he might expect his support on the day of election, his reply was, 'I will vote for the devil before you.' Still he (Mr. C.) did not lose his temper, but took off his hat and said—'But, sir, in the event of your friend not coming forward, I hope I may have your support.'

We have received from H. L. D. a report of one of Mr. Knight's lectures at the Hall of Science, for which we are obliged; but having also been favoured with a criticism by Mr. Robert Cooper, we propose to insert the latter.

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square. —Aug. 1st [7½], Robert Cooper, 'Popular Theology.' Hall of Science, City Road.—Aug. 1st [7½], G. J. Holyoake, 'Breaking Down of Religious Influences.'

National Hall, 242, High Holborn.—Aug. 1st, [8]. P. W. Perfitt, 'John Pym.'

South London Hall, Webber St., Blackfriars Rd. —Aug. 1st [7½], Charles Southwell, 'Political Influence of Christianity.'

Sadler's Wells Discussion Society, three doors from the Hugh Myddelton.—July 29th [8½], Discussion.

Social Institution, Charles Street, Old Garratt, Manchester.—Aug. 1st [11 a.m.], Discussion. [7 p.m.], a Lecture.

East London Literary Institution, Bethnal Green. —Aug. 3rd [8]. P. Barry, Esq., M.D., 'Reformed System of Medicine.'

Areopagus Coffee and Reading Room, 59, Church Lane, Whitechapel.—Every Sunday, Monday, and Wednesday (8), a Lecture or Discussion.

City Forum Coffee House, 60, Red Cross Street. —Every Sunday, Monday, and Thursday [8½], a Lecture.

Commercial Hall, Philpot Street, Commercial Road East.—Theological Discussions every Sunday morning [11], Sunday evening [7], Tuesday [8], Thursday [8], and Saturday [8].

Progressionist Hall, Cheapside, Leeds.—Aug. 1st [6½], a Lecture.

ADVERTISEMENTS.

THE LEADER: a complete First-Class Family Newspaper, delivered in all parts of England every Saturday morning, price Sixpence.

The *Leader*, considered as a journal advocating the interests of the people, has unusual claims upon their notice.

The expense bestowed upon its appearance—the care taken in writing it—the completeness of its information—render it superior to any paper which ever took the popular side. Liberality in politics has been so much allied with narrow resources or coarseness of advocacy, that a first-class journal, well sustained and well appointed, stating the case of the working class—not always in their language, to flatter them, but in language rulers understand, so as to serve those intended to be served—must be a power on the side of the people, and deserving their support.

The *Leader* advocates Free Trade, as the great stimulus of production; but Free Trade allied to Concert in the distribution of the fruits of industry. For Free Trade without Association merely intensifies a one-sided competition.

It advocates—and what is more, practices—Freedom of Opinion, that public truth may be developed in its utmost energy.

It advocates the employment of the people, not as an anarchical question, but under the condition of being a right of the people while they are excluded from the land.

The general news of the *Leader* is compressed, so that the greatest quantity may be given in the briefest space and most striking form.

Its foreign news is more original and explicit than in any other journal, and the names by which it is often accompanied attest its official value and authenticity.

Struggling nationalities abroad and popular interests at home receive *serviceable* notices in the *Leader*. Liberty can always be applauded by the ardent. It is necessary sometimes to *advance* it by the less showy, but not less important, mode of exact statement and argumentative support.

The service of the *Leader* to the popular cause is not to be estimated by itself, but by its influence also upon its contemporaries. Since its commencement many papers, before silent on the great topics of Association and Freedom of Opinion, have begun to discuss and illustrate them. In this sense (not to mention others), the *Leader* has been a *Leader*.

The man of business or the middle-class politician buys his newspaper as a matter of necessity. The working-class reader is less aware of its value. Perhaps he regards its expense as a tax. He does not see that, if the paper be a competent one, it is an investment in his self-defence. The newspaper is a State Guide, which every man should possess as an essential condition of his progress.

Advertisements to appear in the *whole* of the editions should reach the office not later than 10 o'clock on each Friday morning; and those intended for the 'Town Edition' only, should arrive by the first post on Saturday.

7, WELLINGTON ST., STRAND, LONDON.

Important Pamphlet, by Charles Southwell.

Now ready, Price 4d.,

THE IMPOSSIBILITY OF ATHEISM DEMONSTRATED, with Hints to Nominal Atheists. By Charles Southwell.

Published by Watson, Queen's Head Passage, Paternoster Row, London. Country publishers are requested to forward their orders with the least possible delay.

THE METROPOLITAN INSTITUTION COMPANY, Provisionally Registered, pursuant to 7th and 8th Victoria, cap. 110, for providing accommodation for a Public Institution, to be called the HALL OF SCIENCE AND LITERATURE. Capital £5,000. Shares £1 each, deposit 6d. per share; calls not to exceed 1s. per share per month.

Trustees—W. D. Saull, Peter Ludgate, Thomas Cooper, D. W. Ruffy, Michael Hanhart, Sen., Charles Tiffin, Sen.

Treasurers—Wm. Devonshire Saull and Peter Ludgate, Esqs.

Secretary—Mr. Thomas Whitaker.

Temporary Office, 23, John Street, Tottenham Court Road, London.

OBJECT.—The object of the Company is by means of donations and shares to raise a fund for erecting or purchasing a large and commodious Hall or Institution, to contain a lecture room capable of accommodating at least 3,000 persons, with committee room, library, and depôt for books, reading room, class rooms, school rooms, and other conveniences, in place of the John Street Institution, the lease of which will expire about the year 1857.

THOMAS WHITAKER, Sec.

John Street, 16th July, 1852.

Applications for the remaining shares to be addressed (post paid) to Mr. T. Whitaker, Secretary, 23, John Street, Tottenham Court Road.

London: Printed by Holyoake, Tyndale, & Co., 3, Queen's Head Passage, Paternoster-row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster-row. Wednesday, July 28th, 1852.

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

Mr. Southwell's New Pamphlet 113
Theodore Parker 116
Dr. Hoppus and Robert Owen..... 117
Jesuit Equivocation..... 117
The Constitution of Man 119
Sir Matthew Hale and Bunyan..... 120
The Source of Morality not in Doctrine..... 123
The Power of Education..... 124

MR. SOUTHWELL'S NEW PAMPHLET EXAMINED.

I.

UNDER the title of the 'Impossibility of Atheism Demonstrated,' Mr. Southwell has published a pamphlet, the purport of which, however, seems to be merely to show, that neither theism nor non-theism is demonstrable. But if neither is possible, the author might as easily undertake to demonstrate the impossibility of both, as of one. It is very unusual tenderness in Mr. Southwell to be so forbearing to theism, when, if his own showing may be trusted, it is so completely at his mercy.

The author of this 'Demonstration' commences by saying, that 'at different times he has held different opinions about theology,' and that 'an avowal of this kind *lays him open* to the.....charge of being inconsistent.' Mr. Southwell, however, overrates his own danger. No man is bound to profess to-day the opinions he professed some years ago, if *new evidence* has given him new convictions; and, if this is the case with Mr. Southwell, he is in no danger of being charged with inconsistency by freethinkers. Perpetual consistency with *past* opinions would exclude a man from growing wiser. But a man is bound, in a general way, to be consistent with the opinions he professes to hold at the *present time*, or he excludes himself from being intelligible, or from being thought in earnest, and therefore from being attended to by those whom he addresses.

The writer of the pamphlet in question at least thinks well of his own performance. He tells us that his 'Arguments—or, if you will, *assertions*—are worthy of *grave* consideration. Although they have been in print more than two years, no one so far has condescended, critically and in sober earnestness, to notice them. The matters treated of are surely important enough to claim the attention of freethinkers; and yet they make no sign. I have, week after week, looked into your recognised organ, the *Reasoner*, but never been able to find there a single line in confutation of these heretical opinions. I do not say that therefore my arguments against atheism are sound, but I do say that such silence is *ominous* of inability to answer them. It seldom happens that freethinkers of the old school shrink from an intellectual contest, by whomsoever provoked. When they avoid controversy regarding their policy or their creed—when, as in a fortress, they shut themselves up in self-complacency or conscious virtue—when they shirk the consideration of problems which *cry aloud for prompt solution*—I think (and the world will in so much agree with me) that they fear to "articulate," lest articulation

should undo them. The *Reasoner* is your organ; by you it is almost entirely supported; and in its pages, if anywhere, the opponent of atheism may look for his answer. No answer have I seen to the arguments advanced above, and none do I expect to see. Mr. Holyoake, though worthy to rank with able editors, is not able enough for a task whose performance would imply more than natural powers.'

Mr. Southwell gives us no encouragement to attempt a reply, when he assures us that the task is above 'natural powers.' We, however, are not of opinion that he has produced any supernatural argument, but only one which may be satisfactorily replied to by persons of ordinary capacity.

The reason why nothing has appeared in answer to the arguments in question is not so 'ominous' as he assumes. We were unwilling to do him the injustice of supposing he was in earnest in putting forth as argument against himself such matter as that which constitutes the staple of this book. People are silent for other reason than the '*fear* to articulate' (the only reason Mr. Southwell seems capable of supposing); they may not think every argument put before them requires '*grave* consideration'—they may not be of opinion that it does '*cry* aloud for *prompt* solution'—and so may be silent, seeing no necessity to speak. But, since Mr. Southwell makes an argument out of our silence, we attempt a notice of his book.

He declares freethinking to be in error in some respects, and professes by philosophy to dispel it. We will attend to such a profession. But really Mr. Southwell's book can make no impression against us, through the impossibility of any one being certain as to what the author means. His pamphlet is a fourpenny wilderness—a twenty-four-paged labyrinth; indeed, in nearly every sentence the reader is in a new avenue, without any idea as to where it can lead him.

So far in the pamphlet as the eleventh page, Mr. Southwell writes as follows:—'1. They who teach religion show themselves ignorant of its source and essence. 2. Reason can neither sound the depths nor reach the heights of theology; and yet until those heights *are* reached, and those depths *are* sounded, scientific or positive religion is impossible. 3. What men call true religion they may believe they believe, but that is all. 4. The reality of religious instincts is abundantly evident; to war with or deny them would be the act of madmen. 5. They are rooted in human nature, and only with that nature can perish. 6. But he who seeks for true religion out of himself was well likened by Selden to the butcher who goes in search of the knife which he holds in his mouth. 7. The kingdom of heaven is within us; so is the kingdom of hell; and no one man's religion can be the same as any other man's, because no two men being physically alike can be mentally the same; and religion not resting upon general principles of reason to be *proved*, but particular sentiments of faith to be (if possible) *believed*, systematic, positive religion both outrage reason derived from general experience by confounding it with faith bottomed on nothing better than individual guesses suggested by individual sentiment. 8. Educating men religiously means educating them to babble about as true what no one can so much as conceive the truth of; and with an old author I say, It is rather strange that we should believe men the more for that very reason upon which we should believe them the less.'

In the third sentence we are told no one can really believe in 'true religion.' In the fourth sentence we are told that the 'religious instincts' are so evident that none but 'madmen' can 'war with or deny them.' In the seventh sentence Mr. Southwell appears to believe in a 'heaven' and a 'hell' of some sort. In the

fifth sentence religious instincts are said to be imperishably 'rooted in human nature.' In the eighth sentence we are assured that 'educating men religiously means educating them to *babble* about what no one can so much as *conceive* the truth of,' and so on. Freethinking, like other systems, may have its defects; but we trust it has, as yet, contracted no such defect as this incoherent mode of writing.

Mr. Southwell says, that in 1841 he wrote these words—'Not myself believing in any designing principle, mind, intelligence, cause, or what you will, distinct from the material world—believing, on the contrary, that something must have been from all eternity, therefore uncaused, and that uncaused something the universe—I am a perfect atheist.' Mr. Southwell tells us that his judgment now condemns this sentiment as being 'not only illogical, but inexpedient.' What is 'illogical' is *always* 'inexpedient;' we therefore will not expect Mr. Southwell to demonstrate the 'inexpediency' of the above quotation, but its illogicalness he ought to make plain. He does not, however, even attempt it. The reader naturally asks, looking at the declaration affirmed to be 'illogical,' does Mr. Southwell *now* believe in a designing principle, mind, intelligence, or cause distinct from the material world? His book nowhere specifies that he does. His judgment now condemns the statement that 'something must have been from all eternity, therefore uncaused, and that uncaused something the universe.' Does Mr. Southwell disbelieve this? His book does not tell you whether he does or not. If it seems untrue to him, he ought to show us in what respect it is so.

But we are bound to notice that Mr. Southwell does not even say that his profession of 1841 is *untrue*. He merely says it is illogical and inexpedient. What is inexpedient may be simply injudicious, not necessarily untrue. What is illogical may be simply a false arrangement. A dogma may be true in itself, though the way of putting it may violate the canons of logic. Atheism is not impossible, because Mr. Southwell's statement of it in 1841 is illogical in his eyes in 1852. We want to know whether the thing is true or false, and he who professes to *demonstrate* its impossibility is bound to tell us. Mr. Southwell says (p. 6) he does 'not despair of making converts;' but, unless he writes more explicitly than in this book, he will make no converts except to obscurity.

Mr. Southwell appears to assign as a reason for writing his book a desire to prevent freethinkers inexpressibly damaging the cause they have at heart. We should be obliged if Mr. Southwell would explain what he takes that 'cause' to be. After what he has written, we neither know what to call him, nor what he is. He observes, it will be useless for freethinkers to organise for the purpose of denying God, or disputing his existence. Does Mr. Southwell really think that this is the object for which we propose to organise? Weeks ago we formally specified the *positive* objects we had in view; and since the nineteenth number of the *Reasoner* we have been enforcing the *affirmative* side of free inquiry.

Mr. Southwell has taken an objection to the term atheism. We are glad he has. We have disused it a long time, and the only person whom we expected to complain of its omission now comes forward to enter his own protest against it.

Our own reason for its disuse is not, however, the same as Mr. Southwell's. We disuse it because atheist is a worn-out word. Both the ancients and the moderns have understood by it one without God, and also without morality. We have a legal proof of this impression in the constant declaration of magistrates and religious persons that 'the atheist is not to be believed on his oath.' Thus the term

connotes more than any well-informed and earnest person accepting it ever included in it. That is, the word carries with it associations of immorality which have been repudiated by the atheist as seriously as by the Christian. Non-theism is a term less open to the same misunderstanding, as it implies the simple non-acceptance of the theist's explanation of the origin and government of the world.

Winlaton. G. J. Holyoake.

[To be concluded next week.]

THEODORE PARKER.

The editor of the Cleveland *True Democrat*, writing from Boston, gives the following account of Theodore Parker:—

I got into the body of the church by hard squeezing. I tried to get up close by the preacher's platform, in vain. But I could hear, for his tones are distinct and clear, and he is listened to with perfect respect.

Just let me say a word about the man. He is plain in every way—in look, manner, dress. No farmer could be plainer. Indeed, he reminds one of a New England or western farmer afraid of no presence, and ready for any emergency, yet while careless about externals, never forgetful about the thing in hand. There is downrightness in his very atmosphere. It is all over and in him. Not doggedness, not obstinacy so much as that quality of head and heart which says with a combative tendency:—'I am here because I believe I am right, and so believing I will stay here and work to the end,' and which makes the looker-on answer 'better let that man alone—he will plough his way out.'

Second, he is not eloquent in any sense that a southern or western man would use the word. His manner is poor—it does not help him—cannot do it. Nor is Mr. Parker in any sense earnest—I speak still of manner, for his utterances seem to be given as if he cared very little about them, or for those who heard them. Whence then you ask his power? I answer in this, that he gives his own thoughts, discusses every-day *living* topics, and does it in nervous Saxon. His sharp sentences, when throttling a great error, ring upon the ear like the crack of a rifle. You know the ball has driven the centre of the mark. His bold and abrupt conclusions, as he shows us some great sin, startle and shock like a thunder peal. You feel that the bolt has stormed a popular vice that no pulpit or press had dared to assail. And thus by directness, by a moral and intellectual courage, by a downrightness of character, has this man a power in Boston, in New England, and all over the country, which neither the cry of heresy can weaken, nor sect meet. Through these qualities the plain speakor is creative in his might—and, with no advantages of manner, or of position, can master a Dewey, or baffle a Cox, backed though they be, by power and sect and the prestige of society.

Well—is there nothing to learn from all this? Has the pulpit no lesson to be taught from this example, or the kindred one of Henry Ward Beecher? It has; and it is this—that it must be alive, if it would keep the people alive, must grapple with the great themes of the hour, and discuss them, if it would be heard.

DR. HOPPUS AND ROBERT OWEN.

When the course of lectures was recently delivered against scepticism in Tottenham Court Road chapel, it was announced that they would be printed. We have not, however, heard of their publication. The last of the course, delivered by Dr. Hoppus, Professor of Logic at University College, contained the following passage:—'We (the lecturers) are not opposed to perfect freedom of publication of opinion on religion and politics, be those opinions what they may; nor would we lend ourselves to put down either atheism or its propagandism. The only way to cure error is to confute it.' We think this sentiment worthy of preservation. Dr. Hoppus quoted the instance of Neander's well known proposition to answer Strauss instead of prosecuting him. Dr. Hoppus related an anecdote of Mr. Owen, which we took down at the time, intending to print it as an illustration of the fixedness and pertinacity of Mr. Owen's opinions. Dr. Hoppus related that he met Robert Owen before he had made his well-known avowal against all the religions of the world, in 1817; and sitting next Mr. Owen, he took occasion to ask him whether he believed in God. Mr. Owen gave at that early period the answer he has so frequently repeated since:—

'I believe, sir, in a Power.'

Dr. Hoppus spoke very kindly of Mr. Owen in all his allusions to him.

G. J. H.

JESUIT EQUIVOCATION.

In the decision upon the Salomon oath question, Baron Alderson said:—'It is a curious fact, only lately brought to light by the publication of a manuscript from the Bodleian Library at Oxford by Mr. Jardine, that one of the main proofs used by Lord Coke when he laid that case before the jury was the production of a little book found in the chamber of Francis Tresham, one of the conspirators mentioned in the act, called "A Treatise on Equivocation." This treatise, corrected in the hand of the Jesuit Garnet, and having the *imprimatur* of Blackwell, the then archpriest of England, discusses the question how far a person called upon, as he thinks unjustly, to make a declaration or promise, or to depose or swear to a fact within his personal knowledge, may lawfully equivocate by using ambiguous words, or reserving mentally a sense of the words used differently from that outwardly expressed by him, without incurring the sin of lying or the guilt of perjury. The question is there resolved in the affirmative, that he may lawfully do this; and, among other propositions, it is affirmed, that even if he be required by the form of the oath tendered in terms to swear "without equivocation or mental reservation," he may still equivocate or mentally reserve without danger to his soul. .....Now, this treatise being before the government of James I., and in the hands of his Attorney-General, and used at the trial of the Gunpowder Plot, we find in the same year, 1605, that in a statute enacted mainly with reference to the same plot, these words "On the true faith of a Christian" are for the first time added to the oath of obedience then framed, and for the obvious purpose, as I think, of preventing effectually all such equivocation, by conclusively fixing a sense to that oath which by no evasion or mental reservation should be got out of, without (even in the opinion of the Jesuit doctors themselves) incurring the penalty of mortal sin.'

FOR EUROPEAN FREEDOM.

[We have to thank our friends for their activity in many quarters. We have many more subscriptions to announce, which we hope to give next week, together with extracts from some letters accompanying them.—G. J. H.]

Per Mr. G. J. Holyoake, from the Discussion with the Rev. H. Townley, £4 9s. 9d.
Arthur Trevelyan, 5s.

From Newcastle-upon-Tyne.

Edward Elvison.
W. Robertson.
John Hall.
Jos. Maddison.
D. M.
C. B. Knight.
W. Carrick.
George Marshall.
James Little.
Reader of the *Reasoner*.
James Charlton.
John Lazenby.
Thomas Vickers.
Wm. Johnson.
George Miller.
Mr. Percy.
James Pattinson.
William Armstrong.
Samuel Robinson.
James Clerk.
William Fothergill.
Mark Dance.
John Tate.
George Tate.
Robert Reed.
John Habon.
William Hunter.
Thomas Stokell.
Anthony Mathison.
James Cairns.
Robert Winter.
John Watt.
John Todd.
William Cook.

From Middlesborough-on-Tees.

George Watson, sen.
Thomas Watson, jun.
Thomas Bedlington.
Hugh Colter.
Benjamin Metcalf.
Joseph Metcalf.
James Man.
Thomas Sanderson.
Thomas Sanderson.
William Robinson.
Thomas Lewis.
William Blakiston.
John Starker.
Anthony Hodgson.
William Dunkerley.

From J. White, Manningham.

John Waddington.
W. C. Atkinson.
Joseph Benson.
John Ward.
John White.
Charles Ward.
Isaac Broadley.
William Petty.
Joseph Pickard.
Sophia Pickard.
James Drake.

From Dudley.

Mr. Cook.
Mr. Fletcher.
Mr. Scriven.
Mr. Hutchings.
Edward Blackshaw.
William Murl.
Joseph Woodhall.
Thomas Jones.
William Dun.

Miscellaneous.

M. R., Manchester.
J. M., Manchester.
James Gray.
Samuel Burrington.
Samuel Golindo.
John Ashbell.
S. D. Mackey.
M. A. Mackey.
E. S. Barringer.
W. Wilson.
C. G.
Mr. Gill, Bingley.
George Gill, Bingley.
James Spurr, Liverpool.
Mr. Adkins, Oxford.
David Scanlan, London.
Miss A. J. Edger, Sussex.
Henry Merritt, London.
Charles Fossett, London.
Mr. Cook, Brierly Hill.
Mr. Pagett, Stourbridge.
Mr. Robinson, Brierly Hill.
Adam Whitworth, Heywood.
James Butterworth, Heywood.
John Cairns, Seaton Delaval.
D'Alembert.
John Wilson, Stockton-on-Tees.
S. R. H., Gravesend.
James Body, Old Kent Road.

[100 Names.]

Topics for Study.

THE CONSTITUTION OF MAN,

AND THE LAWS ON WHICH HIS WELL-BEING AND HAPPINESS DEPEND.

BY F. B. BARTON, B.A.

VI. CONCLUDED.

THERE are, also, I believe, innate vicious tendencies, which are also independent of education and circumstances. These may be kept in subjection by the motives I have before referred to, but never entirely subdued or eradicated; and sometimes they grow to such an excess as to constitute insanity—to which more crimes, I believe, ought to be attributed than is usually done.

Besides organisation, there is another important point, and that is the condition of the brain and system generally, whether they be healthy or unhealthy. This has great influence on the sentiments and conduct. But I have no time to enter upon this point.

We consider, then, that the character depends upon the brain, or cerebral organisation, and the temperament—meaning by the character, the innate feelings and tendencies, the leading motives to action—that combination of qualities which distinguishes one man from another. We consider that education or circumstances cannot change or eradicate these qualities, as they cannot implant them; they are inherent in the constitution, and form the nature of the man. We see, therefore, no hope for the extensive and permanent improvement of mankind in education or change of circumstances, but only in the improvement in the cerebral organisation and temperaments, which can only be effected by the intermarriage of those who have the best organisations and constitutions. The improving effects of such unions must, of course, take centuries to realise in any great and extensive degree. And the first step is to impress the public mind with the truth that character depends upon organisation, and that organisation can only be improved by the intermarriage of the best organisations—that, the public mind being enlightened and convinced on this important truth, it may act upon it, and more care be exercised in the selection of partners in the marriage state, on which due selection depends the improvement of the organisation, and thence of the character and constitution of the future generation—and, we may add, the happiness of the future generation, for happiness depends much on character and constitution.

While marriages are contracted from passion, caprice, or interest, without any regard to the organisation or health of the offspring, the consequences must be the continued propagation of bad or defective organisations and unhealthy constitutions, and the world will continue to be flooded with vice, crime, and misery of every kind.

The influence of education, religious and moral, has been tried at least eighteen centuries, and found inadequate for the improvement of mankind; it is time we went to the root of the evil, and consulted and obeyed the laws of nature.

With respect to circumstances or the external agencies which act upon a man after he comes into the world, they do not, I consider, form the character, for that is formed by the parents—for it depends upon the organisation, which is derived from the parents; but circumstances affect the conduct, the actions that arise from the organisation. They develop or repress the actions of the man; hence they have a very important influence on the nature of the conduct, on the virtuous or vicious manifestations, and on the happiness of the individual and of society. If a man with a certain organisation be placed in circumstances calculated to develop or draw forth his good tendencies, and to repress or to keep in abeyance, or in a state of inaction, his vicious tendencies, of course he will exhibit more virtue, and be happier, than if he is placed in circumstances of a contrary nature, calculated to develop the vicious tendencies and repress the virtuous tendencies.

If a man with a tendency to dishonesty or drunkenness be placed in circumstances calculated to give no scope to these vices, to afford no temptation to them, these tendencies may not be called into action, and their power may be weakened. I fully admit the great importance of circumstances—the great importance of surrounding man from his birth to his death with circumstances most favourable to virtue and happiness; but I give the superior importance to the organisation, because there is, I consider, more evidence to prove that organisation may rise superior to circumstances, than that circumstances can overcome or change the organisation, and also because it is superior organisations that must form superior circumstances. The most powerful influence on man is his fellow-man. Man is the most powerful circumstance that can act upon man, both from his individual agency, and from his being the creator of circumstances; consequently, we must have men of good organisations to produce the most influentially beneficial circumstances to act upon man. Therefore I give the superior importance to organisation, as the cause, the root of all improvement. Of course, so far as circumstances may tend to promote the production of good organisations, they are highly important, and entitled to equal consideration. Let, therefore, every energy of the human mind and every power of the human hand be exerted to produce circumstances the most favourable to the health, virtue, and happiness of mankind; but let the superior importance of the observance of the natural law of the transmission of moral and intellectual qualities be ever borne in mind, and let it never be forgotten that the highest improvement and happiness must ultimately depend on the superior nature of the cerebral organisation.

SIR MATTHEW HALE AND BUNYAN.

His demeanour in the case of John Bunyan, the author of 'The Pilgrim's Progress,' shows him paying respect both to the rules of law and to the dictates of humanity. This wonderful man—who, though bred a tinker, showed a genius little inferior to that of Dante—having been illegally convicted by the court of quarter sessions, was lying

in prison under his sentence, in the gaol of Bedford. Soon after the restoration of Charles II., the young enthusiast had been arrested while he was preaching at a meeting in a private house, and refusing to enter into an engagement that he would preach no more, had been indicted as 'a person who devilishly and perniciously abstained from coming to church to hear divine service, and a common upholder of unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this realm.' At his arraignment, he said, 'Show me the place in the Epistles where the Common Prayer Book is written, or one text of Scripture that commands me to read it, and I will use it. But yet, notwithstanding, they that have a mind to use it, they have their liberty; that is, I would not keep them from it. But, for our own parts, we can pray to God without it. Blessed be His name.' The Justices considered this tantamount to a plea of *guilty*, and without referring his case to the jury, the chairman pronounced the following judgment: 'You must be had back to prison, and there lie for three months following; and at three months' end, if you do not submit to go to church to hear divine service, and leave your preaching, you must be banished the realm. And if, after such a day as shall be appointed you to be gone, you shall be found in the realm, or be found to come over again without special license from the King, you must stretch by the neck for it; I tell you plainly.

Arbitrary as the laws then were, there was no clause in any statute that would support this sentence; yet Bunyan was imprisoned under it, as he refused to give surety that he would abstain from preaching. Elizabeth, his wife, actuated by his undaunted spirit, applied to the House of Lords for his release; and, according to her relation, she was told 'they could do nothing; but that his releasement was committed to the Judges at the next assizes.' The Judges were Sir Matthew Hale and Mr. Justice Twisden; and a remarkable contrast appeared between the well-known *meekness* of the one, and *fury* of the other. Elizabeth came before them, and, stating her husband's case, prayed for justice:—

'Judge Twisden,' says John Bunyan, 'snapt her up, and angrily told her that I was a convicted person, and could not be released unless I would promise to preach no more.' Elizabeth.—'The Lords told me that releasement was committed to you, and you give me neither releasement nor relief. My husband is unlawfully in prison, and you are bound to discharge him.' Twisden.—'He has been lawfully convicted.' Elizabeth.—'It is false, for when they said "Do you confess the indictment?" he answered, "At the meetings where he preached, they had God's presence among them."' Twisden.—'Will your husband leave preaching? if he will do so, then send for him.' Elizabeth.—'My Lord, he dares not leave off preaching as long as he can speak. But, good my Lords, consider that we have four small children, one of them blind, and that they have nothing to live upon, while their father is in prison, but the charity of Christian people. I myself *smayed* at the news when my husband was apprehended, and being but young, and unaccustomed to such things, fell

in labour; and, continuing in it for eight days, was delivered of a dead child.' Sir Matthew Hale.—'Alas, poor woman!' Twisden.—'Poverty is your cloak, for I hear your husband is better maintained by running up and down a-preaching than by following his calling.' Sir Matthew Hale.—What is his calling?' Elizabeth.—'A tinker, please you, my Lord; and because he is a tinker, and a poor man, therefore he is despised, and cannot have justice.' Sir Matthew Hale.—'I am truly sorry we can do you no good. Sitting here, we can only act as the law gives us warrant; and we have no power to reverse the sentence, although it may be erroneous. What your husband said was taken for a confession, and he stands convicted. There is, therefore, no course for you but to apply to the King for a pardon, or to sue out a writ of error; and the indictment or subsequent proceedings being shown to be contrary to law, the sentence shall be reversed, and your husband shall be set at liberty. I am truly sorry for your pitiable case. I wish I could serve you, but I fear I can do you no good.'

Bunyan as yet was not distinguished from the great crowd of enthusiasts who were then desirous of rivalling the heroes of Fox's Martyrology, their favourite manual. Hale, making inquiries about him, was told that he was 'a hot-spirited fellow,' and actually found that there would be no use in supplying the means of prosecuting a writ of error, as, if set at liberty, he would soon get into worse durance, for at Bedford he was very kindly treated by a humane gaoler, and his family were cared for by the Puritans of the town and neighbourhood. When the Judges were trumpeted out of Bedford, leaving the tinker still in prison, he was very wroth; and Elizabeth burst into tears, saying, 'Not so much because they are so hard-hearted against me and my husband, but to think what a sad account such poor creatures will have to give at the coming of the Lord.'

Little do we know what is for our permanent good. Had Bunyan then been discharged and allowed to enjoy liberty, he no doubt would have returned to his trade, filling up his intervals of leisure with field-preaching; his name would not have survived his own generation, and he could have done little for the religious improvement of mankind. The prison-doors were shut upon him for twelve years. Being cut off from the external world, he communed with his own soul; and, inspired by Him who touched Elijah's hallowed lips with fire, he composed the noblest of allegories, the merit of which was first discovered by the lowly, but which is now lauded by the most refined critics; and which has done more to awaken piety, and to enforce the precepts of Christian morality, than all the sermons that have been published by all the prelates of the Anglican Church.—*Lord Campbell's Lives* (we believe.)

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

THE SOURCE OF MORALITY NOT IN DOCTRINE.

To the Editor of the Reasoner.

SIR,—Christian propagandists habitually teach that the intellectual reception of what are called the doctrines of Christianity is necessarily accompanied by a great change, which elevates the believer into a moral condition more or less similar to that ascribed to Jesus Christ. Their recipe for moralising a bad man is to Christianise him—their mode of destroying evils is to bring all men to the 'faith in Jesus,' and thus to remove by wholesale those social, governmental, and domestic evils which so sadly embitter the lives of thousands.

By intimately mixing with Christians, it is easily seen that great numbers defend the illogicalisms of orthodoxy because they believe in this moral power of Christianity. While their reason would reject its absurd dogmata, their better nature weds them to its poetic aspirations after human purity; and hence, as some old divine has it, 'they are Christians of the heart, not of the head.'

The question may be calmly asked—Has Christianity this power? Can it change cold selfishness into a warm philanthropy? The frigid stoicism which has no sympathy with human woe, into that amiable spirit which is said to have shed tears over Jerusalem? Can it transform the Neroes of humanity into Melancthons, or awaken in the bosom of the Mammonist the idea of human brotherhood? If it can, the man who spends his life in seeking to implant its faith does well: if it cannot, what an enormous waste of time and means is the going forth to Christianise humanity.

We readily grant that one of its chief requirements is 'love one another;' but we as unhesitatingly give, as an opinion, that love *cannot* flow from a command, and even when *our own* reason tells us we should love, that we cannot obey it unless the natural incitements to such love be present. When they are present no command is needed. But the facts of the case afford, to the writer, a most explicit answer to this question. This is said to be a Christian nation; are our national morals pure—in commerce, in colonisation, in politics, in social and domestic arrangements?—aye, pure as the waters of old Thames! What are the morals of the church? 'My house shall be called a house of prayer, but ye have made it a den of thieves.' A church which lives on rates forcibly distrained by civil power, can scarcely be looked on except as an 'organised hypocrisy.' Nor do the meetings of synods and conferences of dissenters give just grounds for a high opinion of the moralising efficacy of Christianity. There pride, jealousy, anger, and cutting irony show their hateful sectarianism—a feeling which *cannot* exist in a highly moralised mind, and which seems generally to be the dominant principle. Where then shall we find the operation of that spirit of charity, of honesty, of truthfulness, so often enjoined in the New Testament? Among men whose natural instincts are more inclined to virtue than vice, and who have had their instincts developed by their legitimate excitement, whether such men are Christians, Deists, or Atheists. Neither Christianity nor any other system of doctrines necessitates a moral life in its recipient; but not seeing this, many good men insist on a religious education as the *only* basis of a moral life. There could

not be a greater mistake—nor, in the present position of the educational movement, one more pernicious in its effects.

The lives of Christian reformers verify the preceding remarks, as the following instance will help to illustrate. It is quoted in *Chambers's Journal* for April 20th, 1850, from Dyer's 'Life of Calvin:'—'The most trifling slights and insults, such as most men would have overlooked with contempt, Calvin pursued with bitterness and acrimony. The registers of Geneva abound with instances which grew more severe as his power became more consolidated. In 1551 we find Berthelier excommunicated by the consistory because he would not allow he had done wrong in asserting that he was as good a man as Calvin. Three men who had laughed during a sermon of his were imprisoned for three days and condemned to ask pardon of the consistory. Such proceedings are very numerous, and in two years alone 414 of them are recorded. To impugn Calvin's doctrine or the proceedings of the consistory endangered life. For such an offence a Ferrarese lady, named Capa, was condemned in 1559 to beg pardon of God and the magistrates, and to leave the city in twenty-four hours on pain of being beheaded.'

These lines are not written to stir up bad feelings in the bosom of any Christian under whose eye they may pass, but with the hope that they may induce some to reconsider the opinion adverted to, and which, as already stated, the writer believes to operate very injuriously on the settlement of the great question of national education.

Longholm. W.

THE POWER OF EDUCATION.

Sir,—I am sure my much-esteemed friend, Mr. Barton, will pardon me if, differing in some respects from some of the views which he has stated in No. 320 of the *Reasoner*, upon which I regard it as very highly important 'for the well-being and happiness' of men that they should be correctly informed, I offer some remarks in support of the views which I deem to be alone consonant with facts. Mr. Barton's ideas of the power of external means in the formation of character are far less favourable to progress than the evidence of facts—that is, of those cases in which *the right means* of producing a powerful effect for good have been employed, even imperfectly. 'Circumstances,' says Mr. Barton, 'cannot change a man's character—cannot alter the general principles of his conduct, the predominating motives of his life, in an individual; though in continual operation they may in a race in a course of centuries.' Mr. Barton would be quite safe in making this assertion if his definition of character—or, rather, if one of his definitions, were correct—namely, that character is 'the combination of qualities which is innate and *immutable*, as depending upon the constitution of the brain and temperament.'

That we cannot by any means change the immutable is quite obvious. But in another paragraph we have another definition. 'Man's moral and intellectual qualities—*i. e.*, his character;' and that these may be changed from time to time, Mr. Barton himself admits in the remark that 'some particular qualities may be strongly developed during gestation,' &c. But the term character in its full import comprehends not only the moral and intellectual qualities, but also the physical and the practical. The form and proportions, &c., of the organs, limbs, features, &c., of an individual, for instance, are elements of his *physical* character; his powers of action—to read, to write, to construct, to make or do any thing, in

short, are elements of his *practical* character. A man's ideas and knowledge are very important elements of his *intellectual* character—especially his knowledge of those facts the acquaintance with which is destructive of superstition and of false ideas of right and wrong, just and unjust, &c.—ideas which exercise a powerful influence over the development of the *moral* qualities, or character. Now, inasmuch as any child of ordinary capacity may be so taught and placed as to be made to acquire the belief of any creed and the corresponding feelings—even a creed which shall produce in those who believe in it feelings which will cause them among other atrocities to rejoice in persecutions and massacres and most ferocious cruelties inflicted upon those who have been taught other creeds, or who inhabit other countries (for a specimen of such creed and feelings we need only refer to the recent occurrences at Stockport)—or may be so taught and placed from birth as to be made to acquire a correct knowledge of the facts which demonstrate the nature of man, and to acquire the corresponding feelings of the most perfect charity and kindness and love for all of human kind, however they may differ from him in belief, in country, in colour, &c—inasmuch, I say, as either of these two so essentially different characters may be developed in any ordinary child by external circumstances—that is, by false and bad teaching and injurious placing, on the one hand, and by true and good teaching and beneficial placing on the other (and facts in abundance demonstrate that it is so)—therefore it is plain that external circumstances *can* very materially affect the formation of the character or of the 'predominating motives' and 'general principles of conduct,' *in an individual*, and that the idea that centuries of slow progress will be needed, *when the right influences are brought into action*, is a fallacy, arising from want of knowledge of the facts which prove the contrary, or of the right influences. How often do we see important changes of character—that is, of some or several of the constituent parts of character, produced in a short time by the acquirement of new knowledge. In an article in a recent number of the *Westminster Review* the writer observed that new knowledge does not alter character. But he is wrong. Every new knowledge acquired *is* an alteration of intellectual character; and when it is knowledge capable of influencing the feelings most, in due time produce some change in the moral character. The truth is, our character is continually changing, in some respects, to some extent, by the acquirement of new knowledge, by experience, by age, &c.—is never precisely the same for two consecutive days. A man, for instance, has been imposed upon in the purchase of some article. If he cannot be imposed upon a second time, why is it? Because, to the extent of the knowledge he has acquired in the experience of the imposition, his character has undergone a change. The changes of character which occur from time to time at short intervals are commonly so minute (like the changes of physical structure) as to escape the perception of the unobservant. But sometimes, when some striking circumstance produces a striking change, it is too obvious to be overlooked even by the careless observer. Education in ignorance and error produces a character which is more liable to alteration than one which has been formed by an education in extensive knowledge of the most useful and practical kind. Knowledge may drive out error, except in the most fixedly-deformed characters—and in all, if it is impressed forcibly enough, as, for instance, the practicability of railway travelling was upon those who at first disbelieved it. But error is powerless to drive out knowledge, even with the aid of the most powerful of human means. The bigots who tried to destroy the knowledge of astronomy, though aided by the

powers of the inquisition and of the most influential of characters at that time, were powerless against Nature's *Facts*. I therefore say that we who have facts the most powerful for the destruction of error, *may be sure* that by perseveringly teaching them a most momentous change and an ever-increasing power to exterminate all that is prejudicial to the rationality and goodness and happiness of mankind will be produced, and with a rapidity very different from the slow process of exchanging from error to error, with only the power of one error against another to effect it.

When Mr. Barton says you cannot effect this, that, or the other change in men's character, he speaks of the influences which alone can be employed while men are ill-taught and ill-placed, as all are, in every position in the old immoral world. At Parkhurst, at the Cape of Good Hope, in Australia, in St. Giles's, in St. James's—everywhere in this irrational system, in all universities, schools, and in every grade of society—we have only varieties of bad teaching and bad placing, and, therefore, we have only varieties of a very inferior character—physical, intellectual, moral, and practical—compared with that which will be produced in all by well teaching and well placing. This is not a matter of opinion, but a matter of knowledge or of facts; and those who deny it show only that they have not acquired the knowledge of the fact, as the learned doctors did who denied the truth of Harvey's discovery, or as has occurred in ten thousand other instances in which new knowledge has been denied by those who knew it not. It is much to be regretted that men who earnestly desire to teach useful truths are so often caused by the want of knowledge to lend their influence to the maintenance of the most pernicious errors. But truth will overcome *all* obstacles.

HENRY TRAVIS, M.D.

Reasoner Propaganda.

To promote the efficiency of the *Reasoner* as an organ of Propagandism, one friend subscribes 10s. weekly, another 5s., some a monthly sum, others 1s. each weekly—others intermediate amounts or make special remittances, according to ability or earnestness. An annual contribution of 1s. from each reader would be easy, equitable, and sufficient? What is remitted, in whatever proportion, is acknowledged here and accounted for at the end of the Volume.

Acknowledged in No. 321, 181s. 4d.—Arthur Trevelyan, 50s.—John Wilson, Stockton-on-Tees, 1s.—Ja.s. Body, Old Kent Road, 1s.—Mr. Love, Little Britain, 2s.—George Marsh, Clerkenwell, 1s. 6d.—Alfred Marsh, do., 1s. 6d.—A. P., 2s. 6d.—J. B., Lambeth, 1s.—Mr. Dixon, of Ashfordly, per Mr. Billson, 2s. 6d.—John Allison, for Vol. XII., 1s.—T. Billington, 1s.—John Cairns, Seaton Delaval, 1s.—George Young, East Holywell Colliery, 1s.—T. Bedlington, Middlesborough-on-Tees, 5s.—William Bullock, Manchester, 1s.—John Todd, Newcastle-on-Tyne, 1s.—J. C. B., Dalston, 2s. 6d.—C. Gutteridge, Dudley, 1s.—George Butler, Dudley, 1s.—W. Dunkerley, 1s.—J. W. C., 3s.—Mr. Gray, 6d.—John Ashbel, 6d.—H. H., Woodstock, 2s. 6d.—P. J., do., 1s.—B. S., do., 1s.—J. C., 2s.—South Londoners, 3s. 6d.—Mr. Hunter, 5s.—J. M., 1s.—Mrs. Brinsley, 1s.—James Brinsley, 1s.—W. R., Liverpool (who will subscribe 100s. a-year), 40s.—C. G. (half-yearly), 3s.—A Lover of Truth, 2s. 6d.—S. W., 2s. 6d.—W. C. A., 2s. 6d.—J. White, 2s. 6d.—Sophia Pickard, 1s.—Joseph Pickard, 1s.—William Petty, 1s.—Thomas Broadley, 6d.—Isaac Broadley, 2s. 6d.—W. May, 2s.—E. Roe, 2s.—C. Freeman, 2s.—J. L., 2s.—A. Friend, 1s.—C. Shuflebotham, 1s.—H. B., 1s.—J. Morris, 1s.—E. J. Turner, 1s.—J. Peters, 1s.—S. R. H., 2s. 6d.—Total, 358s. 4d.

Our Open Page.

From the *Daily News*, of June 23, we take the following:—The Cardinal Vicar, in his quality of supervisor of the morals of Rome, has fallen out with a professor of ventriloquism, second sight, and other mysterious practices, who lately arrived from Piedmont, and astounded the Romans last week by his performances at the Valle Theatre. Everybody set down the exhibitor as a *savan de premier force*, and explained his unexplainable tricks by ascribing them to animal magnetism; but the ecclesiastics, who reserve to themselves the prerogative of handling supernatural subjects, were very indignant at any mere layman presuming to step beyond the range of reality, and therefore informed against him without more ado to the cardinal vicar. His eminence rated the professor in severe terms for his boldness—

> Quoth he, 'whatever others deem ye
> I understand your metonymy;
> The mystic sense of all your terms
> That are indeed but magic charms.'

The conjurer, however, offered to prove that his feats were not derived from the region of demonology, and was therefore handed over by the cardinal to the acute scrutiny of a reverend professor of natural philosophy in the Sapienza university, who, after a hot dispute of some hours, was convinced that the performances might be explained by natural causes; so that the representations have recommenced, the public laughing at the priests for believing that there is no mesmerism in the matter, and the priests laughing at the public for believing that there is.

A Mr. W. Jones (says the *British Banner* of June 9, 1852), who is a contributor to the Church of England in six parishes, has addressed a letter to the electors of South Hants on Ecclesiastical Reform, in which, amongst other facts, are the following vouched for:—A pluralist incumbent, enjoying from the revenues of the Church 2,500*l.* a-year, pays a curate at such a beggarly rate that he cannot afford animal food to dinner above twice a-week, and is compelled to employ his wife to dig potatoes! An incumbent, who was compelled by the 1 and 2 Vic., c. cvi., s. 85 and 86, to pay his curate 150*l.* a-year, made a *sub rosa* agreement with the latter to accept 100*l.*, but insisted on a receipt for 150*l.*; the curate refusing to put his name to a lie, the incumbent told him he must quit.

H. R. writes:—The *Herald of Peace* (July) quotes a paragraph from Miss Martineau, which I think should have a place in the *Reasoner*. 'It seems strange,' she says, 'that Sidney Smith should have been in the church, and it is far from strange that earnest ecclesiastics should have been scandalised at his method of treatment of some matters which were to them as serious and solemn as the gospel. He was, in truth, a moralist, and not a religious guide, and he could as little conceive of a spiritual call to the clerical office, as his enemies could give him credit for earnestness about matters which appeared to him most serious. In his letters about Ecclesiastical Commission, he speaks throughout of the 'prizes' in the church as the inducement to men to go into it; and he never appears to conceive of any higher impulsion; but perhaps few of the most spiritual and devoted ministers of the church have so fervently, constantly, and powerfully advocated the interests of duty, and shown the beauty of the things that are honest, pure, lovely, and of good report.'

The *New York Spiritual Telegraph* has duly reached us.

Mr. Ralph Thomas, of the Oxford Circuit, and Mr. R. Matthews, of the Northern Circuit, have been called to the degree of Sergeants-at-Law.

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square. Aug. 8th [7½], S. M. Kydd, 'Michelet's "Priests, Women, and Families," etc., reviewed.'

Hall of Science, City Road.—August 8th [7½], Robert Cooper, 'The Soul.'

National Hall, 242, High Holborn.—Aug. 8th, [8], P. W. Perfitt will lecture.

South London Hall, Webber St., Blackfriars Rd.—Aug. 8th [7½], Charles Southwell will lecture.

Sadler's Wells Discussion Society, three doors from the Hugh Myddelton.—Aug. 5th [8½], Discussion.

Social Institution, Charles Street, Old Garratt, Manchester.—Aug. 8th [11 a.m.], Discussion. [7 p.m.], a Lecture.

East London Literary Institution, Bethnal Green.—Aug. 9th [8], Mr. Matson, 'British Poets reconsidered.'

Areopagus Coffee and Reading Room, 59, Church Lane, Whitechapel.—Every Sunday, Monday, and Wednesday (8), a Lecture or Discussion.

City Forum Coffee House, 60, Red Cross Street.—Every Sunday, Monday, and Thursday [8½], a Lecture.

Commercial Hall, Philpot Street, Commercial Road East.—Theological Discussions every Sunday morning [11], Sunday evening [7], Tuesday [8], Thursday [8], and Saturday [8].

Progressionist Hall, Cheapside, Leeds.—Aug. 8th [6½], a Lecture.

Eclectic Institute, Denmark Street, Soho.—Every Friday [8½], Mr. J. B. O'Brien, Home and Foreign Politics. Every Sunday [7½], on Moral and Social Science.

THE 'LEADER' & THE PEOPLE.

The LEADER: a complete First-Class Family Newspaper, delivered in all parts of England every Saturday morning, price Sixpence.

The *Leader*, considered as a journal advocating the interests of the people, has unusual claims upon their notice.

The expense bestowed upon its appearance—the care taken in writing it—the completeness of its information—render it superior to any paper which ever took the popular side. Liberality in politics has been so much allied with narrow resources or coarseness of advocacy, that a first-class journal, well sustained and well appointed, stating the case of the working class—not always in their language, to flatter them, but in language rulers understand, so as to serve those intended to be served—must be a power on the side of the people, and deserving their support.

The *Leader* advocates Free Trade, as the great stimulus of production; but Free Trade allied to Concert in the distribution of the fruits of Industry. For Free Trade without Association merely intensifies a one-sided competition.

It advocates—and what is more, practices—Freedom of Opinion, that public truth may be developed in its utmost energy.

It advocates the employment of the people, not as an anarchical question, but under the condition of being a right of the people while they are excluded from the land.

The general news of the *Leader* is compressed, so that the greatest quantity may be given in the briefest space and most striking form.

Its foreign news is more original and explicit than in any other journal, and the names by which it is often accompanied attest its official value and authenticity.

Struggling nationalities abroad and popular interests at home receive *serviceable* notices in the *Leader*. Liberty can always be applauded by the ardent. It is necessary sometimes to *advance* it by the less showy, but not less important, mode of exact statement and argumentative support.

The service of the *Leader* to the popular cause is not to be estimated by itself, but by its influence also upon its contemporaries. Since its commencement many papers, before silent on the great topics of Association and Freedom of Opinion, have begun to discuss and illustrate them. In this sense (not to mention others), the *Leader* has been a *Leader*.

The man of business or the middle-class politician buys his newspaper as a matter of necessity. The working-class reader is less aware of its value. Perhaps he regards its expense as a tax. He does not see that, if the paper be a competent one, it is an investment in his self-defence. The newspaper is a State Guide, which every man should possess as an essential condition of his progress.

ADVERTISEMENTS.

Important Pamphlet, by Charles Southwell.

Now ready, Price 4d.,

THE IMPOSSIBILITY OF ATHEISM DEMONSTRATED, with Hints to Nominal Atheists. By Charles Southwell.

Published by Watson, Queen's Head Passage, Paternoster Row, London. Country publishers are requested to forward their orders with the least possible delay.

THE METROPOLITAN INSTITUTION COMPANY, Provisionally Registered, pursuant to 7th and 8th Victoria, cap. 110, for providing accommodation for a Public Institution, to be called the HALL OF SCIENCE AND LITERATURE. Capital £5,000. Shares £1 each, deposit 6d. per share; calls not to exceed 1s. per share per month.

Trustees—W. D. Saull, Peter Ludgate, Thomas Cooper, D. W. Ruffy, Miebael Hanhart, Sen., Charles Tiffin, Sen.

Treasurers—Wm. Devonshire Saull and Peter Ludgate, Esqs.

Secretary—Mr. Thomas Whitaker.

Temporary Office, 23, John Street, Tottenham Court Road, London.

OBJECT.—The object of the Company is by means of donations and shares to raise a fund for erecting or purchasing a large and commodious Hall of Institution, to contain a lecture room capable of accommodating at least 3,000 persons, with committee room, library, and depôt for books, reading room, class rooms, school rooms, and other conveniences, in place of the John Street Institution, the lease of which will expire about the year 1857.

THOMAS WHITAKER, Sec.

John Street, 16th July, 1852.

Applications for the remaining shares to be addressed (post paid) to Mr. T. Whitaker, Secretary, 23, John Street, Tottenham Court Road.

London: Printed by Holyoake, Tyndale, & Co., 3, Queen's Head Passage, Paternoster-row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster-row. Wednesday, August 4th, 1852.

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

Mr. Southwell's New Pamphlet	129	Letter from Mazzini	135
The Poet's Grave and Poet's Corner	132	W. J. Fox	138
Wise Words from a Provincial Newspaper	133	R. Cooper's Reply to Mr. Knight	139
Re-opening of the John Street Institution	134	Rev. Mr. Townley and the Design Argument	142

MR. SOUTHWELL'S NEW PAMPHLET EXAMINED.

II.

We have before said that the purpose and profession of this pamphlet is to demonstrate the *impossibility* of atheism. But if impossible it does not exist—if absolutely impossible, as is assumed now, it never did exist. There was therefore little occasion to write a pamphlet against it. It has long been known that

What is impossible can't be,
And never, never comes to pass.

Our new demonstrator thinks differently. He has fallen upon an old argument of the days of the realists, which he reproduced in the *Beacon*, and more recently in a pamphlet published in Glasgow. He tells us that a reason 'which first moved him to renounce atheism [the term he means] are set forth in the clearest manner' as follows:—'Theist, Deist, Polytheist, Atheist, or other terms having reference to God or Gods, are altogether meaningless; unless what God *is* or what Gods *are* can be defined in such a way as to bring him or them before the mind's eye as object or objects on which the understanding may employ itself.'—(p. 7).

Suppose that this representation is right, and that theism is an absurd term, unless an entity exists (which is Mr. Southwell's meaning) to which theism refers, still non-theism would *not* be an equally absurd term. For if theism be an absurd term as implying a belief in an unreal existence, non-theism must be a reasonable term as implying a disbelief in the said unreal existence.

It is plain that the objection of this pamphlet lies merely against the terms (though the author fails to substantiate his objections *there*). He says expressly (p. 8)—'I demur to the *words* Atheist, Polytheist, Deist, Theist, and the like.' Yet he professes on his title-page to demur to atheism itself, and *demonstrate* its 'impossibility.' Theism, with its many variations, seems capable of being summed up in this. Theism believes in the origin of the universe by an act of creation, and that things are sustained and governed by the Being who called them into existence. Non-theism disbelieves this narrative—holds it to be a piece of presumption, contradicted by manifold reflection. Mr. Southwell professes to disbelieve in the theists, and, in the words of his favourite and extravagant quotation from Bayle, 'protests against *all* that priests say, and *all* that priests do.' Such a person is therefore a non-theist as much as ever, excepting that he wants his former frankness.

In 1842 Mr. Southwell first began writing that 'in strictness, no man can be charged as an atheist till what God is shall be accurately defined.' On the contrary, we should say that a man may in strictness be charged as a non-theist who disbelieves in the expressed doctrines of the theist, without regard to the 'accurate' definition of Deity. If no man can be said in strictness to disbelieve in an error till the error itself is 'accurately defined,' disbelief in most errors will be utterly impossible, for it is the peculiarity of error to be always more or less vague. This is all in the shape of 'demonstration' that our demonstrator produces. He reiterates the same doctrine in various places, and always with the same feebleness. 'Atheism, I beg you to remember (he says on page 10), presupposes the *reality* of Theism.' According to this—Truth always presupposes the reality of the error to which it is opposed. That is to say—Truth presupposes its own falsity, and presupposes the truth of its opposite error. It is to say that we always believe in the reality of what we disbelieve, and that is the reason why we disbelieve it. Certainly Mr. Southwell must betake himself to the press again, for it will require another fourpenny pamphlet to demonstrate the 'demonstration' he has given us in this.

He has a remark on page 19 to this end: 'The atheist assumes that natural reason may in some sense attain to supernatural Being, and thus virtually commits suicide. He admits the logical possibility of that which is denied by logic itself. Thus atheism confutes atheism.' Now the non-theist rather takes this ground. He affirms that natural reason has not yet attained to [evidence of] Supernatural Being. He does not deny that it may do so, because the capacity of natural reason in the pursuit of evidence of Supernatural Being is not, so far as he is aware, fixed. The capacity of reason is not, as Mr. Southwell supposes, a matter of logic, but of experience. The methods of reason are determined by logic—the power of reason is yet a growth. To deny its power absolutely would be hazardous; and in the case of a speculative question not to admit that the opposite view may 'in some sense' be tenable, is to assume your own infallibility—a piece of arrogance the public always punish by disbelieving you when you are in the right.

Mr. Southwell professes himself a follower of Thomas Carlyle. We do not believe that he has any right whatever to make such a profession. It is said in a quotation in the pamphlet under consideration—'Mr. Carlyle has no belief in positive religion, nor in an objective personal God.' But in religion and in God, as that great writer would expound them, he has belief. Has Mr. Southwell any such beliefs? If he has he should explain them. If he has not, how can he call himself a follower of Carlyle, or call upon us to imitate Carlyle, until he can impart to us Carlyle's convictions?

We are told by our present opponent that Bulwer, Dickens, and Jerrold are more useful and immensely more popular than freethinkers, and we are advised to imitate their policy. Mr. Southwell writes as if we might put on any policy without respect to conscience. We do not believe as these eminent men believe, and therefore cannot use the language they employ. We think their popularity owing to their genius, and not to their modes of sceptical advocacy. Were it not so we should have Mr. Southwell as popular as they, for he professes to have adopted their tactics—as yet, however, he certainly does not manifest their genius.

He quotes (to mark with his approbation) several passages from contributions of ten years ago made by the present reviewer. He says Mr. Holyoake wrote thus—'Shall we continue to treat mankind as self-deceivers and inconsistent imbeciles, as all do who pretend to respect their prejudices? That man pays them the highest compliment who openly and fiercely attacks them.' This is the only

paragraph quoted which Mr. Holyoake would amend now. Instead of 'fiercely' he would now write *effectively*. Mr. Southwell's career (not to mention others) has shown him that fierceness is not always strength. Mr. Southwell made this evident many years ago: and we confess to have taken counsel of experience, and corrected the mistake.

Our fierce friend, however, speaks of the time when he 'rather desired to *shock* than to *persuade* the superstitious;' and adds—'It was not till 1849 that *serious* doubts of the propriety of the *headlong course* he was pursuing disturbed him.' Whatever this may mean it is hard to say, but it seems to imply some change and some improvement in the tactics he has hitherto pursued, which avowal must be useful to some who have learned from him to think a 'headlong course' the wisest.

Much, however, as we dislike a 'headlong course,' we would rather that than a dubious course which proposes to protest against every thing, to believe in nothing, and to own to nothing; which seems to be the moral of Mr. Southwell's book. 'He will have nothing to do with positive religion on the one hand, nor formal atheism on the other'—he does not believe that the priest is in the right, yet he will not venture to say he is wrong—he is not a theist, he is not an atheist—

> He is so subtle, that to be
> Nothing is all his glory.

We think this neither manly nor useful. We need not be 'headlong,' but we may still be honest. We may refuse a worn-out name, but we may still adopt an explicit one. When we think theism true we will adopt it—while we think it erroneous we will take sides against it.

Mr. Southwell, in one point of his demonstration, readvises his old policy of the personal disparagement of piety and priests. But if we are not able to tell which is in the right, the theist or the non-theist, we have no right to disparage theists, for, for all we believe, they may be the teachers of truth. This recommendation of disparagement is a course of procedure which sanctions hostility without manliness, and inaugurates ambiguity and disagreeableness. Mr. Southwell's declaration is—'Cardinal Wiseman disparages Dr. Cumming—Dr. Cumming disparages Cardinal Wiseman. Christian sectarians of every denomination disparage each other, *and I disparage them all*.'—(page 20). This is pretty considerable assurance for one that cannot tell, or will not tell, whether he is a theist or not. He admonishes us that 'we may as well hold our peace, give over organising, and die decently'—but if the policy of indiscriminate and inexplicit disparagement be the best advice to be offered us, we had better die decently before taking it, for it will be impossible to die decently afterwards.

It would be easy to fill this article with disparagements of Mr. Southwell according to his own advice, but neither good feeling nor instruction could come of it. We have marked it more pointedly than otherwise we should to satisfy him that we have no intention of sacrificing truth either to 'diction' or friendship, as he is always accusing us of doing. We *will* be explicit, but we desire also to be respectful to all opponents whom we choose to acknowledge. John Sterling, in his thirteenth letter to William Maccall, wisely observes—'Nobody is worth refuting who is not worth refuting respectfully.'

George Sale, in his preface to his valuable translation of the Koran, tells us that 'if we attempt the conversion of Mahommedans, we must avoid the use of hard words, for they are not to be converted with these. We must use them with humanity, and dispute against them with arguments that are proper and cogent.

We must not give them ill words neither, but must avoid all reproachful language — all that is sarcastical and biting: this *never did good from pulpit or press.* The softest words will make the deepest impression; and if we think it a fault in them to give ill language, we cannot be excused when we imitate them.'

We believe in this. It expresses a policy we have long avowed, enforced, and pursued, and we see no reason whatever to abandon it: for a shuffling, inexplicit, ill-worded, disparaging, sarcastic, biting, reproachful, overbearing, and disagreeable Sceptic, is every whit as hateful as a shuffling, inexplict, ill-worded, disparaging, sarcastic, biting, reproachful, overbearing, and disagreeable Christian.

Middlesborough-on-Tees. G. J. Holyoake.

THE POET'S GRAVE AND POET'S CORNER.

We take it for granted that there are few of our readers who are not familiar with the fame of Thomas Campbell. Many, no doubt, have read the 'Pleasures of Hope,' and felt grateful to the author for his generous lines on Poland so early and so nobly expressed in that beautiful work. Many may have wept tears of sympathy while breathing those touching stanzas entitled the 'Exile of Erin.' Some may have burned with national pride in chanting 'Ye mariners of England,' and others contemplated with awe that awful future which the poet conjures up to picture to us the 'last of human mould.' When such a man as this died his friends thought to honour his grave. It was a sacred and worthy thought. Who would oppose it? Who would thwart the wish to pay a grateful tribute to so much worth? Who would say to the poet's friends—you shall not honour him. There shall be no public spot to which you shall point where the ashes of the bard repose? The governing divines of Westminster Abbey, the purveyors of Poet's Corner, have virtually behaved thus to the friends of Thomas Campbell.*

It appears that in the month of May, 1849, a committee formed for the purpose commissioned Marshal, the sculptor, to erect a statue of the poet in Poet's Corner, specifying twelve months for the fulfilment of the graceful task. The committee, it would appear, were in ignorance when they thus committed themselves to the sculptor, of the disreputable impediments in the way. *Seventy five pounds three shillings and twopence* had been paid for the grave in which Campbell had been laid. The friends of the poet had been suffered to inscribe the poet's name on the gravestone only on the payment of the additional sum of *seven pounds seven shillings.* Surely, after all this, extortion was to cease. No. The Dean and Chapter further stated that they could not grant the privilege desired—to wit, a site for the poet's statue—for a shilling less than *two hundred guineas* current coin of the realm, money down. In consequence of this determination the sculptor has never been called upon to complete his good work, and the committee are patiently awaiting the time when the ecclesiastical functionaries of Westminster shall relent and award a noble poet his due.

There is commonly a feeling evinced by most enlightened bodies to honour the sons of genius sooner or later, but this is certainly not true of the Dean and Chapter of Westminster. True, it often happens that appreciation of uncommon men comes rather late, and we see geniuses honoured in death who, while living, were the victims of neglect. If Deans and Chapters honour poets while living it must be at a great sacrifice of feeling, for it does appear that poets are good subjects of

* See the explanation of this matter given by Mr. Moxon in the *Athenæum* of June 26, 1852.

taxation when wrapt in their winding sheets. Poets are seldom spared the ordinary disappointments of life—their sensitive natures forbid that. The public love to hold them in remembrance, and to pay them homage. In this spirit our people flock in crowds to Westminster. They will expect to see Campbell enshrined in Poet's Corner, and in this there is great chance of disappointment. The Dean and Chapter are hard to move. It would be as rational to expect the grave to give up its dead as to expect ecclesiastical conclaves to vote away their emoluments. The worm will have its dust, and it is clearly an established fact that religious bodies will insist on the usual propitiatory offering of the tomb.

It is commonly said, as a mark of disparagement to non-theists, that they have little sympathy with poets. Freethinkers have usually written their criticisms on matters of religion in plain prose, trusting to make themselves better understood by such means; at the same time they *have* exhibited a barrenness in Odes and Epics, and dwelt mainly on the importance of material things and objects of practical utility. They have had occasion to comment on the singularities of people professing to be inspired, and have traced many evils to persons seriously afflicted that way, for to the non-theist inspiration very often appears to assume the form of fanaticism. But in taking objections of this sort he has usually had religious enthusiasts in view, and rarely levelled strictures at the poets, for whom he has as much veneration as other people have. It would be difficult to treat poets with less respect than they receive at the hands of some eminent churchmen. CHRISTOPHER.

WISE WORDS FROM A PROVINCIAL NEWSPAPER.

THE present age is more intellectual than any that has preceded it, in spite of its growing immorality. But this defect—this great drawback against the progress of society—to what is it owing? Every man can well answer the question for himself—knowing that the laws of nature, which science shows cannot be perverted with impunity, are attempted to be overruled by the strong in order that they may the more easily crush the weak. If morality be the theme, where is the morality, political or otherwise, of the aristocracy? Is it strange that those who have not the same 'appliances and means to boot' wherewith to conceal their vices, should ape 'the gentleman' and fancy that what is 'honoured' by the class above them is equally their right as in others a privilege. Do we see what is called 'religion' and morality go hand in hand? Far from it; for often—too often—the former is used as a screen to conceal the want of the other. Let a man puff up himself into notoriety as being a stern religionist, and the world at once is on the look out for 'the cloven foot.' To our simple notions, the subject of religion is of a very rational kind. If a man does his duty to his neighbour, he does his duty to God. He cannot form the arch with the key-stone alone, nor raise an edifice fit for the contemplation of his fellow-men unless he has first built a secure foundation. Priestcraft, it is well known, has brought prosperous nations to the lowest abyss of slavery and ignorance; it has bound kings and nobles in chains of iron, and subdued men of the highest intellect; and in all ages has proved itself the greatest stumbling-block in the way of civilisation. Were it not for the unholy alliance of Church and State what would have been the now condition of Ireland? The same evil exists in this country, and its sad effects, though not so pustulant on the surface, circulate through every vein, and produces such a derangement of the social system as to make 'religion' oftentimes a curse rather than a blessing. So much so that men, truly religious and anxious to benefit their

fellow men, are promiscuously mixed up with the pretenders and the pharisees. As 'a good tree is known by its fruits,' so may be the knowledge applied in separating the wheat from the chaff. With regard to Roman Catholics, or any other sect, we believe that it is more a matter of circumstance than anything else that they are what they are. It cannot be disputed that, in a majority of instances, a man is of the religious persuasion that his father was, his impressions or prejudices being imbibed in his infancy, and the opportunities of thinking for himself, owing to the circumstances by which he is surrounded, seldom crossing his mind. He is too much engaged in gaining a livelihood, or his interests are so bound up in domestic ties that it would give him pain to differ from those around him. Few men, therefore, in most cases, are free agents in religious matters. They are content to take the world as they find it, and go out of it with the belief that, so long as they act up to the principles instilled in their minds by their forefathers, they 'gain salvation for their own souls.' What need they to care about creeds and formularies? Their 'business' is to get on, and, upon the principle of 'live and let live,' let the parsons take care of their future state, by paying, if not in 'mint and cummin,' in the current coin of the realm! Such a state of things has done well enough, perhaps, in a past age; but the childhood of society is not to endure for ever. The world is growing practical, and is making the discovery that the disputation of the clergy is more for the sake of 'the loaves and fishes' than for any interest they can have in a hereafter. A deputation, consisting of the Archbishop of Canterbury, the Bishop of London, and others, have had an interview this week with the Prime Minister, to endeavour to prevent the New Crystal Palace from being opened to the public on Sundays. Now, if anything would tend more to the decent observance of the sabbath, what better plan could be resorted to than to open all museums and places of instruction to the multitude after the termination of the spiritual labours of the day? Long prayers make more sinners than saints. Give the humbler class means of enlightenment, and you make them religious. Confine them to debasing enjoyments, to which they are now forced to resort, and the result is too well known. This trial will show that priests are no better than they should be, and that the only code of morality is to be found in that Book which any man of common sense is able to appreciate and to carry into practice, if his superiors in learning would not interpose wire-drawn arguments, which they neither comprehend themselves nor can make intelligible to others; but, on the contrary, would enforce their precepts by becoming good examples to their flocks. —*Suffolk Chronicle*, No. 2,201.

RE-OPENING OF THE JOHN STREET INSTITUTION.

A FESTIVAL, consisting of a tea-party and public meeting, was held at the Literary and Scientific Institution, John Street, Fitzroy Square, on Sunday evening, July 24, to celebrate the re-opening of the Institution after the recent repairs. Mr. William Devonshire Saull occupied the chair. The meeting was addressed by Mr. Saull, Mr. R. Cooper, Mr. A. Campbell, Mr. Turley, Mr. Benny, and Mr. Stallwood. Considerable taste has been manifested in the decoration of the Institution, and by the introduction of gassaliers and new branches to the candelabra, making an addition of thirteen lights; but the beauty of the Hall would have been greatly enhanced had the organ been of a darker colour. Its effect as an ornament is somewhat lost through its being of the same colour as the galleries. We trust the exterior of the Institution will receive early attention.

Political Topics.

THE EUROPEAN SUBSCRIPTION—LETTER FROM SIGNOR MAZZINI.

Last week we inserted one hundred names towards the one thousand we seek to collect. Since the issue of our last number we have had the honour to receive the following letter from M. Mazzini. We can add nothing to the eloquence with which it pleads for the great cause of European freedom, nor the pathos with which it recounts the accumulating oppressions and tragic devotion of the Italian martyrs. It is a letter which few will read without emotion:—

'*To the Editor of the Reasoner.*

'Chelsea, Aug. 3, 1852.

'My dear Sir,—I have still to thank you for the noble appeal you have inserted in the *Reasoner* in favour of the "Shilling Subscription in aid of European Freedom." May it be responded to! I have never made any appeal for material help to the English public; but, once this scheme started, it seems to me that, not only the good of the European cause, but the honour of those among your countrymen who believe in the duty of upholding the sacred rights of liberty against tyranny, is involved in its success. Electoral movements, where the vote is a privilege given to the few, may fail without damaging the character of a nation; a movement like the one you promote cannot.

'It is an appeal which nobody can resist on the ground of impossibility.

'It is a show of hands demanded from those who have no vote, and who must, for the honour of their country, seize every opportunity of manifesting their tendencies, their sympathies, their aspirations. It is a sort of review of the democratic forces of England, defiling before European Democracy, and vouchsafing for a better life stirring in the depths of British souls, than that which a cabinet protocolizing with the *Holy Alliance* can manifest. All those who give one shilling in aid of European freedom are pledged to the cause of liberty at home. Success on a wide scale would be a mighty *fact* ascertained for England and Continental Europe at once.

'Since your appeal in the *Reasoner*, some 300 patriots have been arrested in the Lombardo-Venetian provinces; more than 100 have escaped into Piedmont or Switzerland; 400 families have been plunged in agonies of grief and terror. One of my friends, Giovanni Peggotti, fearing that physical and moral torture might weaken his determination and extort from him some revelations, has hung himself in his dungeon at Milan with his own cravat. State trials are about being initiated by military commissions, and General Benedek, the man who directed the wholesale Gallician butcheries, is to preside over them. At Forli, under popish rule enforced by Austrian bayonets, four working men have been shot, as guilty of having defended them-

selves against the aggression of some government agents. The town was fined in a heavy sum, because on that mournful day many of the inhabitants left it, and the theatres were empty in the evening. Is the *one shilling* subscription, as a protest against such facts, an exaggerated demand?

'A national rising will, no doubt, take place in Italy at no distant period. Material help is needed to strengthen it during the first days —to help all our officers, now scattered in distant lands and poor, to join and lead—to open, in the interval, the doors of their prisons to as many as possible. And moral help is needed, to encourage the sufferers—to prevent those who die from despairing in their last hour—to teach the wanderers the sacredness of the cause, through the sympaties of their foreign brethren—to show them that, if tyrants have entered into a compact of persecution, peoples too are united, and will, soon or late, rise in a brotherly spirit to cancel for ever every vestige of oppression now defacing God's earth.

'I trust you will persist in your activity for the "Shilling Subscription." I thank you for your efforts, in the name of all my countrymen, and am,

'Dear sir, yours faithfully,
'JOSEPH MAZZINI.'

We are happy to be able to add another hundred names to our list this week.

We have assured Mr. Mazzini that our readers will not fail to respond to the proposals made to them on behalf of the great cause which he represents.

The manner in which it is being done in some instances is such as to deserve special mention.

The two shillings acknowledged last week from the brothers Gill, of Bingley, was accompanied by the following note:—

'Dear Sir,—Enclosed are twenty four postage stamps towards the fund for European freedom. This is done at some little self-denial on the part of my brother, who is going to Australia, and who cannot well spare a shilling, but who said when I showed him the *Reasoner*—'Send a shilling for me; I must have the patriots' names with me if I take nothing else, so that when I look upon them I shall think of Italy and Hungary, and, if circumstances favour me, that they may be an incentive to further aid in the glorious cause." Trusting that the readers of the *Reasoner* will soon complete the quota proposed,

'I am, dear sir,
'Yours ever faithfully,
'GEORGE GILL.'

We might add other cases of touching devotion. Mr. Fraser, of Aberdeen, for instance, under circumstances of decreasing health and inability to work, abstracts from his narrowed means one shilling for his democratic brethren abroad. Tributes of these kinds are examples and encouragements as well as aids.

'Christopher' had prepared an article for this part of our paper, entitled "What is Italy to us?" But on the arrival of Mr. Mazzini's letter, it was postponed till another week, to give place to that.

Mr. Arthur Trevelyan informs us that Mr. H. Robinson, of Edinburgh, will endeavour to collect us 100 subscriptions in that city.

On the origination of this subscription, Mr. Linton wrote to Professor Newman on the subject, who returned the following reply :—

'7, Park Village East, Regent's Park, Feb. 18th, 1852.

'Sir,—In reply to your inquiry, I have no hesitation to express my conviction that the conduct and manifested feelings of our rulers, in the present oppression of Europe, call for a distinct avowal from the people of England of their sympathy with Foreign Freedom; and I most heartily approve of doing that by means of a Shilling Subscription to a fund for the joint use of Mazzini and Kossuth—two names of which all history will be proud, when the names of the despotic oppressors who crush Italy and Hungary are remembered only with horror or contempt. Anything that you or others can do in this direction, will, I believe, aid a good and great cause, which is no other than that of *English* Liberty and Independence.

'I am, Sir, respectfully yours,
'Francis W. Newman.
'To Mr. W. J. Linton.'

This week and next I remain in town. As I am not yet strong, I shall consider it a personal kindness on the part of those who promote this subscription, although I may not be able to write them, which, however, I shall endeavour to do. My acknowledgments are due to many who have already remitted subscriptions, and to others collecting them, to whom I have not had opportunity of expressing my sense of their attentions.

We will cause cards to be sent to all subscribers who remit their subscriptions to our office.

In the north last week I saw many of the engraved cards adorning the cottage walls of the working people.

G. J. Holyoake.

Each person in the following list has subscribed one shilling, excepting where otherwise specified :—

Per Mr. Austin Holyoake, London.
H. M.
Thomas Idle.
George Wood.
William Hall.
Mr. Bartholomew.
R. Reed.
Mr. Colson.
Mr. Illier.
Mr. Gosford.
William George.
Mr. Clayton.
Mr. Gobay.
Joseph Brook.
John Brook.
Mr. Coombs.
Mr. Bendall.
John Clark.
Mr. Charlwood.
Mr. Beadle.
Mr. Holmes.
Mr. Pearson.
Mr. Gardner.
John Tong.
Alice Tong.
George Rennie.
A Friend (whose name was not taken).*
P. C.
J. C.
Sartor.
William Smith.
H. Lucas, 5s.

* The twenty-five names preceding this are those of persons who gave subscriptions at Mr. G. J. Holyoake's lecture, at the Hall of Science, City Road, London, Aug. 1st.

Per Mr. C. F. Nicholls, London.
Oswald Dagley, 1s. 6d.
C. F. Nicholls, 1s. 6d.
Mr. Cooper.
Mr. T. Chapman.
Per Mr. John Kenny, London.
J. Ivory, jun.
G. Elliot.
A. Rimington.
J. Kenny.
A. M. M.
Mrs. M.
C. Clements.
Per Mrs. Watson, London.
Mr. Peacock.
J. W. Parker.
S. J. Watson.
James Mulley.
Robert Young.
Joseph Mulley.
Mr. Joseph Haynes.
Mr. Jorns.
Mr. John Parker.
Mr. Sanders Bennett.
E. B. W.
W. E. Bellott.
Per Mr. John Russell, Barrhead, Scotland.
James Shaw.
Robert Lockhead.
Archibald Neish.
John Campbell.
Robert Limpitlaw.
John Prentice.
Charles Prentice.
John Paton.
John Grimshaw.
James Leyland.
William Henderson.
Robert Blair.
Wm. Hume and John Cowbrough.
A. McLeod and P. McWhirter.
Wm. Barnes and John Davies.
David Henry.
John Russell.
*Per Mr. John McKenzie, Glasgow.**
John McKenzie, Glasgow.
David Smith.
John Hay.
Alexander S. White.
James Stirling.
John McAlister.
William Campbell.
David Duff.
Thomas Black.
Robert Steel.
Alexander Crawford.
Robert Wotherspoon.
Thomas Dunn.
John Baird.
Murdock McKenzie.
Alexander McAllister, Dalmuir.
Miscellaneous.
Mr. A. Fraser, Aberdeen.
George Marsh, Clerkenwell.
Alfred Marsh, Clerkenwell.
Mr. Love, Little Britain.
Mrs. Love, Little Britain.
Thomas Payton, Hoxton.
W. J. B.
Edward Search, 3s.
James Ranwell.
Frederick Ranwell.
John Allison Eye.
F. R. Young, Ipswich.
Alexander Harrold, Greenwich.

[Second 100 Names.]

* We are requested to state that the majority of these subscribers have no sympathy with the views of the *Reasoner*, but cheerfully aid this object.

W. J. FOX.

THE death of Mr. Duncuft will enable the electors of Oldham to do justice to Mr. Fox, the ablest member of Parliament who has represented Oldham since the days of William Cobbett. Members who go to the House of Commons in the name of the people do not always do them credit. We want men who will not only catch the *eye*, but the *ear*, of the Speaker, and impress the *understanding* of the House; and for this reason the friends of political and educational reform desire to see William Johnson Fox there. Besides, a free trade parliament would be incomplete without the presence of its most eloquent advocate.

G. J. H.

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

ABSTRACT OF MR. R. COOPER'S REPLY TO MR. H. KNIGHT'S LECTURE ENTITLED 'ATHEISM FORSAKEN.'*

To the Editor of the Reasoner.

SIR,—The phenomena of human policy are no less interesting and instructive than those of nature. From the study of both useful lessons may be learned. During the past week a phenomenon of the former kind has transpired not a little curious, and, it must be acknowledged, not a little unusual. An individual, in the mere infancy of public life, after spending a brief interval in the sunshine of reason and freethought, has suddenly retired into the mist and darkness of his primitive faith. I can easily conceive how a man can progress, step by step, as he advances in knowledge, but I have some difficulty in comprehending how a person can progress *backwards*. I was, therefore, anxious to ascertain the cause of so remarkable a transformation. Hence my appearance at Mr. Knight's lecture on Monday last. I went there to be made acquainted with the important fact that had led him, by such a *speedy* process, to arrive at the 'undoubted truth.' I felt impatient to be made familiar with this short cut to Christianity; for certainly it had been a short one—an interval of a week or two only intervening between the time of Mr. Knight standing upon this platform, advocating what *he* conceived atheism, and his appearing in the same arena to retract his own words. I listened with lively attention to his lucubration, expecting every moment the 'great fact' to be announced that induced this extraordinary change. But, unfortunately, I was doomed to have a most provoking disappointment. He evidently did not comprehend atheism, but, like Frankenstein, seemed to have been frightened and tormented with a monster of his own creation. He appeared at last in a maze of bewilderment of his own scheming. Mr. Knight, in short, was evidently *benighted*—at least on this subject.

A considerable portion of his discourse was devoted to mere personal small talk. I should deem it undeserving of comment, were it not that silence on our part might be taken as acquiescence.

Mr. Knight began by formally announcing that he was no longer a member of this institution. We have yet to learn that he ever was a member of any free-thinking association in this country—his connection even with this institution being as brief as it was slight. Mr. Knight was never acknowledged as a leader of sceptical opinions—scarcely as an exponent. Out of London he was unknown as being favourable to them. His entrance into our ranks was as sudden as his desertion. Unlike Cæsar, he came, he saw, he *retreated*.

Mr. Knight devoted especial attention to advertising our opposition establishment; but, in refusing discussion, he inspires little confidence in following him. I had an objection to deliver even this formal reply; but I was requested to do so by many friends, thinking the public might expect some explanation from us, and especially as Mr. K. refused me a hearing on the evening of his lecture. To prohibit discussion is the first step in priestcraft. It is the incipient phase of persecution. To condemn a man or his principles, in his presence, and not to allow

* Lately delivered in the John Street Institution, London. The above reply was delivered on the same platform.

him to defend himself before those who heard the accusation, is most decidedly to persecute that man. The right to think, and to *speak* what you think, is the noblest of all liberties—a right I will never willingly surrender while one spark of life animates this frame. Without liberty, and particularly mental liberty, give me the grave.

Mr. Knight pathetically announced that he should now teach 'love to God, as well as love to man.' I deny, however, that he can *practice* love to man, and prohibit self-vindication. He whom you will not permit to defend himself when and where accused, you must *dread*, and not love. But 'love to God,' indeed! Fated words! Their history is traced in blood, rather than blessings.

Mr. Knight himself showed, in a degree, bad animus. He asked, 'Who would unite with the atheist?' What a loveable sentiment! Mr. K., it seems, has already learned to preach love to man, but—forgot to practice it.

It was further asked, 'What reliance can be placed on atheists' teachers?' A very proper question for Mr. Knight to ask. He has no right, however, to apply it to those who, by years and not months of study of the subject, have shown they have ability to understand it, honesty to avow it, consistency to adhere to it, and courage to defend it. Were all 'atheist teachers' composed of the same flexible materials as our opponent, or had they exhibited the same cameleon aspects, his query would be just; but it is rather sharp practice on his part to establish a rule upon his own inconsistency.

'Atheism,' says Mr. Knight, oracularly, 'is but a convulsive struggle to escape from an incontrovertible fact.' A very high-sounding assertion, it is true; but, like most high-sounding things, very empty. To say the least, it is no compliment to himself, if that was his 'atheism.' If his efforts as an atheist simply arose from a 'convulsive desire' to ignore a fact, his efforts were as equivocal as unsuccessful. That may have been his atheism. It is certainly not mine, nor that of any intelligent freethinker in Europe. My atheism has not arisen from a 'convulsive struggle,' but calm conviction—from no desire to escape from a 'fact,' but to arrive at the fact. I reject the theory of a God, because it appears to my mind to be not a fact, but an assumption, which the clergy of the world have failed to endorse by sound and legitimate reasoning.

Mr. Knight exhorted his auditory, as a sure preliminary to their 'forsaking' their atheism, to put this enlightened question to themselves, as he says he did—'I wonder, after all, if there is a God.' Most wonderful advice to be given by one after he professed to have reasoned on the subject! First to reason and then to 'wonder' is a rather Irish mode of arriving at the truth. The fact of Mr. K. putting such a question to himself proves he was not an atheist; and the parade of his 'conversion' is but a hoax upon himself and the public.

One serious consideration that weighed upon his mind, and contributed to his change of opinion, was, says Mr. K., 'the conviction that atheism could not put all religion down, as its votaries were too numerous.' This is the reasoning of those who would wish to sail with the stream of error, not against us. Were the example of our valorous convert followed—were we to abandon a principle because there is little immediate prospect of its success or popularity—then there is an end to all liberty, invention, or progress. Falsehood may be allowed to ride rampant through the world in the car of despotism, crushing in the dust the great, the glorious, and the free.

Strange to say, Mr. Knight most vehemently reiterated that 'we could *never* get rid of the idea of a God, as it was a revelation from God.' To assume a God to

prove a God is a most convenient way of establishing a case. But pray did not *he* get rid of the idea, at least for a time? And if so, he contradicts himself. But if not—if he always had an idea of God—where was his atheism, and whence his 'conversion?' This averment must be false, or Mr. K. was practising a deception upon himself, if not his audience, when pretending to advocate anti-theism.

Nothing could more conclusively demonstrate Mr. Knight's ignorance of the philosophy of atheism than his absurd supposition that it was based upon *chance*. He assumed this during his argument, to the amusement of himself, if not his listeners. *Necessity* is the basis of atheistical science—causation its fundamental law. The atheist holds that the universe is an endless series of causes and effects, *ad infinitum*, and therefore the idea of a *first* cause is an absurdity and a contradiction. The universe—nature, matter—is the totality of causes and effects, such phenomena implying merely change. Chemical science demonstrates that matter is ever changing—that not a single atom is unchangeable, change always having been, and always will be, the destiny of nature. Hence, as change is interminable, causes and effects are interminable—and, *ergo*, there could not have been a first cause any more than there can be a last cause. Chemistry, as developed by Sir John Herschel, in his lectures on Natural Philosophy, proves that matter is indestructible, and hence eternal. That which is eternal never required a creator. The orthodox logician infers, as nature could not cause itself, there must be a divine cause—forgetting to look a little deeper into the question, and discerning that it never was created, but must, from laws inherent in itself, always have existed. I repeat, chemistry has established the 'incontrovertible fact' that not a single atom of matter can be annihilated. That which cannot be annihilated must be everlasting; that which is everlasting could never have had a beginning; that which never had a beginning could never have had a beginner—and hence the 'necessity' of God is superseded. If there ever was a time when nothing existed, there must be nothing now, unless we suppose that everything came from nothing: and I am afraid those who would attempt to prove such a position would prove—nothing. Mr. Knight said almost as much, affirming, as he did, that 'nature was an effect.' Now that which is indestructible and eternal could never have been an 'effect.' But an effect of what? Matter? No; for matter did not exist, according to Mr. Knight. What then? Spirit—only a more convenient word for nothing. But I beg pardon—Mr. Knight talked of a 'spiritual *substance*.' What a solecism! This is only adding to the absurdity, and showing that the spiritualists are obliged to borrow the materialist's terms before they can give effect even to their language. To attempt to explain spirit by adding matter to it, is virtually giving up the existence of spirit, and making the explanation more inconsistent than the thing explained.

'Nature,' said Mr. Knight, 'is restricted to certain limits, and this necessity must have been impressed upon it by some superior power.' This is only the old assumption, in another form, that there has been a 'beginner.' This must be proved before any assumption is built upon it. 'Nature restricted to certain limits!' Why nature, matter, universe, is limitless. To talk of the limits of the limitless is quite as philosophical as 'spiritual substance.' Will Mr. K. point out the limits of nature? Will he name the shortest route to the world's termini? But if Mr. Knight means that nature is governed by certain laws, I answer these laws are co-eternal with nature, inasmuch as they form the properties of nature; and to talk of these laws or properties as existing separate from nature, or before nature, is to assert that itself existed before itself—an inconceivable contradiction.

'Matter can understand nothing,' avers Mr. Knight; and then proceeds to descant upon the mind of man being 'superior to nature.' Matter understand nothing? I should like to know what Mr. Knight would understand without his brain. Take away that matter, and I think it would matter little what he said. I should like to know what the 'spirit' would have to intimate when the sensorium was gone. Such a phenomenon would constitute the eighth wonder of the world—no 'magic' performed by M. Robin, of Piccadilly, would equal it. R. COOPER.

(To be concluded in another paper.)

THE REV. MR. TOWNLEY'S ARGUMENT ON DESIGN.

SIR,—In the report of your first night with the Rev. Henry Townley by the *London Weekly Paper and Organ of the Middle Classes*, No. 3, it appears to me that Mr. Townley's argument was what is commonly called the 'design argument,' and I am rather surprised that you did not dispose of it in the usual manner, as it may lead some to suppose that you had no better means of showing the inconsistency which such an argument involves. If you have time and space, be good enough to reply in the *Reasoner*. JOHN ALLISON.

[When Mr. Townley's report appears we will endeavour to quote what was said on this head, and then Mr. Allison will see that the *Organ of the Middle Classes* is possibly mistaken.—ED.]

Reasoner Propaganda.

To promote the efficiency of the *Reasoner* as an organ of Propagandism, one friend subscribes 10s. weekly, another 5s., some a monthly sum, others 1s. each weekly—others intermediate amounts or make special remittances, according to ability or earnestness. An annual contribution of 1s. from each reader would be easy, equitable, and sufficient. What is remitted, in whatever proportion, is acknowledged here and accounted for at the end of the Volume.

Acknowledged in No. 323, 358s. 4d.—Further Subscriptions.—W. J. B. (for No. 309 to No. 323, 13 weeks), 130s.—H. C., 1s.—E. N., Belford, 1s.—A Friend, Leicester, remits, H. G., 5s.; W. T., 3s.; H. B., 2s. 6d.; J. P., 1s.; J. H., 1s.; A. B., 1s.—William Lambert, Oxford, 1s.—J. G. W., Liverpool, 2s.—J. W., do., 1s.—Brisk, do., 1s.—W. W., do., 1s.—H. H., do., 1s.—Edward Search, 20s.—S. B., Vauxhall, 2s. 6d.—O. Dagby, 1s. 6d.—C. F. Nicholls, 1s. 6d.—Mr. Stevens, 1s.—John Brook, 1s.—James Brook, 1s.—John McKenzie, Glasgow, 5s.—A Friend, per do., 5s.—John MacAllister, per do., 1s.—Alexander Crawford, per do., 1s.—A. Fraser, Aberdeen, 2s. 6d.—Stephen Bulmer, Bolton, 1s.—Peter Hardman, per do., 1s.—Thomas Webster, per do., 1s.—George Healey, per do., 1s.—George Lupton, per do., 1s.—John Wilson, per do., 1s.—John Atherton, per do., 1s.—Wilton, per do., 1s.—Joseph Baron, per do., 1s.—John Chadwick, per do., 1s.—A Constant Reader, per do., 1s.—John Brierly, per do., 1s.—John Bailey, per do., 1s.—Thomas Bailey, per do., 1s.—Samuel Payton, W. Dowell, per do., 1s.—George Bulmer, per do., 1s.—Edwin Brady, per do., 1s.—Moses Baron, per do., 1s.—James Hattersley, per do., 1s.—William Whitaker, per do., 1s.—A Friend to Truth and Reason, a follower wherever they may lead (though in the army), 1s.—Mr. Gray, per Mrs. Watson, 1s.—W. F. Vooght, 1s.—J. Ivory, jun., 2s.—A Friend, 1s.—J. Kenny, 1s.—Thomas Payton, 1s.—W. F., Camden Town, per Mr. E. Truelove, 1s.—George Wood, per Mrs. Watson, 2s. 6d.—J. B., per Mr. T. Lacy, Dewsbery, 1s.—J. B., per do., 1s.—J. T., per do., 1s.—E. B., per do., 1s.—P. F., per do., 1s.—J. M. M., per do., 1s.—J. R., per do., 1s.—J. S., per do., 1s.—J. A., per do., 1s.—T. L., per do., 1s.—H. M., acknowledged as 20s., ought to have been 11s. 4d.; 3s. 6d. therefore deducted, leaves the total 536s. 8d.

Our Open Page.

We received a circular a short time ago which we annex, understanding that we are at liberty to quote it. The assistance it bespeaks is needed immediately. Mr. Smith now needs some one to do for him what he did in the days of Harmony Hall for that establishment. To most of the leaders of the old Branches we believe the circular has been sent, but its insertion here may bring it under the notice of many of Mr. Smith's friends not at this time in communication with Branches:—'My dear Sir,—I am earnestly solicited to request your kind aid and assistance for our old friend in the cause of Socialism, Joseph Smith. He is in that state of pecuniary embarrassment at present, that without a little help I am afraid he will fall so low that future exertions, however arduous, will never enable him to regain a tolerable position in society. I would have advised him to go through the court, but I find that his plant is of far more value (if he can keep it) than what ought to be sacrificed in that way, to endeavour to satisfy his creditors. I have been in communication with them for some time, and most of them are willing to accept a composition in settlement of their debts, but the ready money is wanting to strike while they are willing; and as he (Mr. Smith) has always been a man to give every assistance himself, both in labour and money, in the cause that he considered would assist *all*, he therefore thought it would only be necessary to make his case known amongst a few old friends to be assisted out of his difficulties—difficulties that I feel certain he would never have been placed in had he had honest persons in his employ. I find, from an examination of his books, that he has been robbed of some hundreds of pounds during the last three years he has been in business, by his travellers and salesmen embezzling his money. It is with great reluctance he has come forward in this character, but neither he nor I can see any other alternative to save him from utter ruin. It is also his wish that whatever amount he may receive in his present difficulties shall, as soon as he is able to recover himself a little, be given to some fund to be named by the donors; and he himself has not the least doubt of being very soon in a position to do so. All communications to be forwarded to Thomas Whitaker, 18, South Row, New Road, St. Pancras.'

We are sorry to have to announce that Madame d'Arusmont (Frances Wright) is not likely to recover the use of her limb (our readers may remember she fractured her thigh by a fall from her horse). She is now at Cincinnati. Her husband (M. d'Arusmont) met with an accident very similar. In April last he was knocked down by a carriage, and his thigh was fractured just below the joint. After great suffering he is at last able to walk with the help of crutches. [A letter just received from Mademoiselle d'Arusmont, at Cincinnati, (the only daughter of M. and Madame d'Arusmont) contains the above painful intelligence.]

The following is an extract of a letter from Mr. Burkinyoung, dated Milwaukee, Wisconsin, July 16, 1852:—'Give my respects to Mr. Holyoake—tell him I shall be very glad to hear from him. Several of us here have expressed a wish that he with others could come and give a course of lectures. The death of Mrs. Martin gave universal regret to all those out here that were in the habit of attending her lectures. We got the account of her death (from the *Reasoner*) printed in one of our local papers. We have received a letter from Mr. Bates. He, with his family, are expected at Milwaukee in about a fortnight. Some of our acquaintances have joined the Icarian Community at Nauvoo. They speak very favourably of it. More are about leaving here to join them. Now that M. Cabet has come amongst them again they will make a move either to Texas or Iowa, on the Mississippi river. I think of going to visit them, and if there is a probability of their succeeding, it is not improbable that I may join them.'

LITERATURE FOR THE PEOPLE.

Under this head we give a weekly column of the names of special class books, and the cost of them, for the information of readers who may not otherwise meet with a notice of them.

Bible of Reason, or Scriptures of Ancient and Modern Moralists and Authors; with the Testament of 1852. By B. F. Powell.	10	0
Bible of Reason, parts 1, 2, 3, bound in 1 vol.	7	0
Ditto, part 1, Scriptures of Ancient Moralists	2	0
Ditto, part 2, Scriptures of Modern Authors	2	6
Ditto, part 3, Additions to part 2: Modern	2	0
Ditto, part 4, or Testament of 1851.	2	6
Parts 1, 2, 3, can be had in 36 numbers at 2d.		
Sterling's Letters to Coningham, 2nd ed.	0	1
The Bible and the People	0	6
Mackay's Intellectual Religion	1	6
Spencer's Social Statics	12	0
Lewes's Biographical History of Philosophy	4	0
The Duties of Man. By J. Mazzini	0	6
First Book of Euclid, with 147 Diagrams.	2	6
Practical Grammar	1	6
Graduated Grammatical Exercises	1	0
Hints on a Logic of Facts	1	6
Public Speaking and Debate	1	6
History of the Last Trial by Jury for Atheism	1	6
Paley Refuted in his own Words	0	6
Reply to F. W. Newman's Work on the God	0	3
Logic of Death	0	1
Life of Richard Carlile	0	6
Literary Institutions	0	2
Pemberton; or, the Value of Biography	0	2
Oracle of Reason, 2 vols.	21	0
People's Review	1	0
Last Days of Emma Martin	0	1
Harriet Martineau's Household Education	3	6
Birch's Religion of Shakspere	4	0
Newman's Phases of Faith	6	0
Martineau and Atkinson's Letters on Man.	9	0
The Task of To-day. By Evans Bell.	1	0
The Freethinker's Magazine, complete.	2	6
Mirabaud's System of Nature, 2 vols.	5	0
Godwin's Political Justice, 2 vols. in 1	5	0
Volney's Ruins of Empires	3	0
Volney's Law of Nature	0	4
Paine's Letter to the Abbé Raynal	0	6
Letters to the Citizens of America	0	4
Decline and Fall of our Finance	0	3
Agrarian Justice	0	2

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square. Aug. 15th [7½], a lecture.

Hall of Science, City Road.—August 15th [7½], Henry Tyrrell, 'Wisdom and Morality of Shakspere.'

National Hall, 242, High Holborn.—Aug. 15th, [8], P. W. Perfitt, 'Prince Rupert.'

South London Hall, Webber St., Blackfriars Rd. —Aug. 15th [7½], Charles Southwell will lecture.

Sadler's Wells Discussion Society, three doors from the Hugh Myddelton.—Aug. 17th [8½], Discussion.

Social Institution, Charles Street, Old Garratt, Manchester.—Aug. 15th [11 a.m.], Discussion. [7 p.m.], a Lecture.

East London Literary Institution, Bethnal Green. —August 16th [8], Mr. Taylor, 'Punch and its Writers.'

Areopagus Coffee and Reading Room, 59, Church Lane, Whitechapel.—Every Sunday, Monday, and Wednesday (9), a Lecture or Discussion.

City Forum Coffee House, 60, Red Cross Street. —Every Sunday, Monday, and Thursday [8½], a Lecture.

Commercial Hall, Philpot Street, Commercial Road East.—August 15th [11 a.m.], Chas. Southwell will lecture.—Theological Discussion every Sunday evening [7], Tuesday [8], Thursday [8], and Saturday [8].

Progressionist Hall, Cheapside, Leeds.—Aug. 18th [6½], a Lecture.

Eclectic Institute, Denmark Street, Soho.—Every Friday [8½], Mr. J. B. O'Brien, Home and Foreign Politics. Every Sunday [7½], on Moral and Social Science.

ADVERTISEMENTS.

ATHEISTIC CONTROVERSY.

This day is published, price 2s., cloth,

REPORT of a PUBLIC DISCUSSION carried on by the Rev. H. Townley and Mr. G. J. Holyoake, at the Institution, John Street, Fitzroy Square, on the question, 'Is there Sufficient Proof of the Existence of a God?' With Introduction, by Rev. J. Bennett, D.D.

Ward & Co., 27, Paternoster Row.

Important Pamphlet, by Charles Southwell.

Now ready, Price 4d.,

THE IMPOSSIBILITY OF ATHEISM DEMONSTRATED, with Hints to Nominal Atheists. By Charles Southwell.

Published by Watson, Queen's Head Passage, Paternoster Row, London. Country publishers are requested to forward their orders with the least possible delay.

THE METROPOLITAN INSTITUTION COMPANY, Provisionally Registered, pursuant to 7th and 8th Victoria, cap. 110, for providing accommodation for a Public Institution, to be called the HALL OF SCIENCE AND LITERATURE. Capital £5,000. Shares £1 each, deposit 6d. per share; calls not to exceed 1s. per share per month.

Trustees—W. D. Saull, Peter Ludgate, Thomas Cooper, D. W. Ruffy, Michael Hanhart, Sen., Charles Tiffin, Sen.

Treasurers—Wm. Devonshire Saull and Peter Ludgate, Esqs.

Secretary—Mr. Thomas Whitaker.

Temporary Office, 23, John Street, Tottenham Court Road, London.

OBJECT.—The object of the Company is by means of donations and shares to raise a fund for erecting or purchasing a large and commodious Hall or Institution, to contain a lecture room capable of accommodating at least 3,000 persons, with committee room, library, and depôt for books, reading room, class rooms, school rooms, and other conveniences, in place of the John Street Institution, the lease of which will expire about the year 1857.

THOMAS WHITAKER, Sec.

John Street, 16th July, 1852.

Applications for the remaining shares to be addressed (post paid) to Mr. T. Whitaker, Secretary, 23, John Street, Tottenham Court Road.

London: Printed by Holyoake, Tyndale, & Co., 3, Queen's Head Passage, Paternoster-row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster-row. Wednesday, August 11th, 1852.

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

The Nature of Secular Societies	145	A Word to Visitors of the Sick	155
Fathers, Beware!	148	Initiative Equality	156
Opinions on the Discussion with Mr. Townley	149	The Efforts of a Few	157
What is Italy to us?	151	Robert Owen in the Pulpit	158

THE NATURE OF SECULAR SOCIETIES.

OCCUPATION with the European Subscription (which, being a voluntary subsidy to a public cause, should have the grace of promptness in its collection) has prevented the insertion of some papers on this subject. The provincial meeting to be held in October, in Manchester, will probably be attended by persons from very distant places, interested in the organisation for the promotion of secular objects. The form the societies, which then or afterwards may assume existence, will take will no doubt be *provisional*. The work to be done, the persons to do it, the places in which it may have to be done, will determine the *ultimate* manner and constitution of the associations.

The London society for the promotion of secularism has more of a personal constitution than would be necessary in the branches. A few extracts from the first draft of their regulations may, however, be useful to some. The substance may be stated as follows:—

The persons sought to join the society are such as possess some power of practical usefulness and capacity for concerted action, and who are prepared to take sides with the society.

As the aim of the society is not to fetter independent thought, but to concert practical action, all that is required of each member is, that he agrees substantially with the stated *objects* of the society, and undertakes to perform in good faith the duties which he shall consent to have assigned to him; and agreeing generally so to comport himself that his principles shall not be likely to suffer, if judged by his conduct.

Each member, therefore, either has a working kind of efficiency, or is supposed to be willing to acquire it—as it is desirable that each coadjutor should be able to explain his views by tongue or pen, or both, to observe carefully, to report faithfully, and to reason dispassionately. The society endeavours to provide special lectures upon these arts, or otherwise, to the extent of its means, procure the information to be imparted to such as may need it.

Each member, however, is perfectly free to withdraw at any time, upon the simple expression of his desire to that effect.

In the same manner in which a member is added to the society he may be disconnected from it—viz., by the expression of the wish of all his coadjutors to that effect.

[No. 325.] [ONE PENNY.] [No. 10, New Series.]

Each member pays to the common fund of the society such an annual sum as he agrees to subscribe.

The two executive officers of each society are the President and Secretary. The acts of the society, except in cases otherwise specified, proceed from the decision of the majority; but in case of protest on the part of any dissentient, no step is taken.

It is deemed important that the professions of all these societies should be less than their performance. Men will naturally ask what we would do if we had the power. They have a right to an answer. Hence our objects are stated. But each society will select such objects as it can best accomplish, and probably will never profess to pursue more than one thing at one time.

The practical acts of the society will be various. Those at present contemplated are of the following nature:—

One public purpose is to obtain the repeal of all acts of parliament that interfere with secular practice, by forcing religious compliances of speech or conduct, and to obtain the abrogation of so much of the Common Law as may be applied to the same purposes.

The first branch of this object will be to obtain the passing of an act of parliament which shall enable persons to make *Affirmations* who object to the terms and ceremonies of Oaths.

It is presumed that, in a general sense, the society will be a protection to all its friends, by the fact of its existence, by publishing such expositions of secular principles as shall prevent the dangerous misunderstandings that have hitherto prevailed, and by preserving such an attitude towards religious parties as it is hoped will entitle it to respect.

Another object contemplated is the formation of a 'Protection of Opinion Fund,' on the plan of a benefit society. Each person subscribing to this fund will be entitled, according to the terms and time of payment, to receive a weekly sum in case of loss of situation or support in consequence of the conscientious avowal of such opinions, as will be specified in the rules of the fund.

The intention in view in this proposal is to afford security for the expression and personal avowal of opinion; and to lay down such rules for doing it as may prevent the unnecessary sacrifice of position, as may save principles from being compromised in public estimation by mere antagonisms—in fine, to provide that public attention to secular opinion shall only be arrested by the voice of conviction, the only utterance which can permanently and advantageously be heard. The reason this question is raised is the perception that no society can exert practical influence which does not organise intellectual action.

The meetings of the society being for the purpose of receiving reports, for deliberation and discussion, a committee room is found sufficient for its assemblies. When an aggregate meeting of societies which may be formed in London is to be held, or a series of public lectures or meetings to be given, some public hall will be engaged for the purpose.

At an assembly of the members these reports are given in. On one sized paper, so that they may be capable of convenient classification, written as nearly as possible in one sized hand, so that they may easily be read.

The duties of the year are classified and distributed.

Short courses of lectures will be delivered, by persons selected for that purpose, on art, logic, and similar subjects.

The distribution of offices is to this effect:—

Some members are charged with the care of the places of assembly, and all that relates thereto.

Some report the nature of all new works which are known to have relation to us.

Some attend special pulpits and controversial lectures.

Others have charge of the Church newspapers—others the Catholic organs—others the Dissenting—others the Sunday-school publications, the Religious Tract Society, the reviews—according to apportionment.

Addresses and skeleton maps constitute one order of offices.

The duties assigned to each member should be such as are within his means, as respects power and opportunity; such, indeed, as interfere neither with his social nor civil obligations; the intention being that the membership of the society shall not be incompatible with the preservation of health, and the primary service due to family and the state.

Each local association of a similar nature to this is requested to send quarterly a subscription to the propagandist fund of the central society.

Where a few persons meet together as a society, in any district, their first inquiry will be into the special work to be done in their neighbourhood.

When a special need is ascertained that may be supplied—by a tract, for instance—the subject will be proposed. Each person will give his opinion. Then, of those who agree, each will prepare a paper, to be read at another assembly, and the best chosen. The most useful ideas in other papers will be placed at the service of the successful writer, and his paper published, and himself remunerated for its production.

Of the topics upon which already papers are needed may be named these:—

Worn-out Words.

Words are the weapons of opposition, and it is needful to consider what we shall reject, accept, or impose.

The Practical Line of Secularism.

It would be useful to run through the customary subjects of sceptical discussion, and distinguish the practical points upon which it is now alone useful to hold controversy.

The Technical Terms which shall be Used in all Expositions.

The technical terms of morals and metaphysics notoriously need defining, and using in some fixed sense.

Undeclared Opinions.

The duty and advantage of avowing opinion by the classes that now, for conventional reasons, conceal them, need insisting upon.

The members of each society are not intended to exceed that number which admits of efficient intercommunication. Persons wishing to join after that number is attained may advantageously form themselves into a separate society, to occupy a separate district of the same town, and concert for aggregate meetings with the existing society or societies in the same place.

In all public proceedings of the society written speeches should be preferred from the young, because such speeches admit of preconsidered excellence, brevity, consecutiveness, and purpose, and exist for reference.

In the deliberations and discussions of any society it might usefully be deemed a qualification to make a contribution to the subject in Spartan speeches—*i. e.*, brief and to the purpose. For as a general rule, where much talking is committed, there is no important action intended.

It is not by any means to be assumed that the London Society for the Promotion of Secularism is in the state of efficiency shadowed forth in this draft. It was necessary to define to ourselves some plan of proceedings, and the above is part of the outline which we are constantly filling up.

London. G. J. Holyoake.

FATHERS, BEWARE

The journals have been printing what they term 'an *interesting* anecdote.' They take it from *Galignani's Messenger*.

'It was night,' says this convent-created story, 'and a Sister of Charity was seated in the chamber of the hotel of the late Marshal Soult, Rue de l'Université, by the bed-side of Count Jules de Mornay, on whom she was lavishing every imaginable attention. The Sister of Charity appeared about 22 years of age, and was remarkable for the beauty and dignity of her features. The Count appeared on the point of death, and she seemed aware that such was the case. All at once, on the clock striking half-past 3, the young woman rose, and, after kissing the pale face of the dying man, prepared to depart. "Sister," said a priest, the chaplain of the College Stanislaus, who was kneeling down reading the prayers of the church, "what are you about to do?" "To depart," was the reply. "Wait still longer," said the priest; "wait to have the melancholy satisfaction of closing your father's eyes." For the young woman was Mademoiselle Louise de Mornay, granddaughter of the Duke of Dalmatia, who had entered four years before on her noviciate, and who was then Sister of Charity at the Hospital Enghien, founded in the Faubourg St. Antoine by the Duke d'Aumale. She might have had 100,000f. a year as dowry, and have joined her illustrious arms to those of one of the noblest families of France, but she would only be Sister Louise, devoting her youth to the care of the poor patients who are glad to obtain medical aid in the hospital. The priest again urged her to stay. "No," said she, "no; the rules of the house impose on me the obligation to be within its walls by 9 o'clock at night. I ought to set an example, and the dreadful misery which I feel at now departing will render my sacrifice the more meritorious." And Sister Louise once more imprinted a kiss on the pale lips of her father, and departed. The Count died in the course of the night.'

This sentimental paragraph may be of interest to the pious, as showing them how religion is to be placed above morality; and therefore it is interesting to others, as a proof that with religion there is a subordination of the holiest morality. No doubt the daughter who was capable of deserting her father on the point of death, to gain merit with heaven, would, for the same consideration, have lighted a fire to burn her father, had he been pronounced heretical by the church. Her merit supposed to exist in the act in this life, would have been presumed possible to save her father in the next. The degree of merit would have been according to the pain felt and the self-sacrifice made in the act of devotion to God. Those who applauded the Patagonian missionaries will no doubt be enthusiastic in commendation of the faith displayed by this sister of charity. According to them, it was a sacrifice of all low, carnal, selfish, worldly interests—which mean, according to us, that it was a violation of the laws of nature, of filial affection and duty, and therefore of morality.

We see how religion can destroy the morality which is mixed up with it—how

the alliance of religion and morality ends often in the destruction of that which it pretended to enforce, and which was its only apology. Even the priest—to his honour, and to the credit of *his* interpretation of Christian propriety, be it noted—remonstrated; but common sense, morality, human nature, were disregarded in favour of religious and conventual discipline.

Some, indeed, will tell us that this Sister of Charity neither obeyed the injunctions of the Old nor the New Testament—that she was, indeed, irreligious, and sunk in idolatry to human trifles and herself—that nothing can be more explicit than the commandment to honour thy father and mother—that this injunction is surrounded by many other commands to respect parents—that, according to Josephus on Philo, the commandment was placed under your duty towards God, because by the Jews the father was supposed to represent God to his children—that Jesus Christ was very indignant with the man who refused to supply means to support his father because he had vowed their use to God—that consolation to the afflicted soul is among the exhortations of Jeremiah, as preferred by God to fasting, prayer, and all observances—that Jesus Christ said the sick were to be considered before the sabbath—and that therefore a *father* was not to be left *in extremis* by a daughter on account of a mere matter of time. Our Louise thought differently—that all social duties were to be sacrificed to an observance of time. The tithe of mint, anise, and cummin, the etiquette of devotion, was, in her estimation, above the weightier matters of the law. And there were, unfortunately, religious reasons which might sway her. If she had better lose the whole world than her own soul, she had better lose her father than fail in her devotion to God. Religious persons soon come to feel that the common interests of humanity are a 'carnal' matter—then farewell to that conception of human duty which would and should be paramount to ecclesiastical discipline. W. J. B.

OPINIONS ON THE DISCUSSION WITH THE REV. H. TOWNLEY.

It is seldom we can say of platform discussions that they are satisfying or useful. Generally their tendency is of quite an opposite character—inflaming passion or increasing doubts, so far as the auditors are concerned, and leaving the disputants not only unaltered in their opinions, but with a sensible diminution of spirit and temper. We are happy to learn a different account of the 'meeting' here reported. 'No bitterness, or spite, or ill behaviour' (says Dr. Bennett, who writes the introductory preface), 'can be charged on either side.' This testimony is confirmed by a perusal of the work, which is printed from a short-hand writer's notes; both parties having an opportunity of revising their speeches. Of this Mr. Holyoake was unable to avail himself—'he returned the manuscript, regretting that pressing engagements, coupled with ill health, prevented him from effecting the desired revision.' Mr. Townley has added notes to his own and to his antagonist's addresses, and given an appendix, containing the arguments and opinions of Socrates, Locke, Hume, Paine, Voltaire, and Robespierre, along with an important extract from one of Mr. Holyoake's publications. The debate is conducted with much calmness and ability, and of its good effect we can have no doubt whatever. All that an accomplished advocate of atheism could say for himself has been said by Mr. Holyoake, who reasons not only with calmness and candour, but with power and eloquence; yet, when read with Mr. Townley's convincing and masterly expositions and defences, his speculations vanish into thin air,

and his impious and daring theories become insignificant and impotent.—*Newcastle-on-Tyne Guardian*, August 7, 1852.

It is matter for lamentation that at this time of day there should be found any one not bereft of reason prepared to *deny* the existence of an intelligent and benevolent First Cause. But so it is that in this great metropolis we have at the present moment an avowed lecturer on the side of atheism in the person of Mr. Holyoake, once a scholar, as we have been informed, in Mr. James's Sunday-school, in Birmingham.

In argument we deem the lecturer very harmless; but, considering the *depraved* tendencies of vast masses of the people, we consider it a great calamity that any man should be found reckless enough to proclaim his atheism upon the housetops. What has he to teach? And what good can arise to himself or others from his horrible negations?

But so long as such men will *obtrude* themselves in this free country upon public notice, they must be met and confronted, and we have no fear as to the issue. They will cease to be oracles even with the deluded masses who at present sympathise with them when they see they cannot stand the brunt of a thoroughly enlightened public discussion.

Mr. Townley has done well in challenging Mr. Holyoake to such a trial of strength; and they must be shallow judges indeed who either listened to the discussion, or who now read it from the press, who can doubt for a moment on which side the triumph lies. The fool may say in his heart *there is no God*, but the demonstration of his atheism is another and an impossible task.

Mr. Townley took the three following propositions, and handled them in a masterly and convincing manner. May a great blessing attend his seasonable effort to stem the torrent of pestiferous unbelief:—

1st Proposition. If there be in nature the manifestation of supernatural contrivance, there must be a supernatural Contriver.

2nd Proposition. There is in nature the manifestation of supernatural contrivance.

3rd Proposition. Therefore there is a supernatural Contriver.—*Evangelical Magazine and Missionary Chronicle*, July 1852.

[In this notice the first word we have *italicised* is false—the second conveys an unjust imputation that we address ourselves to the *depraved*—the third is offensive (we no more *obtrude* ourselves than the Christian does)—the fourth is the rudeness of David offensively applied to us.—Ed. of *R.*]

THE JOHN STREET INSTITUTION.

Several gentlemen, members of the John Street Literary and Scientific Institution, London, have forwarded the following minute to the Committee:—'The undersigned members beg to intimate that it is their intention to submit the following question for consideration at the forthcoming general meeting—viz., "How can the Institution be rendered more useful in promoting secular instruction and free inquiry?"'

Political Topics.

WHAT IS ITALY TO US?

BY CHRISTOPHER.

Ethnologists have made us familiar with a number of remarkable races of beings, which they call men. Most of these races are deficient alike in external graces and mental capacity. Some of them are so hideous to contemplate, that we wonder at the temerity of our Lathams and Pickerings, whose pencils have traced with so much exactness the lineaments of such unmitigated abortions. We are assured that Shakspere might have had good authority for his monster Caliban. The great dramatist had possibly spoken with some traveller who had met with the creatures, which have of late been more definitely rendered by professors of Ethnology.

Yet there are no classes of mankind, however far removed from civilisation, for whom the generous interest of the British public has not been successfully enlisted. We do not object to this, but we think the past affords grounds for supposing that substantial interest may be invoked on behalf of other nations whose position makes them of more direct importance to the improvement of the world. Worldly wisdom would suggest that we should make a selection of those whom we should help, and that we should help those first who are likely to make best use of our help.

There is a people comparatively near to us, to whom we are indebted for much of that refinement which has made England what she is. That people is oppressed, and calls on the people of England to help them. That people has ever given proofs of great genius and aptitude in the practice of arts and sciences. In the fine arts particularly Italy has furnished exemplars to the youth of every nation in Europe. The youth of England have eagerly availed themselves of the schools of Italy for nearly a century.

Until lately, little information of modern Italy existed in England, except among polite circles; for the wealthy alone had opportunity of seeing the great things which that nation had accomplished in the hour of her strength. Through the spread of literature, peculiar to these later times, and other sources, the English people generally have at length become familiarised, to some extent, with the genius of the Italian people.

Towards the close of the last century, English Essayists (who sought to establish sure principles of taste in art) displayed a profound acquaintance with the works of Italian painters. Foremost of these authors stand the names of Daniel Webb, Sir Joshua Reynolds, and James Barry. As lecturers or writers these authors sought to inspire a love of painting, pointing out Italian productions as exemplars of all that was excellent. Almost every writer and lecturer on the fine arts since (the lecturers of the Royal Academy in particular) have directed students to the same source for objects of imitation. Florence, Rome, Bo-

logna, and Venice have been accepted as the chief schools where youth and genius may enrich the mind by the acquisition of definite and just ideas of the sublime and beautiful. The youth of England have made their pilgrimage to those famous cities with all humility. What the flowery meadows are to the bees, galleries of Italian pictures are to our connoisseurs. Wealthy Englishmen empty their coffers to fill their homes with specimens of the Italian pencil. That house would be considered poor indeed which contained no monument nor record of Italian art.

The name of Raphael is become as familiar to English ears as the name of Shakspere. 'Matchless' and 'divine,' are the words commonly employed by enlightened writers, to express the estimation in which Raphael is held. The pictures of the Roman painter are described as not wanting in any of those rare qualities found in the plays of the English dramatist. There are few who fail to recognise in the cartoons of Raphael at Hampton Court, that the pencil is a great teacher, a power, to be sought, nurtured, and honoured in whatever country it may have been employed with eminent results. In the pictures of Raphael, we see how effectively the pencil may be employed to illustrate to the lowliest the teachings of the wise. By the same means the good are inspired in the contemplation of the just actions of good men who have gone before. In the intellectual features of the art of painting, the critic has ever acknowledged Raphael the consummate artist. An historian, and not an historian merely, but a dramatist learned and wise and eloquent. Raphael is the prince of Italian painters, but he is surrounded in the history of art by a host of other Italian artists, whose illustrious names fill volumes. Painters, sculptors, and architects, flourished in almost every city in Italy, with whose works the English people have become acquainted.

English printsellers have grown wealthy by a free choice of Italian designs, and thus the people have profited by an easy acquisition of copies of rare pictures, statues, and buildings. The Boydells, engravers, realised large fortunes by engraving and publishing great numbers of the best pictures of the Italian schools. This firm has been lauded for its enterprising spirit in this respect, by which a new, lucrative, interesting, and civilising branch of commerce sprung up, which had the effect of giving English engravers an honourable importance throughout the continent of Europe. What the Boydells did with the pictures of Italy, other capitalists, equally enterprising, did with the beautiful designs of the sculptors' and potters' arts, which were multiplied in English potteries without number—and thus another branch of trade, still more important to England, might be said to have originated through the inspiring influence of Italian genius. For Italy is as famous in the humbler walks of art—in her potters, goldsmiths, and glassmakers—as she is in her painters, sculptors, and architects.

Eighty years ago a common way was opened from England to Italy. Before that time many specimens remarkable for their beauty and gracefulness of design—pictures, statues, coins, and vases—had found their way into English collections. Great examples of excellence, which might not be removed, were greedily

copied, cast, or described by those competent to the task. Likewise arrangements in connection with the Royal Academy of London were made at Rome, whither the most promising youth were sent. It was by these means that (irrespective of the opportunities afforded by works imported) the English became acquainted with the principles of design, and England came to be able to boast of her own artists and designers

Let the mere trader, the political economist of the severest class, who attaches importance to every improvement, however trivial, in our manufactures, consider what we owe to Italy. Let such consider the attempts of our English great grandfathers in the arts and manufactures. Let them look at the execrable pots, pans, mugs, and pipkins of our great grandsires, and compare them with similar articles made in England at the present day. As it is true so many valuable designs have been imported from Italy, as it is equally clear that the arts of design have been derived from thence—it is conclusive that Italy has general claims on England for all these advantages conferred.

Those who delight in the Opera, who listen year after year to Italian strains, have also an interest in Italy. The voices of so many fair daughters of Italy might well reach the hearts of the musical devotee. Our gentry might be no less satisfied with their *prima donnas*, even though their sweet voices were not made sad by remembrances of ill-fated parents and brothers. Does not this question concern those who, by virtue of their high rank, are enabled to make the tour of down-trodden Italy? Is it sufficient that the oppressor insult not them? Is it enough for your English gentleman in Italy, that the portals of her palaces are opened at his approach? And does it matter little to him who keeps the way, Austrian or Frenchman? Are our gentry never moved by the misfortunes of the oppressed? Their sighs may not make the air less salubrious, nor rob the palaces of their magnificence, nor the statues of their proportions, nor the pictures of their soft and mellow hues; but the national sadness must diminish the satisfaction of a generous man, as he contemplates these artistic glories. The wonders of the Sistine Chapel may not be less wonderful to the gaze of an Englishman of property, because the countrymen of the artist who created those wonders are reduced to slavery, and bound to menial offices. But would it not concern your noble Briton, should he reflect as he satisfies the demands of the master of the hotel, that it were possible a descendant of Da Vinci or Raphael or Angelo might be pleading for the favour of holding his horse at the gate of the Vatican, or working in the chain-gang in front of St. Peter's? Still we chiefly appeal to those who, apart from all creeds, can see in Italy a nation of intelligent people, who heretofore have proved how nobly they could play the part of citizens and freemen. We appeal to students and artists who have grown skilful through the aids they have received from the artists of Italy. We appeal to English capitalists who have mastered the commerce of the world by the superiority of their wares, that superiority being traceable to the free use they have made of the productions of Italian designers. We appeal to the English artisan, whose will is to oppose the oppressor in all

places and at all times; we appeal to all who honour worth, and distinguish betwixt intelligence and brute power. Those who have been led to reflect on the refining influences of the arts, and traced their silent operations on human life, will not fail to be grateful to Italy for the care she has manifested for those arts—will not fail to see the necessity of securing to her that independence without which she may never more hope.

[Leaving the nobler arguments of duty and nationality in the hands of Mazzini, who is able to state them incomparably better than any other political writer, Christopher confines himself to more familiar considerations, which may be influential on some not readily moved by the loftier reasons. Whoever is satisfied, on any legitimate ground, that Italy *is* something to us, may be disposed to help that country, in the way proposed by the promotion of the European Subscription, to which Mr. Mazzini's letter last week related. If opportunity offers we shall also show that Hungary, for different, but yet substantial, reasons, is also much to us and to Europe. The practical line of argument adopted in the preceding paper, proceeds upon the principle that whatever can be urged upon men by the highest arguments is, in fact, at the same time supported by the directest and homeliest relations to our refinement, improvement, interest, and gratitude. Kossuth, the coequal name connected with this European Subscription, showed, by some brilliant digressions in his speeches delivered in England when last among us, that the best interests of trade are bound up with the loftiest principles of patriotism; therefore, if this be true of Commerce depending on advantage, it is much more true of Art depending on Intellect, the universal condition of whose development is freedom.

There was one note which, if time had permitted, we should have added to Mr. Mazzini's letter last week. An Italian, recently arrested at Ravenna, was given up to four Austrian soldiers and a corporal. The Italian and the soldiers themselves are safe now in a foreign land. The four happened to be Hungarians, and the Italian persuaded them to run away with him.

There was an immense display of forces to arrest them. Patrols and cavalry were sent out on all the roads, and the pine forest of Ravenna—the one sung by Byron in his Don Juan—has been surrounded by 3000 men. But they are safe now, and most likely the Hungarians will come to England. Still, the escape in the midst of enemies has cost a great deal of money. With money many more could be saved.

Next week we hope to insert another list of subscriptions which we expect from the provinces.—G. J. H.]

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

A WORD TO VISITORS OF THE SICK.

To the Editor of the Reasoner.

SIR,—I have just returned from seeing a friend of mine and a worthy disciple of yours carried off to a fever hospital. Through his kindness I have been permitted to see your *Reasoner* for the last two years. The candour generally displayed in your pages induces me to prefer a complaint against one of our Christian light infantry (City Missionaries) in that channel rather than through the organ of the Institution of whose officer I have to complain. Indeed, I question whether a complaint made in that quarter would have any effect.

My friend is in a dangerous condition: quiet is as much needed to him, as medicine; sleep he absolutely requires. He told me last evening, that the myriads of devils, hobgoblins, and monsters with which he had to contend since he lay down were sufficient to exhaust the strength of a Goliath. You may therefore judge of the poor fellow's condition. When I called this day with two friends to have him removed to an hospital, I found him in a most distressing state of excitement: his mind agitated and hurt, and his physical energies totally prostrate. I looked on for a few minutes without speaking; he broke silence by saying that 'a parson had been teasing him during the last hour.' I looked at the nurse for an answer, (for my friend's wife happened to be in the country), and she replied 'that the gentleman acted very imprudently by staying so long, thereby preventing the poor patient from sleeping, and seriously injuring his mind;' adding, 'I did not feel authorised to bid him depart.' On making particular inquiry, I ascertained that the zealous gentleman is an agent of the City Mission. With your permission, sir, I should like to tell that worthy visitor, that he has seriously injured an honest, upright man, and probably endangered his very existence, through his injudicious and unchristian zeal at his bed-side. Being a Christian myself, I am all the more indignant with this missionary; for had he acted like the good Samaritan, who troubled not the object of his solicitude with long-winded 'preachments,' he would not have provoked the courteous William W. to exclaim with vehemence 'if God can do me good, he has now a devilish good chance to prove that he is able to.' As a Christian, I not only felt grieved at hearing my friend speak thus; but much more so, that one of my brethren should have provoked him thus to express himself. When will men learn how and when to speak, and when and where to be silent? I trust, sir, if you think this note worth a place in your journal, that its publication will effect some good: that medical men will authorise nurses to act for them in their absence with firmness; and that missionaries and clergymen and garrulous folk generally will learn the wisdom of bridling their tongues at the bed-side of the sick.

As I have troubled you with a complaint, allow me to offer a suggestion. I know something of the working of city and town missionaries, and a little too of the labours of Sisters of Charity; and Protestant though I be (and a dissenter to boot), I solemnly declare that I would vastly prefer my family to receive visits from the latter than from the former. The overshot *confidence* of the Protestant discards the religion of nature, the religion of the feelings, and the religion of social life.

Hence the injudiciousness of Protestants visiting women in their homes in the absence of their husbands, has, in various places, been a subject of complaint and scandal. Why, then, does not our Protestant zeal set about organising an agency to which such an odium does not attach? Surely the ancient churches had female agents—deaconnesses; why should not the Protestant churches have the same? We should, sir, have female medical attendants too. In America the incongruity, if not positive indecency, of employing men in certain cases, has not only been perceived (and in what country has it not been perceived and admitted, even by the doctors themselves?) but noble efforts have been made and are still in operation for bringing women into medical practice.

And here, sir, let me record my deep feeling of grief at the loss society has experienced in the death of Mrs. Martin. It shall ever be a cause of regret to me that on coming to London I did not form a personal acquaintance with her. While in the country I saw some of her medical advertisements, which led to a correspondence on the subject of midwifery. In one of her letters, a copy of which I shall be happy to send you, if you require it, she declares that *on principle* she was opposed to the employment of accoucheurs; and she instances, with peculiar satisfaction, the refusal of their services by poor Irish women generally. If Christians would commend their religion to the attention of freethinkers, they ought certainly to feel it their duty to oppose those customs which do violence to the religion of human feelings, and through that violence, not only weaken, but destroy the moral tone of society.

AMYNTAS.

INITIATIVE EQUALITY.

SIR,—In your *Reasoner*, No. 320, you say, Bailey says 'all men are born equal—that such was the declaration, not only of the French Constituent Assembly, but of the soberer legislative bodies in America.' As the statement of a fact, you regard this assertion as notoriously untrue, since some human beings are born slaves, others free men, and others princes—that the proposition, in this sense, is so evidently preposterous, that you are sure it was not intended to convey that import, and that there must be some obscurity or confusion of ideas in the minds of those who regard it as true; while you imagine it was probably intended to have been asserted that 'all men *ought* to have come into the world equal.'

Now, sir, I humbly submit the proposition is self-evident, and that it carries its own light with it. It may be asserted, as the statement of a fact, that all men have come out of the hand of nature equal. Notwithstanding the differences in the condition of humanity, all have a body entirely coexistent—all have a soul which comprises equally in itself an existence and a will.

The difference of talents, of education and reflection, might create a sort of inequality; but I cannot myself see anything in the species (if I may use the term) of mankind in which there is a superiority or inferiority in the order of nature. Of course we must put aside any of those qualities or relations which unite man more closely and narrowly with his fellow man—such as those of man and wife, parent and offspring.

To consider men as born equal we regard them as brothers, as a sole family composed of all mankind, who have all an equal right to the paternal heritage—the supreme felicity derivable from nature—and to an equal share in its divisible wealth.

Moreover, the proposition, and its adaptation as a fact, is extremely useful to

humanity. It gives mankind a rule of conduct in which these two characteristics exist:—1. To seek all things in common, since all are equal. 2. To impose on all the same law, the effect of an intelligence manifested to them in nature.

Men are born equal, for they like to behold their fellow men, and to live in society with them. To view all the beauties which nature offers to our eyes would have something sad and sorrowful, something almost inanimate, until we could see our fellow men beside us, with whom we could equally enjoy the gifts which nature so plentifully presents to us.

The use of speech, that channel by which we communicate our thoughts and sentiments to our fellow men, what would this precious gift, from which we draw and extract such great advantages, avail us, if we did not possess it in common?

If we could but admit this assertion, as an axiom clear in itself, or as a proposition so evident that no one could refuse his acquiescence without declaring himself an enemy to mankind, I am satisfied that man would become more absolutely united to his fellow man. He needs aid for his corporeal necessities; he needs assistance to enlighten himself by a mutual communication of luminaries, to extend the sphere of his intelligence, to correct his defects and increase the perfection of his existence. And, indeed, this necessity for equality once admitted, the poverty of some, the nudity of others, would become the cause of abundance from the resources to be found in society.

The greater the necessities the more the ties would multiply, and reciprocally bind themselves together; and that man most occupied with himself would soon be compelled to acknowledge that he hurt himself when he did harm to others, because he deprived himself of their aid, whilst he served himself in serving others, since he entered by that means into a division of such things which he had not, and which were in their hands.

All men are born equal, so every attentive mind must necessarily conclude; and we should reject the system of those philosophers, ancient or modern, who seek to ascribe inequality as the natural primary condition of humanity. I believe the opinion injurious—nay, even pernicious to humanity. A reasonable being ought to act reasonably, and he thereby solely appreciates his natural condition; and the sentiment antagonistic to the proposition that 'all men are born equal,' serves to raise arguments against *the consequence* which results from an admission of its truth—'that we should have all things in common.'

RICHARD RICHMOND, B.A.

THE EFFORTS OF A FEW.

SIR,—I am instructed to forward to you the following sums towards the maintenance of the *Reasoner*, although they are but the 'widow's mite.' We are sorry that our means fall short of our willingness to assist you in defence of freethought. Our humble efforts have not been entirely in vain. Those who live in our respective neighbourhoods find it impossible to destroy some little influence of ours for good. We meet every alternate Sunday, and enter into discussions on the most important subjects of theology. We also subscribe one penny each weekly towards furnishing ourselves with the standard works of the day. We only commenced last March, yet we have thirteen choice books already, and look forward to an improving future. It is our conviction that if all freethinkers did their duty according to their ability, we should make much more progress. We do what

little lies in our power in distributing the *Reasoner* and lending other books. We also invite persons to our discussion class whom we think likely to be interested. We thank you for those invaluable lessons contained in the *Reasoner*, and other productions of your pen, teaching the spirit of forbearance and kindness in the promulgation of new truths; for we believe that kindness and earnestness will do much in the removal of ignorance and bigotry, and help to make man a more rational creature.

Dear Sir, yours faithfully,

J. Townsend, George Lilly,
John Townsend, Hezekiah Garner,
Richard Berry, James Armitage.
Thomas Norcliffe,

[The above letter accompanied subscriptions, previously acknowledged, from Rowley Hill. We insert the letter from pleasure at the spirit they express, as that in which they work is unusual in your confederates.—Ed.]

ROBERT OWEN IN THE PULPIT.

Sir,—I find the following sentences in a 'Sermon preached at Canterbury and Sittingbourne, by the Rev. J. K. Foster, late of Cheshunt College,' and reported in No. 770 of the *Penny Pulpit*:—'Much that distinguishes man from man, is attributable to *circumstances*. There must be opportunity, as well as talent, for any extraordinary work. Hence times of great change are sure to produce remarkable characters. The grace of the martyrs would not have shone without persecution. Luther had, humanly speaking, been unknown, but for the corruptions of the Romish Church, and the unsettled state of Europe; and our shelves had not been loaded with many a valuable author, if the Nonconformists had not been restrained from public labour. The gaol of Bedford produced the "Pilgrim's Progress." We are all indeed the creatures of circumstances.'

This is Robert Owen in surplice and bands. I am frequently perusing the works of the accredited and progressive divines of the orthodox school—such as Thomas Binney, David Thomas, J. B. Brown, Samuel Martin, Caleb Morris, John Young, etc.—and am obliged to wonder how they reconcile the absurdities and contradictions involved in popular theology with the philosophic views ever and anon taught by them.

F. R. Y.

FRAGMENTS FROM EMERSON'S RECENT LECTURES ON THE CONDUCT OF LIFE.

Fate is immense, but the opposite fact is coequal. The true view of fate is *from* it, not toward it.

Economy is to do the thing which belongs to you. Economy is not in saving coals or candles, but in turning the time in which they burn into life.

The first point of economy is to do your peculiar work; the second is to do it by system.....The third point is not to insist upon carrying out all your plans.. ... Fourth, you must expect seed of the same kind that you sow.—*New York Tribune*, Feb. 28th, 1852.

Our Open Page.

On Saturday evening the graveyard of Lower Chapel was the scene of an affray which resembled more the feud of some Highland clan, than a real scene between the members of a Christian congregation, in the middle of the nineteenth century. A child of Mr. G. Marsden's had to be buried at Lower Chapel, and the father of the child ordered the *new* sexton to inter it, but the *old* sexton determined to resist what he considered to be an invasion of his rights. During the afternoon, the friends of the old sexton began to arrive from the surrounding country in considerable force—colliers and agricultural labourers, and nondescripts, a formidable body of determined men with strong arms and stout hearts. When the corpse arrived it was taken into the house of the new sexton, which adjoins the chapel, till the grave could be prepared. For some reason which we know not, it was the intention of the new sexton to inter the child in his own grave for the present; and a short time after the arrival of the corpse, the new sexton made his appearance, with the intention of commencing operations. He was accompanied by some trustees and friends, but no sooner did he strike his spade into the ground than his opponents surrounded him, and a most desperate struggle ensued, in which the new sexton, the old sexton, several of his brothers, and some more respectable parties, engaged, pulling and tugging each other to and fro; some vainly attempting to dig the grave, and others as eagerly preventing them; some of the parties, among which were two trustees, being violently thrown to the ground in the struggle. In the meantime a policeman arrived, and after a short but determined struggle he collared two of the combatants, but he was forced to relinquish his hold, and retire for assistance. The new sexton and his party now gave up the struggle for the present, both parties appearing to need rest. The chapel bell was loudly rung during these proceedings, apparently to rouse the country, in which they succeeded, for the graveyard began to be crowded with people. An additional policeman now arrived on the spot, but with his colleague he kept outside the gates. Gathering courage from this circumstance, the sexton began to dig again, but he was again surrounded, and another pell-mell fight ensued, in which some dozen men and many women engaged, equally if not more desperate than the first *fracas*. It, however, ended with similar result, the new sexton and his party retiring from the scene of strife, and he appeared no more that evening, the corpse being left unburied in the house of the new sexton. By this time the mills in the valley had closed, and the ringing of the bell had brought up a great crowd of persons, who lingered about till late in the evening. A watch was set by the old party to prevent a midnight interment.—*Preston Guardian*, May 15, 1852.

THE SUMMER SABBATH.

The woods my Church, to-day—my preacher, boughs,
Whispering high homilies through leafy lips;
And worshippers, in every bee that sips
Sweet cordial from the tiniest flower that grows
'Mid the young grass, and, in each bird, that dips
Light pinions in the sunshine as it throws
Gold showers upon green trees. All things around
Are full of prayer! The very blush which tips
Yon snowy cloud, is bright with adoration!
The grass breathes incense forth, and all the ground
Is a wide altar; while the stillest sound
Is vibrating with praise. No profanation
Reaches the thoughts, while thus to ears and eyes
Nature her music and her prayer supplies!

Dickens's Household Words, No. 12.

LITERATURE FOR THE PEOPLE.

Under this head we give a weekly column of the names of special class books, and the cost of them, for the information of readers who may not otherwise meet with a notice of them.

Bible of Reason, or Scriptures of Ancient and Modern Moralists and Authors; with the Testament of 1852. By B. F. Fowler	10	0
Bible of Reason, parts 1, 2, 3, bound in 1 vol.	7	0
Ditto, part 1, Scriptures of Ancient Moralists	2	0
Ditto, part 2, Scriptures of Modern Authors	2	6
Ditto, part 3, Additions to part 2: Modern	2	0
Ditto, part 4, or Testament of 1851.	2	6
Parts 1, 2, 3, can be had in 36 numbers at 2d.		
Sterling's Letters to Coningham, 2nd ed...	0	1
The Bible and the People	0	6
Mackay's Intellectual Religion	1	6
Spencer's Social Statics	12	0
Lewes's Biographical History of Philosophy	4	0
The Duties of Man. By J. Mazzini	0	6
First Book of Euclid, with 147 Diagrams.	2	6
Practical Grammar	1	6
Graduated Grammatical Exercises	1	0
Hints on a Logic of Facts	1	6
Public Speaking and Debate	1	6
History of the Last Trial by Jury for Atheism	1	6
Paley Refuted in his own Words	0	6
Reply to F. W. Newman's Work on the Soul	0	3
Logic of Death	0	1
Life of Richard Carlile	0	6
Literary Institutions	0	2
Pemberton; or, the Value of Biography	0	2
Oracle of Reason, 2 vols.	21	0
People's Review	1	0
Last Days of Emma Martin	0	1
Harriet Martineau's Household Education	3	6
Birch's Religion of Shakspere	4	0
Newman's Phases of Faith	6	0
Martineau and Atkinson's Letters on Man..	9	0
The Task of To-day. By Evans Bell.	1	0
The Freethinker's Magazine, complete	2	6
Mirabaud's System of Nature, 2 vols.	5	0
Godwin's Political Justice, 2 vols. in 1	5	0
Volney's Ruins of Empires	3	0
Volney's Law of Nature	0	4
Paine's Letter to the Abbé Raynal	0	6
Letters to the Citizens of America	0	4
Decline and Fall of our Finance	0	3
Agrarian Justice	0	2
Public Good	0	4
Letter to Camille Jordan	0	4
Reply to the Bishop of Llandaff	0	6
Life, by the Editor of the National	0	6
Rights of Man, ditto	1	2
Common Sense, ditto	0	6
Portrait, engraved on Steel	0	1
Address to the People of France	0	2
Wise Saws and Modern Instances	5	0

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square. Aug. 22nd [7½], Robert Cooper, 'Resurrection of Jesus Christ.'

Hall of Science, City Road.—August 22nd [7½], Henry Tyrrell, 'The Wisdom and Morality of Shakspere.'

National Hall, 242, High Holborn.—Aug. 22nd, [7½], P. W. Perfitt, 'War in the West of England.'

South London Hall, Webber St., Blackfriars Rd. —Aug. 22nd [7½], Charles Southwell will lecture.

Sadler's Wells Discussion Society, three doors from the Hugh Myddelton.—Aug. 19th [8½], Discussion.

Social Institution, Charles Street, Old Garratt, Manchester.—Aug. 22nd [11 a.m.], Discussion. [7 p.m.], a Lecture.

East London Literary Institution, Bethnal Green. —August 8th [], Mr. Curson, 'Shakspere's Female Characters.'

Areopagus Coffee and Reading Room, 59, Church Lane, Whitechapel.—Every Sunday, Monday, and Wednesday (8), a Lecture or Discussion.

Hoxton Mutual Instruction Society, 4, Gloucester Terrace.—Aug. 23 [8½], Mr. C. F. Nicholls, 'Dickens's "Martin Chuzzlewit."'

Commercial Hall, Philpot Street, Commercial Road East.—August 22nd [11 a.m.], Chas. Southwell will lecture.—Theological Discussions every Sunday evening [7], Tuesday [8], Thursday [8], and Saturday [8].

Progressionist Hall, Cheapside, Leeds.—Aug. 22nd [6½], a Lecture.

Eclectic Institute, Denmark Street, Soho.—Every Friday [8½], Mr. J. B. O'Brien, Home and Foreign Politics. Every Sunday [7½], on Moral and Social Science.

ADVERTISEMENTS.

Important Pamphlet, by Charles Southwell.

Now ready, Price 4d.,

THE IMPOSSIBILITY OF ATHEISM DEMONSTRATED, with Hints to Nominal Atheists. By Charles Southwell.

Published by Watson, Queen's Head Passage, Paternoster Row, London. Country publishers are requested to forward their orders with the least possible delay.

THE METROPOLITAN INSTITUTION COMPANY, Provisionally Registered, pursuant to 7th and 8th Victoria, cap. 110, for providing accommodation for a Public Institution, to be called the HALL OF SCIENCE AND LITERATURE. Capital £5,000. Shares £1 each, deposit 6d. per share; calls not to exceed 1s. per share per month.

Trustees—W. D. Saull, Peter Ludgate, Thomas Cooper, D. W. Ruffy, Michael Hanhart, Sen., Charles Tiffin, Sen.

Treasurers—Wm. Devonshire Saull and Peter Ludgate, Esqs.

Secretary—Mr. Thomas Whitaker.

Temporary Office, 23, John Street, Tottenham Court Road, London.

OBJECT.—The object of the Company is by means of donations and shares to raise a fund for erecting or purchasing a large and commodious Hall or Institution, to contain a lecture room capable of accommodating at least 3,000 persons, with committee room, library, and depôt for books, reading room, class rooms, school rooms, and other conveniences, in place of the John Street Institution, the lease of which will expire about the year 1857.

THOMAS WHITAKER, Sec.

John Street, 16th July, 1852.

Applications for the remaining shares to be addressed (post paid) to Mr. T. Whitaker, Secretary, 23, John Street, Tottenham Court Road.

London: Printed by Holyoake, Tyndale, & Co., 3, Queen's Head Passage, Paternoster-row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster-row. Wednesday, August 18th, 1852.

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

Midsummer Arrears	161	Why Christianity is Excluded from Japan	170
The Late Serjeant Wilson	162	Robert Cooper's Reply to Henry Knight	171
Moral Philosophy in England	163	On Exactness in Controversy	173
Ancient History of the Cross	167	Books on Organisation	174

MIDSUMMER ARREARS.

FROM a note-less memory—for after speaking I have lately been prevented making notes—some arrears of reports have to be brought up. A week after lecturing in the Dudley Town Hall, on 'Secular Education' (a local hearer pronounced it the best lecture on 'Secretaryism' he ever heard), I spoke in the Market Hall, Stourbridge—the first town in which I ever lectured. Unknown and unexpected friends in Brierly Hill and the neighbourhood, made my vacation in Kingswinford pleasant to me. Next I paid a short visit to Stafford, and proceeded to Newcastle-on-Tyne, where I stayed a fortnight. An opportunity of sea-bathing at Tynemouth corrected the ill effects of the Heywood air, and improved my health. At one of the lectures in Newcastle, the Rev. J. H. Rutherford appeared, and spoke with more effect than the religious persons in that town give him credit for. Well acquainted with such arguments as the orthodox usually advance, he put them with the average cogency, and with more than the average earnestness. For the first time in my life, I delivered one lecture on the views of 'Marriage' of Mr. Owen and his followers. One night I spoke in the Town Hall of Middlesborough-on-Tees, and am to speak there three times the first week in September. One lecture at the City Road, London, and less than three weeks in town, has been succeeded by three lectures in Keighley. The last night the Rev. Mr. Clark, a Wesleyan Association Minister, asked various questions, but declined discussion; but we may hope for his attention at a future time. The lecture last night in the Town Hall, Little Bolton, led to many strange speeches by rev. gentlemen and others. Of course we have out the Swedenborgian Hippopotamus of these parts. Two other lectures have to follow: and on Sunday, August 22, I speak in Halifax.

At Keighley on Sunday, the 15th inst., Father Firth announced, after the morning lecture, that if fifty towns would subscribe for twenty cards each, the 1000 names I wanted would soon be completed; and it was understood that if they did not, *I was to make up the deficiency myself.* This was said in relation to the European Subscription. Mr. Gill brought me twelve names from Bingley. Mr. Joseph Firth has taken thirty cards, which he expects will be disposed of in so small a place, comparatively, as Keighley. Mr. Ironside, of Sheffield, forwards me a letter containing a suggestion of great practical value, and we should be obliged by other communications upon the same idea, to which we attached im-

portance from the time he first mentioned it, under other circumstances, a year or more ago. He writes:—'By the enclosed you will see that I am working the Shilling Subscription here. If every ward in every borough in the country would do the same, the result would be good. Surely there is one earnest Protestant in every ward? One man would be sufficient. I wish I could induce you propagandists to endeavour to make a practical impression on the existing authorities. A circular sent to each mayor in the country, laying the case before him in a brief, pointed manner, and desiring him to call the attention of his council to it, would at all events do no harm. It is that idea, practically carried out, which enabled us to oust Parker, in the teeth of a fierce opposition. I am very much pleased to see the local organisation idea elaborated in an admirable article in the last *Westminster:* "The Tendencies of England." If that should induce progress men to try their energies in that direction, it will be of incalculable benefit.'

The 'enclosed' is the following paragraph report of the wardmote of Nether Hallam, from the *Sheffield Free Press* of August 14, 1852:—'The monthly wardmote of Nether Hallam was held on Monday, at the Queen's Head, Portmahon; Mr. Ironside in the chair. After the confirmation of the minutes, the borough and county lists of voters were laid before the meeting, as well as the first annual report of the Friends of Italy, with other interesting documents from the society. Some harrowing details of the despotic and savage cruelties now being practised in Italy were read. The following resolutions were adopted during the evening:—That the treasurer pay a subscription of 5s. to the Society of the Friends of Italy for this year, and express to the society the warm interest this ward feels in its objects—the satisfaction felt at the progress it is making, and regret that a deeper interest in its welfare is not taken by the public generally.—That a copy of the preceding resolution be sent to Messrs. Roebuck and Hadfield, and that they be urgently requested to become members of the society, and render it all the support in their power.—That a copy of the poll book be purchased for the use of the ward.—That the committee be also authorised and requested to promote the intended soirée to Messrs. Roebuck and Hadfield; to call the attention of the burgesses to the shilling subscription in aid of European freedom.'

This example might be usefully followed in many boroughs, and we hope to see it taken up. For other purposes the suggestion should not be lost sight of. By the energetic and the public spirited it may be followed out to unexpected good.

Tong-with-Haulgh, near Bolton. G. J. Holyoake.

THE LATE SERJEANT WILSON.

We have lately lost a worthy coadjutor—Serjeant Alexander Wilson, of the R. M. Artillery, Portsmouth, aged 53 years. He was a native of Dumferline, in Scotland—a constant subscriber to the *Reasoner* from its commencement—a purchaser of, and conversant with, a large portion of the best anti-theological works published in England for the last twenty years. He was a man of strong nerve and clear ideas. Touching death, he has several times said to me—'I am quite clear on that point; my mind is quite made up.' Poor Wilson! his sincerity was lately put to the severest test. In Haslar Hospital he was cut off from all intercourse with those he wished to see, for, as soon as his leg was amputated, his case was considered dangerous, and no friend was allowed to see him, save the doctor, nurse, and chaplain. The day before he died I went to see him, but was refused an interview without any stated reason, simply that it was the doctor's

orders. I waited on the doctor, and asked the favour of an interview with the patient. I was abruptly refused. I informed the doctor I was the patient's principal friend, that I was anxious to see him, and that I knew that he was equally anxious to see me. The doctor, raising his voice, said—'I care not who or what you are. You nor any other person shall see him.' I had previously asked the nurse to acqaint the patient that I was in the hospital; she raised her hands, and said —'No, that I cannot.' I think it highly probable that the patient's last hours were embittered with the erroneous impression that his friends were neglecting him. He was buried with military honour—indeed, much more than his rank entitled him to, for, being highly respected in the corps, many officers followed his remains to the grave. Wilson was buried as a Christian, in the cemetery about a mile out of the town. During the burial ceremony the thought occurred to me, could Wilson hear all this, and had he the power of utterance, he would exclaim against it. The burial ceremony was performed by the Rev. Mr. Arnot, Baptist minister. One of the officers who followed, being asked by the minister what the deceased had been, replied—'A serjeant, a Scotchman; one of the most active and intelligent men on the parade.' The minister is a Scotchman.

On leaving the cemetery, I was informed that there had been a woman present at the burial, who there stated, that she was the nurse of the ward where Wilson was a patient; that he was a horrid infidel—she was sure he was gone to hell; that he would suffer no religious advice; that he refused all who offered religious conversation—'comfort' it is called. I have no doubt that these religious intrusions reminded him of Mr. Thomas Paine's death-bed comfortors, for Wilson was somewhat similarly situated, in being isolated from all concordant sentiment. You in town, in this particular, have greatly the advantage of us provincials. We are 'few and far between,' though I believe there are more than each is aware of—persecution, under various shapes, preventing an open avowal of opinion. Religionists speak of their thorny path; I opine that the path of the conscientious secularist is as thorny as that of the conscientious religionist.

On the 16th of last month, while Serjeant Wilson was superintending some fireworks at the Laboratory, a shell called a carcass, which is not intended to burst, being defective, did burst, and wounded the serjeant and several other men there employed. His left leg was broken, about six inches above the ankle. I visited him next day in Haslar Hospital. He bore his sufferings with remarkable fortitude, and made light of the injury. I saw him a week afterwards; he appeared then to be progressing favourably; he had then no idea of danger. By the 10th of the present month, his leg had got worse; on the 12th it was cut off; in four days he died. The other men are recovering.

Portsmouth. REMUS.

MORAL PHILOSOPHY IN ENGLAND.*

I.

THAT Doctor Whewell is one of the most able reasoners and masterly writers of our day within the limit of those philosophic subjects to which he is most addicted, we need scarcely state. A course of lectures on the history of moral speculation, transferred from its accustomed theatre at Cambridge into English Literature, is

* 'Lectures on the History of Moral Philosophy in England.' By William Whewell, D.D., Master of Trinity College. Professor of Moral Philosophy in the University of Cambridge. Parker and Son. Deighton.

therefore a contribution to the public store for which Doctor Whewell is of right entitled to our thanks.

Having in the first lecture fixed the point of view from which it is his purpose to observe our writers on morality, Doctor Whewell proceeds to travel through them in detail, and comment on the theories of each. The range of the book will be understood if we put down in succession the name forming the professor's list of topics. They are, Perkins, Ames, Hall, Sanderson, Taylor, Hobbes, Henry More, Whichcote, Worthington, Wilkins, Cumberland, Cudworth, Locke, Clarke, Mandeville, Warburton, Shaftesbury, Hutcheson, Balguy, South, Butler, Berkeley, Tindal, Law, Jackson, Rutherforth, Waterland, Gay, Tucker, Paley, Gisborne, Pearson, Price, Robert Hall, and Bentham. To the confutation of the last philosopher six lectures are devoted.

Obviously it would be impossible to travel in company with Doctor Whewell over so large a field and fail to get instruction by the way. Let us at the same time remark that we never yet read any system of moral philosophy which we have been able to follow with a full assent. Given a piece of paper to every child, and each will cut it into slips differing in shape and number; given the human mind to every philosopher, and each will cut it into scraps according to his fancy, will arrange the bits into a pattern, will subdivide it, and classify its elements.....

Doctor Whewell divides theories of human action into those which make it to depend upon external motives, as pleasure, and utility, or the greatest happiness of the greatest number; and those which found their scheme on an internal principle, as conscience, duty, and rectitude or reason, which latter he characterises as independent (in opposition to dependent) morality. He then assumes this latter as the true scheme. 'We maintain,' he says, 'with Plato, that reason has a natural and rightful authority over desire and affection; with Butler, that there is a difference of kind in our principles of action; with the general voice of mankind, that we must do what is right at whatever cost of pain and loss.'

He then proceeds to the question of right. We should do things because they are *right*. Right is the supreme reason of action, and all reasons are perceived by the faculty of reason, which enables us to judge. Desires and affections tend blindly to their objects, not seeing reasons; therefore the reason has a natural authority over them, because reason alone can see what is right. The desires and affections—impulses—are the springs of human action; and they are classified by Docter Whewell as follows:—The desire of personal safety, the desire of having, the desire of family society, and the desire of civil society. Other desires, such as the desire of knowledge, he does not regard as primary. The satisfaction of the desires enumerated is, in the eyes of man, the greatest object which exists. It becomes essential, therefore, that these objects of desire—personal safety, possessions, family, civil society—should be regulated by the rule of right. There are also to be added to them, rights of contract; which depend less upon desire than upon need. So there come to be five rights, which it is essential for men to define and respect—those of person, property, family, state, and contract. In these we have to respect legal rights, as members of society; and to observe a still stricter sense of moral right as thinking men, whose thoughts as well as deeds have to be virtuous. 'Every right,' says Dr. Whewell, 'points to an ascending series of virtues; and again, all the different virtues run and melt into each other, and converge to one supreme and central idea of goodness, the union and the origin of them all.' The protection of the five rights is to be assured by the existence of five virtues—benevolence, justice, truth, purity, and wisdom or order. The applications of this scheme

we have not space to follow. Doctor Whewell, it will be seen, avoids the clumsy error of establishing in the mind a sort of imperial measure, called the conscience, which is to be to morals what the imperial quart is to commerce, a standard guide.

He says:—'We speak with reverence of conscience, meaning by conscience, the judgment which we form of our actions, as being right or wrong: and we are willing to assert the authority of conscience, meaning thereby that our judgment of our actions as right or wrong, is a ground of action superior to any other view of them; but we do not speak of the authority of conscience as *supreme*, meaning that what we judge to be right is necessarily right, and what we judge to be wrong is necessarily wrong. For our judgment on these points may be erroneous. We may have wrongly conceived or wrongly applied the supreme rule of human action; and thus our erroneous conscience may require to be enlightened and instructed by a better use of our rational faculty.

This then (stated briefly, of course, and imperfectly) is Doctor Whewell's point of view—the body of opinion by which he tests the theories of others. That it is very sensible, all will agree; but very few, we believe, who think with independence, will regard it as sufficient. Why is the number of rights to be five, and the number of virtues five? The division certainly does not exist in nature. Doctor Whewell classifies the desires into desires of personal safety, of having, of family society, of civil society. But in truth all these are desires of having—having health, having wealth, having wife and children, having friends. Bentham would tell us they are all desires of pleasure. Paley would tell us that it is expedient to have them all. For in truth, with all their great diversities of theory, moral philosophers differ a great deal more in word than in deed among themselves. Moreover, theories of morals are too arbitrary, and too easy in the making to be practically any great addition to the stock of human knowledge.

'We often,' says Doctor Whewell, in one of these lectures, 'hear persons declare that they have no esteem for metaphysics, and intend to shun all metaphysical reasonings; this is usually the prelude to some question of very *bad* metaphysics.'

Very true. We may as well follow the fashion. We will start a theory, not for any faith or prepossession that we have concerning it—any other would do quite as well; and we might give two or three others if space permitted, simply for the sake of pointing out how very easy speculation is, and how many corroborations may be got for any thing we choose to call a principle, out of so large a subject as the human mind. We will maintain, then, that the leading principle of human action, the origin of right, of reason, pleasure—what you will—is harmoney; a mutual fitness between things and things, or things and thoughts, or thoughts and thoughts. If we regard all the divine works external to our minds, we find them wonderfully interlaced, consistent with, essential to, each other. Everything fulfils numerous purposes, and every fulfilled purpose acts and reacts. Nothing in nature is unnecessary, everything helps to bind the whole into one great harmonious idea. Harmony is fit, expedient, pleasant. We will suppose, then, the efforts of morality bent upon establishing, within each mind as an individual, and in all minds as reacting on each other, that great principle of harmony prevailing in external nature. Let us take first the individual, and observe the great diversities of human character. Would anybody paint a model mind, and say, let all men conform to this in all respects? Do we not include among our friends men utterly opposite in character and taste, whom yet we regard with equal admiration, because each is good in himself, having harmony among his mental and spiritual qualities? A man having his mind thus tuned, may find it able to run over a small part of the scale of excellence. In himself, however, he will be at ease; and so remain, unless his character should subject him to discord in communication with his fellows.

THE SUBSCRIPTION FOR EUROPEAN FREEDOM.

Per Mr. Austin Holyoake, London.
H. Graves.
G. Warren.
E. C. Churchly.
T. Carely.
S. Endersby.
Mr. Johnson.
W. Cutting.
S. Taylor.
J. Freer.
E. Mills.
J. Clark.
T. Blunt.
W. D. Saull.*

Per Mrs. Watson, London.
James Seaward.
Thomas F. Graham.
John Burt.
J. T. Allworth.
Jos. Corfield.
Thomas Gibson.
Frederick Wiedhofft.
John Whenman.
Joshua Nunn.
A. R.
J. T.
W. H. Bennett.
F. Eastman.
J. White.
J. Wise.
W. Dyer.
J. Potter.
William Eastman.
W. Clark.
C. Woods.
J. Everitt.

Per Mr. C. F. Nicholls, London.
Mr. Wilkins.
Mr. Fox.
Mr. Severn.
F. Turvey.
Mr. Nibloe.
Miss L. G.
Charles Witcomb.
G. Standen.

Per Mr. John Kenny, London.
Mr. Symes.
F. Smith.
S. Palmer.
T. Whitaker.
W. A. Millar.
F. Arnold.

Miss M. Palmer.
J. Reed.
Charles Salter.
Mr. Moring.
A Friend.
A Friend.

Per Mr. Gill, Bingley.
William Binns.
Joshua Laycock.
No Friend of the *Reasoner*.
Robert Whitfield.
William Hallam.
Joseph Hallam.
John Smith.
William Hanson.
Jessey Leach.
George Hartley.
David Crowthers.
Stephen White.

Per Mr. Bowker, Miles Platting.
William Bowker.
Matthew Holme.
John Duffy.
Edward Smith.
Frank Holme.
James Whitehead.
Horatio Wardleworth.
William Heald.
Adam Mason.

Miscellaneous.
William Hilton.
Jonathan Richard Stacey.
A. B.
A. E. Galloway.
Jacob Waring, Colne.
Thomas Slater, Colne.
E. N., Belford.
Joseph Robinson, Leicester, 1s. 6d.
Mr. Taplin, Oxford.
Luke Griffin.
Edwin A. Scholey.
T. E.
Panthea.
Mr. Stevens, Co-operative Brewery.
Eli Mark, per Mr. Scanlan.
James Harris, per Mr. Scanlan.
John Arnott.
Alexander Boyd, Oldham, 2s. 6d.
Charles Whitaker, 2s. 6d.
M. D. Rouse, Camden Town.
Wm. Stanley, Derby.
Benjamin Hagen.
James Hanson, High Lane.
J. E. Miller, Lewes.
Daniel Parsons, Lewes.

[Third 100 Names.]

* Collected at Mr. Robert Cooper's lecture, at the Hall of Science, August 8th.

Topics for Study.

ANCIENT HISTORY OF THE CROSS.

Circumstances which Christians connect exclusively with the death of Christ, were common to other crucifixions also. Things said to have taken place at Christ's death to the end that prophecies might be fulfilled, took place and formed part of the ceremony of this barbarous death punishment whenever it was inflicted for treason.

The following paper was contributed to the *Gentleman's Magazine* in 1738, by 'W. C.' (not *our* non-venerable correspondent W. C.):—

It hath been commonly supposed and said, that crucifixion was a punishment inflicted only on the vilest slaves and malefactors, as if none but such had been obnoxious to it, and hath therefore been called a servile punishment. However, it may be shown, I think, from many good authors, that it was used, not only in that age and country in which Jesus lived, but also in various ages and kingdoms both before and after, and in punishing great and good persons, as well as the lowest and worst sort of people; for all sorts of great and dangerous crimes, treason, murder, adultery, robbery, and sometimes perhaps for little or no crime at all. As law and justice exposed the guilty and villainous to this sort of infamy and pain: so mere anger, malice, revenge, and ambition, in princes, statesmen, and conquerors, may have caused many a brave and innocent person to fall by it.

By the ready clamour of the Jewish populace to have the prince of prophets crucified, one may imagine they were well acquainted with this sort of punishment; and, by their crucifying two malefactors with him, that it was sometimes used among them. Unless we may say, that it was a lesson put into their mouths by the rulers, and a punishment at that time newly introduced by the Roman governors, to whom Judea as a province was then subject. For truly I don't remember to have read of any crucifixion in that country before this, or of any word about it through all the Old Testament, and am certain it is not to be found in the short catalogue of their capital punishments. Josephus once mentions the original, which we translate cross, but in another sense, to signify a stake, post, or beam in that warlike engine called a battering ram. However, though they had never seen such a sight among them before, they might have heard of it by rumour from the nations round them. For, that this had been an ancient punishment among the heathens in the then known parts of the world, Asia, Africa, and Europe, we are informed by Herodotus, Ctesias, Heraclides, Horace, Juvenal, Polybius, Lucian, Suetonius, Plutarch, Pliny, Tacitus, and other authors, some of whom relate stories about this matter, and others only give a hint or allusion in a few words, sufficient to show they were not ignorant of it. It seems to have had its original in the eastern parts, being much used by the Persians, and to have been

carried westward through Greece and Rome as far as Carthage, and even to the northern isles; one nation gradually learning the practice from another. Though it might have been primarily and principally designed for slaves and plebeians, as among the Romans; yet, I say, it was sometimes the hard fortune of persons of good quality, of great merit and innocence, when in the hands of enemies, to fall under it. Persia and the neighbouring nations, Greece and Africa, give testimony to this observation.

Pheretime, a cruel queen of the Cyrenians, having got the assistance of the Persians, made war upon the Barcæans, in revenge for the death of her son Arcesilaus, and when she had taken the town by stratagem, which had been gallantly defended, crucified the men without mercy. Astyages, king of Media, also crucified several Magians, only for having been so unfortunate as to have given him unsuccessful advice. Polycrates, tyrant of Samos, after a long course of power and prosperity, came himself to that lamentable end, by the envy and malice of the Persian governor of Sardes; one whom he had never, or but little injured; and so fell a melancholy instance of the instability of human grandeur. Sataspes suffered the same penalty, but more deservedly, for having debauched the daughter of a Persian nobleman. Thus, the famous general Histiæus being first killed, his body was afterwards exposed to infamy and derision on the cross: and Xerxes himself was not ashamed to do the same brutish thing to the dead body of that brave Leonidas, who with a handful of men, in comparison of the immense army of Xerxes, had long made an obstinate stand in the pass of Thermopylæ, to the admiration of all posterity. Artayctus, the governor of Sestus, was crucified by Xantippus, admiral of the Athenians, for sacrilege. Ginge, the favourite of queen Parysatis, was, together with her eunuchs, crucified by order of Artaxerxes. So were Bagapates and Cares by the command of bloody Parysatis herself, for having been concerned in the murder of her son Cyrus. This with the Persians was a usual punishment for treason; and that might be one reason for Christ's suffering in that manner, since it was one article of his impeachment that he assumed the title of king in contempt of Tiberius Cæsar.

By an ancient custom and law of the Romans, their state criminals were first whipped and then hanged upon what they called the cursed tree. That it was early in use among them appears by a story concerning Tarquinius Priscus, told by Pliny, who, when many of his subjects had wilfully put themselves to death, rather than proceed any longer in a most difficult, painful, and dangerous work which he had imposed upon them, caused the dead bodies of those who had so destroyed themselves to be fixed upon crosses, to be devoured by the birds and beasts —by which stratagem he hoped to deter others from killing themselves through the dread and shame of having their bodies, after death, served in the same manner. And this proves, by the way, that those crosses could not be very tall, perhaps not above six or seven feet above ground, otherwise the beasts could have had no share in that prey. Though indeed other crosses in other places and times may have been much higher.

Seneca also shows he was well

acquainted with the nature of this punishment, by his making an allusion of men's being drawn away by their vicious lusts and desires, to their being crucified and hanging upon a cross; where he takes notice of the two sorts of crosses most in use, with the circumstance of being fastened with nails, and exposed to the derision of spectators; and calls every ungoverned lust of man a kind of cross by which he is crucified.

The Carthaginians crucified their officer for delivering up the citadel of Messina; and the soldiers mutinied against one Admiral Hannibal for his unsuccessful attempt upon Sardinia, and put him to the same ignominious death. In the time of that cruel war between the Carthaginians and their mercenaries, a reinforcement of men, sent to the garrison of Sardinia, mutinied against Hanno their leader, and boldly crucified him. After which, one Spendius, a Roman slave, but now one of the generals of the rebels, being apprehended by the Carthaginians, was, with nine more, crucified under the walls of Tunis, in sight of their friend Matho, governor of the town. In revenge of which cruelty Matho soon after, sallying out of the gates, took Hannibal, the Carthaginian general, prisoner, whom he immediately ordered to be fixed alive on the cross of Spendius, and to be crucified to death with unspeakable torments. By this history of Polybius it appears that the punishment of crucifixion was in those days a common thing with the Africans.

We also find it used formerley here in Great Britain. For Tacitus relates that in a revolt made by the Britons in the reign of Nero, on occasion of the absence of Suetonius, the Roman governor, several Romans, or their allies, were crucified by the magnanimous Britons, some upon one sort of cross, some upon another, in order to shake off a foreign yoke, and regain their liberty. And this was done no farther off than old Verulam, where St. Alban's now stands. The same author informs us that one punishment of the primitive Christians in those days was, to fasten them to crosses, as well as to burn, and throw them to dogs and wild beasts.

These crosses were generally of two sorts. One was a large log, post, or beam of wood, having two branches or horns standing or shooting upwards. When this was fixed in the ground, the body of the criminal was fastened to it, his hands were extended upwards, and tied with cords to the horns or branches, and his neck and head tied fast between them. This was counted the milder punishment and easier death, for, by drawing the cord tight about the throat, the man was soon strangled. The other sort was also a large post or piece of timber, of a smoother and better make, having another smooth post, or beam of a shorter length fastened cross-ways near the top, to each end of which the hands of the sufferer, being extended, were fastened with nails or spikes of iron (not with cords), as the feet were with nails to the post below. On the day when the condemned person was to suffer, he was first of all either tied to a pillar and whipped there with rods, either by his fellow slaves and prisoners, or by the jailor and executioner. Or else he was to carry his cross upon his shoulders, while they whipped him all the way to the place of execution. Then they stripped him of all his clothes—for they were always crucified naked. Over the head a title or inscription

in capital letters was usually fixed, signifying the crime. The nailing of the hands and feet was generally the old Roman way of fastening them, and was the cause of slow death by most inexpressible tortures, by reason of the many veins, arteries, nerves, fibres, tendons, and little bones which terminate in those extreme parts, and are exceedingly quick of sensation. For which reason the friends of the dying person usually gave him a draught of vinegar mingled with gall, called the cup of the condemned, the better to support him under his agony—believing it had a particular virtue to stupify the senses, making him less capable of feeling pain, and hastening death. The very same effect was also thought by the Romans to proceed from wine mingled with myrrh, if the patient could be persuaded to drink, not a little, but a large quantity of it. For which reason we may suppose it was that both potions were rendered to Christ as he hung upon the cross—though for special reasons he drank but very little of the one, and would not touch the other. He who would satisfy his curiosity with more upon this subject, may do well to consult an epistle of Salmasius and Lipsius of the cross—two pieces which I confess to have heard of but never read.

WHY CHRISTIANITY IS EXCLUDED FROM JAPAN.

The Jesuits, who succeeded everywhere else, could never get quite into Japan; and here is a reason:—

During our confinement in the city prison, a circumstance occurred which I cannot pass over in silence. Our neighbour, the Japanese criminal, who remained with us longer than the six days which he told us would terminate his imprisonment, at length underwent the punishment to which he had been adjudged in the court-yard. An officer, with the criminal judge, Matataro, and the interpreter, Kumaddschero, came, by order of the governor, to acquaint us that we must not suppose a similar fate awaited us; for, according to the Japanese laws, no foreigner could be condemned to suffer corporal punishment. We looked upon this assurance as merely intended to console us; but we afterwards learned that a law to that effect really exists, and that the only foreigners to whom its protection does not extend are those who attempt to induce Japanese subjects to embrace Christianity. The laws are extremely rigorous against teachers of the Christian faith.... The Catholic priests, who formerly lived in Japan, and enjoyed every possible freedom, preached the Christian faith, and converted a great number of the natives; but at last the progress of the new religion gave rise to a dreadful civil war. For this reason, after the complete extirpation of the Christians, the following inscription was placed at the head of the stone tablets of laws which are fixed up in all public places, and even in the streets:—'Whoever knows any individual who has taught Christianity, and can convict him thereof, shall receive a reward of five hundred silver pieces.'—*Japan and the Japanese: a Narrative of a Captivity in Japan.* By Captain Golownin, of the Russian navy.

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

MR. ROBERT COOPER'S REPLY TO MR. H. KNIGHT'S LECTURES.

(CONCLUDED.)

To the Editor of the Reasoner.

SIR,—Mr. Knight forgot what was due to the audiences before whom he had so often appeared, and to whose attention and indulgence he was so much indebted, as to tell them that, if all the bishops in London were to attend this institution, they would not convince the auditory, as they were a 'one-sided people.' *Very*, I should say, while Mr. Knight occupied the platform, as he was only disposed to allow them to hear one side. Such a charge from a person who would not permit discussion is only a practical sarcasm upon himself, and not upon the ladies and gentlemen usually composing these meetings. Mr. Knight, at the very moment he pronounced this calumny, was himself a proof of its unfairness. Where is there a church or chapel in town which would let its platform to the man who boastingly announced his 'conversion' from Christianity to atheism?

Mr. K. professed to lay down certain postulates as the basis of his reasoning, though I could perceive little agreement between the premises and his conclusions. One of them was most excellent—viz., that we *must* believe when we see clearly.' This is the position of the necessitarian, not the Christian. Indeed, Mr. Knight employed the argument of the sceptic and the orthodox so indiscriminately, that he evidently did not understand himself, much less his opponents. He refuted himself upon this point, as upon others. After telling us 'we *must* believe when we see clearly,' he actually asserted, only a sentence or two subsequently, that the atheist *would* not believe, though he did see clearly. Such incongruities attest that Mr. Knight had 'renounced' atheism as petulantly and inconsiderately as he had once abandoned Christianity; and to neither systems had he given that attention their importance merited. Another of his postulates was, that 'we should not deny, because we did not conceive.' He then proceeded to cite cases where he imagined we did not conceive, and yet we could not deny it—inferring thence, that though we could not conceive of God, we must not ignore his existence. But the very examples he quoted to illustrate his position, incontestably invalidated it. Take the case of the dissolved lead, for instance. Mr. Knight himself told us the chemist, after all, *saw* the lead, with the assistance of the microscope. Did Mr. K. see God through the microscope? Can he give us the same evidence in favour of the existence of Deity as the philosopher received for the existence of the lead? If he can, it will 'settle the question.'

Our controversialist further asked, 'could we conceive of love, wisdom, etc., and yet who would deny their existence?' I tell him we can conceive of love, etc., but not as separate entities. And here lies the fallacy of Mr. Knight. Love, intelligence, etc., are not beings, but only certain conditions of being. They are mere functions of organised matter. Let Mr. K. show me love, apart from the object loving—intelligence, independent of the being intelligent—and then I will tell him whether I can see it or not. To ask me, can I see love? can I weigh a thought? etc., is as absurd as asking me for a pound of attraction, an ounce of distension, or a grain of repulsion. Repulsion, attraction, distension, love, wisdom,

intelligence, etc., are mere words, expressive of some *action* of matter, organised or unorganised. They are not separate and independent entities; and to reason upon them as such, is a gratuitous and preposterous absurdity. It will be quite time enough to assume these mere attributes or properties of matter to be 'spiritual' when Mr. K. demonstrates their existence *separate* from matter. On the same ground, you have no right to declaim about *super*natural existences until you can show something existing *out* of nature.

Mr. Knight quoted largely from Paley on the design argument, when he himself emphatically stated that mode of reasoning would never convince the atheist Why, then, did he not employ his time, thus wasted, with what *would* convince them? Before Archdeacon Paley, the Rev. Mr. Townley, or any other theist, descants about design in the arrangement of nature, let them first show that nature ever was 'made.' If there was design in nature, there must, by implication, have been a *beginning* of nature. Now, I repeat, nature ever has existed, from the fact that that which cannot be destroyed must be eternal. The science of chemistry, as previously stated, incontrovertibly proves that not an atom of nature, or matter, can be annihilated. Not an atom, therefore, could have been 'created.' It is idle to ask me—nay, it is begging the question at issue—*why* matter should be so 'harmoniously' arranged, since we know no reason why it should not. Moreover, the 'arrangement' of nature is only another word for the *laws* of nature. Now, these laws are co-eternal with the universe. They constitute her properties, and to assume the properties of a thing as existing *prior* to the thing itself, is only to assert that itself exists before itself, which I reiterate is a palpable contradiction. Since, then, the arrangement of nature—or, to speak more correctly, the laws of nature—are eternal, there could not have been *pre*-arrangement, and therefore no design.

But, argues Mr. Knight, if there be design in making watches, chairs, telescopes, etc., why not in making the universe? Nay, it is for Mr. K. to say *why*, not for me to say why not. What legitimate analogy is there between a man making watches out of previously existing materials, and a God giving existence to non-existent matter—or, in plain words, creating anything out of nothing? There was a time when those specific arrangements of things called watches, etc., did not exist. This we *know*. Was there ever a time when that arrangement of materials called the universe did not exist? Do we know *that?* To *assume*, as the argument of design implies, that there was such a time, is to assume the very thing to be proved. Clear it is, that if the universe has existed from eternity, the 'marks of design' must be of eternity of duration, and therefore no divine intelligence could have existed *before* nature, to give these indications to the universe. Nothing could have existed anterior to that which ever has existed. Of this, there can be no doubt. Hence the theologian is obliged, ere he proceeds one step in his argument, to beg the whole question, by taking for granted the existence of the very being he has got to prove. The design argument, if allowed, leads only to a *reductio ad absurdum*.

Mr. Knight is not the only 'forsaker.' Most able Christians, Mr. Gillespie amongst others, have 'renounced' this very argument in question, commonly called the *à posteriori* mode, as 'inconclusive and unsatisfactory.' Lord Brougham, the Rev. J. E. Smith, Professor Stewart, etc., have 'forsaken' the *à priori* test, for the same reason.

But 'what good will atheism do?' triumphantly asks Mr. Knight. He has himself answered the query, by being obliged to declare, that in this institution the

moral conduct of its members 'was as *good, ij not better*, than could be seen in any church in London.' What good will atheism do? It will lead men to study realities, and not phantasies—facts, and not fictions—actions, and not creeds. Science would take the place of ignorance—freedom, that of despotism—happiness *here*, instead of happines *nowhere* ROBERT COOPER.

ON EXACTNESS IN CONTROVERSY.

SIR,—Controversies would be shortened and simplified if controversialist were to aim more than they generally do, at understanding each other's meaning. And I think nothing would aid them so much in this object, as having distinct and well-defined meanings attached to the words they use: in consequence of neglecting this, different individuals frequently attach different ideas to the same words, and fiercely dispute about points on which they are in reality agreed. Men differ more in words than in ideas. A perfect language would end many controversies, and those which it could not end, it would greatly illuminate.

As an instance of vague and ill-defined language, and its power to mislead, I wish to call your attention and that of your readers to the manner in which you and others use the terms 'Christians,' and 'Christianity.' The natural and obvious meaning of the term 'Christianity' is, *that which Christ and his apostles taught:* and a *Christian* is one who believes in and acts up to Christianity. A *perfect* Christian, indeed, does not exist; that is, one who *always* does what Christianity enjoins. But we call those men 'Christians,' who, in the main, believe in and act up to what we think Christianity teaches. They are true Christians, so far as their creed and conduct accord with Christianity. But we are not to suppose that *all* their opinions are Christian doctrines, or that *all* their conduct coincides with Christian morality. To do so, were to suppose them *perfect* Christians. Nor is it reasonable to consider a man a Christian, merely because he calls himself one, or is called one by others; since any hypocrite can wear the Christian name. Yet you constantly call men Christians, without any other reason; nay more, you style their conduct indiscriminately as *Christian* conduct, and thence proceed to disparage Christianity! Can anything be more unfair and illogical than such procedure? Truly if Christianity is to be charged with all the vile deeds done in its name, and all the irrational opinions of its professed disciples, it has more than enough to do to commend itself to the virtuous and intelligent of our race! But it is not in this predicament, unless, indeed, it is to be debited with what is done *in direct opposition to it!*

To test Christianity by the lives and principles of its professed adherents, is altogether a mistaken method; for if we do not know what Christianity is, how are we to tell who are its adherents? How do we know whether a man's life exemplifies Christian morality, unless we first know what *is* Christian morality? How are we to tell whether a man holds the Christian belief, unless we know what *is* the Christian belief? All our knowledge of Christianity, then, must be gleaned from the Christian records—the New Testament. This is our only resource. And in objecting to Christianity, our only plan, if our aim be truth and not controversy, is to consider Christianity itself, instead of any supposed representation of it. It is futile to argue against it on the ground of the character of this or that individual; for if his character is in accordance with Christianity, it adds nothing to our knowledge of Christianity; because, as I have just said, we must know what Christianity is,

before we can learn whether it is in accordance with Christianity: and if it is *not* in accordance with Christianity, it is clear that Christianity has nothing to do with it.

If the foregoing observations are just, I hope they will have a practical effect on those whom they concern. We can scarcely over-estimate, I think, the value of exact and truthful language. All earnest truth-seekers, therefore, should aim at acquiring this desideratum.

Leicester, August 14, 1852. D. G.

BOOKS ON ORGANISATION.

SIR,—I heard you, with very much pleasure, lecture on 'Organisation.' You laid also great stress on the mode that should be adopted by persons who wish to form an association of a political or any other character, telling what appeared to my mind many excellent things. The recollection of that lecture remains imprinted on my mind, although delivered by you some eight or nine months back, or nearly so, at the Hall in the Blackfriars Road. I wish to know if the lecture is in print; if not, any thing in the form of a pamphlet emanating from yourself, or any other person upon the same subject, as I wish to study such a matter. Perhaps I have no right to expect you to answer, I never having been a subscriber. The truth is, I never knew till this evening that you conducted any publication whatever, or I should, without doubt, have asked you the question before. I have several times been to the Hall for the purpose of seeing you, but have never had that pleasure since the before-mentioned night. A SUPPORTER FOR THE FUTURE.

[The lecture our friend referred to, expanded into a volume, is being prepared for the press as vol. 3 of the 'Cabinet of Reason.' 'The Organisation of Free-thinkers,' a pamphlet already out, relates to the same subject.—ED.]

Reasoner Propaganda.

To promote the efficiency of the *Reasoner* as an organ of Propagandism, one friend subscribes 10s. weekly, another 5s., some a monthly sum, others 1s. each weekly—others intermediate amounts or make special remittances, according to ability or earnestness. An annual contribution of 1s. from each reader would be easy, equitable, and sufficient. What is remitted, in whatever proportion, is acknowledged here and accounted for at the end of the Volume.

Previously acknowledged, No. 324, 536s. 3d.—Further subscriptions.—Eclectic Club, Glasgow, 20s.—[Per Mr. A. Boyd, Oldham: James Greaves, 20s.; Alexander Boyd, 20s.; John Harrop, 2s. 6d.; Samuel Woolley, 1s.; James Chadwick, 1s.; Charles Whitaker, 1s.]—[Per Mr. Hagen, Derby: Wm. Stanley, 1s.; A. H., 2s. 6d.; H. Clark, 5s.; Wm. Meakin, 2s.; Benjamin Hagen, 5s.; by Wm. Stanley, 2s. 6d.]—James Hansom, High Lane, 2s.—W. G., Stepney, per Mrs. Watson, 2s.—A. Secularist, 1s.—William Cooper, Rochdale, 1s.—John Ivory, sen., 1s.—H. A. Ivory, jun., 1s.—William Hume, 1s.—John Edward Miller, Lewes, 1s.—Daniel Parsons, Lewes, 1s.—[Per Mr. Bowker, Miles Platting: W. Bowker, 1s.; John Duffy, 1s.; Frank Holme, 1s.; Horatio Wardleworth, 1s.]—Mr. Haden, Leicester, 1s.—R. Paterson, Kirkaldy, 1s.—Total, 687s. 2d. [A young friend, Henry S. R., writes, and desires us to quote, as follows—'I will in future subscribe my shilling per week to so valuable a work, if I have to go without a day's food to pay it. To you, dear sir, I owe a debt of gratitude I can never repay.']

Our Open Page.

A PLACARD as follows is now posted on the walls of Bradford:—'Secularism justified. In consequence of the requirement made when Mr. Holyoake last lectured in Bradford, by Dr. Ackworth, of Horton College, that the principles then attempted to be enforced should be more formally stated, the Bradford Branch of the Secular Society have much pleasure in announcing to the public, that Mr. G. J. Holyoake, of London, editor of the *Reasoner*, will deliver other three lectures, in the Oddfellows' Hall, Thornton Road, Bradford, on Monday, Tuesday, and Thursday, the 23rd, 24th, and 26th of August, 1852. Subjects:—1. New Development of the Principles of Free Inquirers. 2. Morality shown to be independent of Religion, and as possible to the Non-Theist as to the Theist. 3. Eternal Punishments, as taught by Jesus Christ, shown to be contradictory to the great precepts on which his own Moral Character reposes. As before, opportunity will be afforded to the ministers of religion to question the soundness of any views advanced by Mr. Holyoake.'

At the Garratt Road Institution, Manchester, on Sunday afternoon, at 2 o'clock, a preparatory meeting will be held to arrauge preliminaries for the forthcoming Conference. Friends from the neighbouring towns in the district are requested to attend. Mr. Holyoake will be present.

The friends of freethought who may have an opportunity of assisting a young man by recommending him to a clerk's situation, either in a merchant's or banker's office, or as a general accountant, will be encouraging the cause of secularism. The applicant has been for the last twelve years in the office of a brewer and wine and spirit merchant in a provincial district, and will be furnished with most unexceptionable testimonials. References and security. Communications to be addressed to A. Y. Z., Post Office, Eye, Suffolk, until called for.

A correspondent has for sale, at cost price, volumes 1 to 11 inclusive of the *Reasoner*, all unbound, in clean and good condition. Should any one of the readers of the *Reasoner* or their friends be inclined to purchase, a letter addressed A. B., 3, St. Mary's Square, Lambeth, will have attention.

We are informed by Mr. Butterworth, of Heywood, that the friends there have issued the first of the three lectures delivered by Mr. G. J. Holyoake in that town, in reply to Mr. Edward Grubb, and that a parcel has been forwarded to Mr. Watson (our publisher), so that distant friends may be able to obtain them.

Mr. J. W. King, of Sheffield, is preparing for the press a new volume of poems. The principal one—and that of very considerable length—being the 'Patriot,' written chiefly from incidents in the lives of Kossuth and Mazzini.

A correspondent wishes for a copy of Whalley's 'Revolution of Philosophy,' and will give any reasonable price for it. Any person having a copy to part with may communicate to J. P. R., *Reasoner* office.

Mr. F., of Luton, Beds, informs us that Dr. Melson's 'cruel' prayer mentioned in No. 322 was the opening, not the concluding one.

Old Mr. Hamilton's lines have been carefully read, and though agreeable for local, are not so well suited for general circulation.

Sandars J. Chem's letter, from Leicester, will appear. D. (Staleybridge.)

A Free Inquirer, Willenhall, will oblige by sending the 'Tract.'

Will Mr. Moffet, of Dublin, favour us with his address?

'The Child's First Letter Book' (1d.), and 'The Child's Second Letter Book' (2d.), by G. J. Holyoake, are now ready, and can be had of Mr. Watson.

LITERATURE FOR THE PEOPLE.

Under this head we give a weekly column of the names of special class books, and the cost of them, for the information of readers who may not otherwise meet with a notice of them.

Bible of Reason, or Scriptures of Ancient and Modern Moralists and Authors; with the Testament of 1852. By B. F. Powell.	10	0
Bible of Reason, parts 1, 2, 3, bound in 1 vol.	7	0
Ditto, part 1, Scriptures of Ancient Moralists	2	0
Ditto, part 2, Scriptures of Modern Authors	2	6
Ditto, part 3, Additions to part 2: Modern	2	0
Ditto, part 4, or Testament of 1851	2	6
Parts 1, 2, 3, can be had in 36 numbers at 2d.		
Sterling's Letters to Coningham, 2nd ed..	0	1
The Bible and the People	0	6
Mackay's Intellectual Religion	1	6
Spencer's Social Statics	12	0
Lewes's Biographical History of Philosophy	4	0
The Duties of Man. By J. Mazzini	0	6
First Book of Euclid, with 147 Diagrams.	2	6
Practical Grammar	1	6
Graduated Grammatical Exercises	1	0
Hints on a Logic of Facts	1	6
Public Speaking and Debate	1	6
History of the Last Trial by Jury for Atheism	1	6
Paley Refuted in his own Words	0	6
Reply to F. W. Newman's Work on the Soul	0	3
Logic of Death	0	1
Life of Richard Carlile	0	6
Literary Institutions	0	2
Pemberton; or, the Value of Biography	0	2
Oracle of Reason, 2 vols.	21	0
People's Review	1	0
Last Days of Emma Martin	0	1
Harriet Martineau's Household Education	3	6
Birch's Religion of Shakspere	4	0
Newman's Phases of Faith	6	0
Martineau and Atkinson's Letters on Man..	9	0
The Task of To-day. By Evans Bell.	1	0
The Freethinker's Magazine, complete	2	6

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square.—Friday evenings [8] a Discussion.—Aug. 29th [7½], E. Syme, 'Was Mahomet an Impostor?'

Hall of Science, City Road.—August 29th [7½], C. F. Nicholls, 'Chartist Ethics.'

National Hall, 242, High Holborn.—Aug. 29th, [7½], P. W. Perfitt, 'Westminster Assembly of Divines and Independents.'

South London Hall, Webber St., Blackfriars Rd.—Aug. 29th [7½], Charles Southwell will lecture.

Sadler's Wells Discussion Society, three doors from the Hugh Myddelton.—Aug. 26th [8½], Discussion.

Social Institution, Charles Street, Old Garratt, Manchester.—Aug. 29th [11 a.m.], G. J. Holyoake, 'Doctrine of Free Will.' [7 p.m.], 'Emma Martin.'

East London Literary Institution, Bethnal Green.—August 30th [8], Mr. J. Robinson, 'Botany.'

Areopagus Coffee and Reading-Room, 59, Church Lane, Whitechapel.—Every Sunday, Monday, and Wednesday (8), a Lecture or Discussion.

Hoxton Mutual Instruction Society, 4, Gloucester Terrace.—Aug. 30 [8½], Mr. C. F. Nicholls, 'The Works of Longfellow.'

Commercial Hall, Philpot Street, Commercial Road East.—August 29th [11 a.m.], Chas. Southwell will lecture.—Theological Discussions every Sunday evening [7], Tuesday [8], Thursday [8], and Saturday [8].

Progressionist Hall, Cheapside, Leeds.—Aug. 29th [6½], a Lecture.

Eclectic Institute, Denmark Street, Soho.—Every Friday [8½], Mr. J. B. O'Brien, Home and Foreign Politics. Every Sunday [7½], on Moral and Social Science.

ADVERTISEMENTS.

Important Pamphlet, by Charles Southwell.

Now ready, Price 4d.,

THE IMPOSSIBILITY OF ATHEISM DEMONSTRATED, with Hints to Nominal Atheists. By Charles Southwell.

Published by Watson, Queen's Head Passage, Paternoster Row, London. Country publishers are requested to forward their orders with the least possible delay.

Just Published, Price 4d.,

THE YOUNG MAN'S GUIDE TO CHASTITY, being Sylvester Graham's Address on that subject, somewhat abridged. Intended for the serious consideration of Parents and Guardians.

England the Civiliser. By Frances Wright. 1 vol., cloth	4	0
Hill's Rational School Grammar. cl. bds.	1	0
Companion to Hill's Rational School Grammar. 1 vol., cloth	1	0
Trial of John Barleycorn	0	2
Popery, as opposed to the Knowledge, the Morals, the Wealth, and the Liberty of Mankind. 1 vol., cloth.	2	6

Manchester: A. Heywood, Oldham Street. London: J. Watson, 3. Queen's Head Passage, ternoster Row. And all Booksellers.

THE METROPOLITAN INSTITUTION COMPANY, Provisionally Registered, pursuant to 7th and 8th Victoria, cap. 110, for providing accommodation for a Public Institution, to be called the HALL OF SCIENCE AND LITERATURE. Capital £5,000. Shares £1 each, deposit 6d. per share; calls not to exceed 1s. per share per month.

Trustees—W. D. Saull, Peter Ludgate, Thomas Cooper, D. W. Ruffy, Michael Hanhart, Sen., Charles Tiffin, Sen.

Treasurers—Wm. Devonshire Saull and Peter Ludgate, Esqs.

Secretary—Mr. Thomas Whitaker.

Temporary Office, 23, John Street, Tottenham Court Road, London.

OBJECT.—The object of the Company is by means of donations and shares to raise a fund for erecting or purchasing a large and commodious Hall or Institution, to contain a lecture room capable of accommodating at least 3,000 persons, with committee room, library, and depôt for books, reading room, class rooms, school rooms, and other conveniences, in place of the John Street Institution, the lease of which will expire about the year 1857.

THOMAS WHITAKER, Sec.

John Street, 16th July, 1852.

Applications for the remaining shares to be addressed (post paid) to Mr. T. Whitaker, Secretary, 23, John Street, Tottenham Court Road.

London: Printed by Holyoake, Tyndale, & Co., 3, Queen's Head Passage, Paternoster-row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster-row. Wednesday, August 25th, 1852.

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

The Seculars—the Propriety of their Name..	177	Social Experiments.....	183
Moral Philosophy in England.....	178	Maurice's Lord's Prayer.....	186
How the 'Bolton Chronicle' can Report....	180	Personal and Moral direction of Secularism..	187
The latest arrivals of Pamphlets.....	181	Controversy in Keighley.....	189

THE SECULARS—THE PROPRIETY OF THEIR NAME.

In personal communications with many parties and various classes of persons in the provinces during recent months, I have been surprised at the accurate notions formed by unlikely persons of the term Secularism since we first proposed it as a designation. It is much better understood than there was reason to suppose it would be. It appears to be an intelligible and an accepted name. The clergy find fault with it—they do with nearly all we do—and they make it a reproach when we do nothing. But *they* do not seem capable of attaching any ill meaning to it: and if we conduct our advocacy intelligently, it will remain a serviceable party-name. The Seculars may come to be known for something useful. There were Knights Templars—why not Knights Seculars? Everywhere I explain that it is not adopted as a disguise of our objects, or as a concealment of them. We use it as more explicitly avowing them. We have not abandoned any principles—we have only reached a fuller *development*—the positive side of them, and a name implying that advancement is needed. We do not use this new term as an apology for our views. We deny that they need any apology—we use the term as a more definite and determinate avowal of them. We mean not to be ambiguous—so far from that, we would always wish to mean something intelligible. Whoever asks what we are shall have an answer. We may mean something wrong—but no man shall be able to accuse us of wanting a meaning.

Dr. Godwin this week in Bradford has argued against this term 'Secularism' which we have adopted. He said 'he disliked the name, he disliked the thing.' Christiany, he said, was secular in its enjoined attention to the things of this life. I asked him to suggest a more fitting term for us than the one we had chosen. If any name more explicit of our objects were possible, we would adopt it. Christianity, I admitted, indeed counselled in some respects attention to secular things, but its subordinated things secular and temporal to things spiritual. We did *the reverse*. Deeming things secular the only certain part of our knowledge, we subordinated things spiritual to them. The friends of 'Secular Education' are not secularists. They do not pretend to be so—they do not even wish to be so regarded. They merely use the term secular as an adjective, as applied to the *mode* of giving instruction. We apply it to the *nature* of all knowledge. We use secularism, the *noun*. No one else has done so. No other party ever proposed to do so. With others the term secular is merely a descriptive—with us the term is

used as a subject. With others it is a branch of knowledge—with us it is the business of life—the name of the province of speculation to which we confine ourselves. Christianity says—'What shall it profit a man if he gain the whole world and lose his own soul?'—a sentiment which justifies the conduct of the Mongols recorded by Huc:—'With them the future life is *everything*: the things of this world *nothing*. They live in the world as though they were *not of it*; they cultivate no lands; they build no houses; they regard themselves as *foreigners* travelling through life.'*

Secularism would pursue entirely opposite conduct. Hence we are justified in our assumption of the name. Dr. Godwin did not appear to make any impression on the audience as to the impropriety of the name chosen and appropriated by us. For myself, he strengthened my impression that the name is a wholesome one—one that will be thoroughly understood by others, and save us, in time, from a world of misunderstanding to which our predecessors have been subjected.

Denton Well Cottage, Eccleshill, Aug. 26th. G. J. Holyoake.

MORAL PHILOSOPHY IN ENGLAND.

II.

If you regard man in society, and first in a rude state, we find that the social virtues are simply those which tend to enforce harmonious action in the rude community. To the conscience of a warlike barbarian, strength of arm and ferocity in battle appear to be virtues, because to want them would be to want harmony with the state of society in which he is placed. Sir John Richardson was telling us the other day, that among some of the tribes he visited in North America, the conscience placed few virtues higher than theft. As knowledge increased, internal discord would grow in the minds of communities; on the other hand, the state of war would interfere with the pursuits of knowledge, and war would become less frequent. Thus the disproportionate increase from accidental causes, now of one element, now of another, and the constant effort to regain a state of harmony, keeps the spirit of society continually active. Harmony is the great object for which men are labouring, and by this labour they are prompted forwards. Why do we endeavour to destroy on all sides opinions from which we differ? We are struggling after harmony. This labour to bring all men into concord with each other, and with nature, lays the foundation of our sense of right, begets our virtue. Consistent with such a theory of morality is the grand object of Christianity—peace on earth, and good-will among men. What do we mean by right? That which is straight, which is even, which is not disorderly. We put a room to 'rights,' by placing all the articles in it according to a harmonious pattern. What we mean by agreeable, we know, because we take it from our verb agree. To make external things agreeable to us—accordant with our 'gre,' our wish—agreement, that is, harmony, must be maintained among them.

A volume might be written in this fashion, but we must break off. Our design is not to propound a theory of our own, but to point out the ease with which a multitude of speculations may be founded on the constitution of the human mind. For a knowledge of the most important of these speculations which have been made by the moral philosophers of England, reference can be given to no abler

* Huc's Travels, p. 41. Illustrated edition.

book, and on the whole to none more candid and impartial, than this by Doctor Whewell. Though such speculations may not be very useful, they at least pleasantly exercise the reader's brains, and such reasoning faculties as he may possess. Moreover, since it would be in most people a shameful waste of time to read the works of all the men whose names we chronicled just now, it will be found convenient to have an abstract of their chief opinions, arranged (as it is arranged here) by a master hand.

Upon the Casuists, who were the forerunners of the moral philosophers, we subjoin an extract, which must suffice to exhibit—what we cannot enough commend—the vigour and ability by which Doctor Whewell's lectures are distinguished:—

'You are probably aware that the person holding this professorship is designated in the foundation deed, as *Professor of Moral Theology or Casuistical Divinity;* and has usually been termed *Professor of Casuistry.* Although, for the reasons I have just stated, I altogether disclaim the notion that my professorial province is to be defined or limited by an antiquarian investigation as to what *Casuistry* was at first, or at any period; and although, as I have said, another phrase appears to me to be at present far more fitted to express my office, it may interest you, in parting with this subject as an acknowledged science among us, to cast back a glance, very briefly, upon its nature and course.

'I need not remind any one here that the term indicates that portion of Christian morals, which treats of *cases of conscience;* and that cases of conscience are questions of human conduct in which conflicting duties, or obscurity in the application of moral rules, seem at first to perplex and disturb the faculty which judges of right and wrong; and make it necessary to trace, in an exact and methodical manner, and with a careful exclusion of everything *but* moral considerations, the consequences of the fundamental rules of morality, in order that thus we may escape the doubt and confusion with which we are threatened. The *Cases of Conscience* of Jeremy Taylor, as one of his works is often termed, and similar writings of many others of our best divines, will at once recur to your recollection.

'Nor, again, need I remark (although the circumstance is full of instruction), that since, in cases where obvious duties appear to be in conflict, we cannot decide either way without transgressing, or seeming to transgress, some plain rule of morality, the common mind is never fully satisfied with such a conclusion: and even when the decision is made on the most purely moral grounds, and when the reasons assigned for it are, to a person capable of following such reasoning, perfectly convincing and demonstrative, still the careless hearer attends to nothing but the fact that reasons are given for omitting a duty.

'Hence it has to come to pass, that when, in any cases, reasons are stated tending to evade some generally-acknowledged rule of conduct, although the reasons have only the most shallow and transparent pretence of morality, still the popular mind will not take the trouble of distinguishing between such sophistry and the indispensable distinctions contemplated by the genuine moralist. And thus such evasive perversion of reason is also called *Casuistry;* and hence the word, in more modern times, and in certain classes of writers, is used in a somewhat obnoxious sense. Pope will supply us with examples of both shades of signification: as, first in the sense of decisions on the best authority:—

> 'Who shall decide when doctors disagree,
> And soundest *Casuists* doubt, like you and me?

And again, in the unfavourable sense:—

'Morality by her false guardians drawn,
Chicane in furs, and *Casuistry* in lawn.

Technical law and technical morality are both often, as here, the objects of sarcasm and blame. Yet it must be obvious to every considerate person, that laws, to be consistent in practice, must be technical; and a very little attention to the subject will show us that morality also, in order to become a portion of exact truth, must assume, as all sciences must, a technical form. Such a form is one which the popular mind cannot and will not comprehend, and on which it willingly avenges itself by ridicule and dislike.

'We know, however, that, notwithstanding the prevalence of such feelings, it is *our* business, in this no less than other subjects, to aim at truth of the most rigorous and exact form, as well as of the most solid certainty. Nor will it ever be possible to treat of morality, in any complete and sufficient manner, without taking into our account the question of conflicting duties, and other questions such as have been termed *Cases of Conscience*. And though such cases are neither the main part of our subject (Moral Philosophy), nor that from which it can with propriety derive its name, it may, as I have said, be worth our while to examine how an appellation so derived has been, in past times, applied and understood; and it will, I trust, be found that in this manner some light will be thrown on the more recent progress of moral philosophy.

HOW THE 'BOLTON CHRONICLE' CAN REPORT.

On the evenings of Tuesday, Wednesday, and Thursday, Mr. G. J. Holyoake, of London, lectured in the Town Hall on the following subjects: 'Why do the Clergy avoid Discussion and Secularists seek it?' 'The Precepts of Confucius; or, Morality Independent of Christianity.' 'The doctrine of Free Will, or the Formation of Human Character.' Discussion was invited, and there was consequently a numerous attendance on each evening. The first lecture was mainly directed against the clergy, and consisted almost entirely of *personality and abuse*;(1) and, when it was proposed to discuss some of the points raised, the lecturer refused,(2) on the grounds—first, that he was not then prepared to defend(3) his position, and, secondly, that the only person with whom he would discuss the subject was Dr. Bayley, of Accrington.(4) This of course gave rise to much dissatisfaction.(5) The second and third lectures passed off in a similarly unsatisfactory manner, the lecturer evading discussion,(6) and contemptuously refusing to qualify the assertions(7) he had made, or to answer the questions of his auditors.(8) Mr. Holyoake is a gentleman of considerable pretensions; he is tolerably well skilled as a disputant; but, though his views are decidedly materialistic, he is evidently not qualified to defend them before a Bolton audience.—*Bolton Chronicle*, August 21, 1852.

1. It consisted of neither. 2. The lecturer did not refuse except to Mr. Woodman, and then only in reference to a *future* discussion proposed by Mr. Woodman. 3. He did there and then 'defend his position,' and never said he was not 'prepared.' 4. This was not said till the *third* night, and only said in reference to Mr. Woodman, the preference being given to an abler minister—Dr. Bayley. 5. Only on the part of Mr. Woodman and his friends. 6, Untrue. 7, The same. 8. The same.

THE LATEST ARRIVALS OF PAMPHLETS.

Class I. The Religious.

'*Why do the Clergy avoid Discussion?*' A pamphlet published by Watson, Queen's Head Passage. Why, then, wont they discuss? Did not Socrates and Paul, did not Napoleon and Joe Smith discuss? And why wont the Clergy? We might settle the point in a single sentence, and are somewhat surprised that 42 closely-printed pages are needed for an answer. The clergy avoid discussion because it would endanger their profession. That is the answer. But, then, who are the clergy? The author replies:—

'The term clergy, for the sake of convenience, I use in the comprehensive sense of signifying Catholic priest, the pastors of the Established Church, and of the Dissenting and Presbyterian congregations.'

That is certainly to the point, and it brings a definition to the issue. We thus understand from the title of the book that the profession of a minister subjects him to this, that he avoids discussion; and this fact is the subject of the present inquiry. But observe what a very singular fact this, that the professional expounders of the most rational system of faith in the world should be the greatest cowards. The answer to the pamphlet will, of course, be—'Oh, an infidel production!' Well, of that there may be little doubt; but how long are the powers of reason and argument to be given to the infidels? All sorts of inquiries are instituted in the present day. Men inquire why the moon moves round the earth, and how deep they will have to dig for water; men inquire whether they are descended from frogs, and how long it would take a disembodied spirit to travel to the sun; and while the circle is about to be squared at last, and perpetual motion to be discovered, and gold to be made out of clay, behold another problem for the philosophers, 'Why do the ministers of religion avoid an argument?' O destiny!—*Aylesbury News.*

SECULARISM.

During the week a series of three lectures has been delivered in the Oddfellows' Hall, by Mr. Holyoake, of London, on some of the most profound and difficult questions of metaphysics. The delivery of these lectures was arranged by the branch of the 'Secular Society' in Bradford, and a sort of challenge was given to Dr. Acworth and other ministers to attend and confute the opinions advanced. About 500 persons were present on Monday and Tuesday evenings, and among them Dr. Acworth, Dr. Godwin, Mr. Logan, and other gentlemen of mark. Perhaps one-third or one-fourth of the audience consisted of those who did not sympathise with the views of the lecturer, which the remainder obviously did. We were present the first evening, and heard the greater part of Mr. Holyoake's lecture, which professed to be a 'New Development of the Principles of Free Inquirers,' but as Dr. Acworth, in a few pertinent remarks he made at the close, said, 'there was nothing *new* in it.' Whatever propositions may fairly be said to belong to Mr. Holyoake or his party are at least as old as the great-grandfather of the oldest man now living; but a great deal of what was advanced belongs as much to the Christian as to the Free Inquirer, and rather more we fancy, if history and experience are not utterly delusive and untrue.—*Bradford Observer*, August 26.

[It is very singular that our opinions are always in the wrong. Either they are so new-fangled that they are rejected for their very novelty, or they are so old that there is no novelty about them.—Ed.]

THE SUBSCRIPTION FOR EUROPEAN FREEDOM.

Per Mrs. Watson, London.
Thomas Payton, Hoxton.
C. H. O.
J. C. B.
Mr. Baker, Kentish Town.
Major Munro.
Mr. Peter Mitchell.
J. B., Lambeth.
Mr. Davison, Deptford.
Mr. Jenkins, ditto
Mr. R., Coventry.
Nemo.
Mr. Wm. Cuffley.
Mr. Preston.

Per Mr. John Kenny, London.
Mr. Rowe.
J. B. Tiffin.
R. Brown.
Mr. Coppendale.
Mr. Williams.
Mr. Griffiths.
R. Wren.
E. Samwell.
Mrs. Gray.
Mr. Baldwin.
Mr. Donney.
Wm. Hopkins.
Mr. Clarke.
Mr. Gandy.
Mr. Durant.
Mr. Mackay.
Mr. Beeby.
Mr. Kemp.
Mr. Birchmore.
Benjamin Gibb.

Per Mr. C. F. Nicholls, London.
Mr. Errol.
Mr. Small.
Mr. Parker.
Mr. Nicholson.
J. Dagley.
Mr. Bush.
Mr. Thimbleby.
Mr. Edmonds.

Per Mr. Robert Cooper, from Luton, Bedfordshire.
William Parker.
Charles Strange.
William Berrill.
Samuel Davis.
William Farduch.
Samuel Hewlett.
Thomas Langridge.
William Hughes.
Thomas O'Dogherty.
George Forbes.
William Nye.
Robert Langridge.
John Faulkner.

Per Mr. E. Nicholls, Birmingham.
James Hodson.
Henry Chapman.
William Holyoake.
John Keightly.
Edward Nicholls.

Per Mr. Hindle, Stockport.
George Cooper.
James Cheetham.
John McLaren.
John Hindle.
John Crank.

Per Mr. W. Sanderson, Galashiels.
James Douglas.
Robert Cornish.
Thomas Sanderson.
James Wilson.
Walter Sanderson.

Per Mr. Thomas Barker, Todmorden.
William Mallalieu.
Thomas Barker.
James Shackleton.
William Wilson.
Walton Wadsworth.
Jerry Crossley.
William Barker.

Per Mr. T. Johnson, Tow Law, near Darlington.
William Shaw.
William Charlton.
Robert Parrot.
Thomas Huntley.
William Crozier.
John Stephenson.
Thomas Johnson.

Miscellaneous.
John Staden, Tintwistle.
T. E. G., Ravensnook.
F. Lynedale, Edinburgh.
H. Duckworth, Stockport.
Edward Searle, Probus, Truro.
Mr. Sladen, Leicester.
Samuel Ashbee.
John Sisson, Liverpool.
John Bass, Northampton.
J. Chantree.
W. Chantree.
A. Hanford, Derby.
R. Paterson, Kirkaldy.
Stephen Moran, Dublin.
Henry Shepperson, London.
James Evans, Sheffield, 5s. (second subscription).
John Cheyne, Leamington.

[Fourth 100 Names.]

Topics for Study.

SOCIAL EXPERIMENTS.

In the mornings of these bright summer days, while the fresh breeze flutters at the shaded window, it does not need the suggestions of Hawthorne's new romance to recall to memory and revive that spirit of chivalrous youth and aspiration which would fain reconstruct the fabric of society upon a freer and fairer idea than the mass of the world have ever yet attained. For while nature thus smiles in beauty, and the fields beyond, yellowing for the harvest, teem with the prodigalities of her bounty, this summer-dream of so many noble and ingenuous hearts shines forth in its essential truth, and scepticism and the rust of shrewd experience are alike impotent to obscure it. It is a dream now, but we see that one day it will be a fact.

It is a consolation, as poor perhaps as it is cheap, which whispers to the defeated as they sadly turn from the battle field, that hereafter they or their successors will retrieve the fortune of the struggle, and gain more than they have now lost; but it is a consolation to which none have a better right than those who fail in the attempt to establish justice and equality among men. For they are sure of this at least, that the convictions they have served will not die out, and that, with or without teachers, descending from age to age, transplanted from soul to soul, the aspiration will be revived and the effort repeated. The Republic of Plato, Campanella's City of the Sun, the Utopia of Sir Thomas More, the Community of Robert Owen, the Phalanstery of Fourier, and all the thousand forms in which men of genius and of heart have embodied their loftiest ideal of life, are monuments of this aspiration. They show that it springs spontaneously in the mind of the thinker and the poet; while poor and humble men, untutored peasants bowed with exhausting labour and heavy taxes, catching this hope from a natural sense of right, with a startle the gloom and defy the oppressions of the middle ages in Germany; or, clad in blouses and waving red flags, fanatically shout it, desperate and awful war-cry, from the barricades of modern Paris. Prudence smiles sneeringly at the fancies of the theorists, and grape and musket shot mow down the dangerous and untimely champions and the next despotism wipes away the motto of Liberty, Equality, and Fraternity that an ardent impulse had just before inaugurated as its fundamental principle of a nation. But there are things so instinct with eternal vitality, that contempt and death and a world's forgetfulness are powerless against them. Such are the ideas of social justice, human brotherhood, of universal liberty, and of a noble life for all men on earth. These survive all failures and outlive all ridicule. They rise immortal from all graves and issue chainless from all dungeons. Where there is freedom they walk in peace with the steady march of industry, of invention, and of abundance. Where despotism strengthens its power and levies its tribute, they prompt to agitation and to resistance without end, and often without mer-

cy. Long and desperately struggling, they may be beaten, and potentates and statesmen may fancy they are extinguished for ever. But when the repose is deepest and the stagnation most lifeless, and traitors to man revel in the utmost security, then, without an instant's warning, the curtain rises and the drama begins again, with a continent for its stage, nations for actors, destiny to shift the scenes, and flames of cities nd blaze of battles for illumina- ion!

For though many men refuse to arn the lesson of history, the truth ll remains patent to all but the lf-deluded that the original force human nature cannot be put down long outwitted. Every nation t kept in artificial poverty and akness, which is the true road to tional extinction—a fact of which xico is now an eminent example will have either free progress or lent revolution. There is no rd alternative. Despotism must ner destroy all life, or it prepares own destruction. What is wrong l unjust may endure for a season, t unless it serve as the precursor something better, it ends in cala- y. Slavery is good when it con- icts to a more secure and substan- ial freedom, but full of danger when its end is merely the continu- nce and strengthening of slavery. Nicholas of Russia, wisely and with singleness of purpose laying the foundations of prosperity and enlightenment for the Russian people, might leave behind him a throne and a nation destined to prolonged duration and to none but beneficent changes; but occupied as he is in the folly of maintaining legitimacy in Europe, he will leave only the fatal germs of disorder and dissolu- on for his own government and dynasty. For humanity has one great purpose—namely, to advance toward the maturity of its future, toward the maturity of liberty, of manhood, and of creative art; and gradual as this mighty process is, nothing is long tolerated which arrests or perverts it. And where the vital energy within is denied the expansion of healthy growth, it makes way for itself amid the crash and the ruin of volcanic explosion.

In this long career of social development, those frank and genial spirits who from time to time assert a higher and more generous theory of life than the masses have a capacity or a desire for, may reap no other harvest than misunderstanding and ridicule, at the hands of people whose best standard of truth is conformity to their own prejudices. But from sound sense and comprehensive reason they would seem rather to deserve a tribute of respect and admiration. For apart from that esteem which of right belongs to every act of manly and outright fidelity to conviction, the attempt to establish social institutions based on the liberal education of every person's talents and aptitudes; on honour for every branch of work, and degradation for none; on the absence of all castes, and the allotment of social position according to genius and character, not according to accidents of birth and fortune; and on exact justice in distributing the earnings of the combined industry—is in itself something as admirable as it is bold. Admit that the complete realisation of such an idea is not now practicable; admit that it is Utopian, fetched from some distant and unattained period to charm us with a short-lived beauty like the dewy radiance of a July dawn. But temporary or not, there is something in such an experiment which appeals to the instinctive

hope and faith of every man. We all feel the imperfections of the society in which we live; in it the sentiments of justice and humanity are hourly violated, and a frivolous and mean and greedy existence takes the place of that free and generous and productive action which alone we can regard as worthy of human life; and when one of these social theorists comes to announce a fairer possibility, and to expound the plan for a better order of relations, the dullest and blindest of his audience wishes it were feasible. Raised for a moment above his usual range of thought, his only objection is, that 'it is too good to be true.'

This indicates the function which this gifted class of men discharge in the general economy of the human family. They are the poets and artists of humanity, who nourish and set forth the ideal of a purer and grander beauty than we, who bear the burden and heat of the day, would else conceive. They are the seers who clearly apprehend what are the ideas of the future, and authoritatively announce them in the present. Amid the confusion of petty interests around them, they remain possessed by the sacred intuitions of justice and harmony, and keep alive in men's hearts the prophetic confidence in a truth which is only too good and too true to be realised until humanity has gained in science, in wealth, in machinery, in power over the world without, in control over the elements of nature, and in the means and appliances of good. How deep and eternal is this truth of the better future, of association and fraternity, is evinced by the fact that when masses of men are sunk in the depths of poverty and despair, they make a stand on it as upon a rock. Thus the labourers of Paris, stripped of all but their own essential humanity, fighting madly at the barricades in June, hopeless and desperate for themselves, perished attesting the sacred worth of this truth; and in the long catalogue of workmen's revolts and peasants' insurrections, there is not one that does not more or less explicitly bear witness to the same.

These considerations may, perhaps, lend a more universal interest to the attempts at social organisation undertaken in this country under various auspices, some to fall speedily, others to exist for a longer time, and others to remain and acquire some of the features of enduring success. For these ventures into the boundless region of possible improvement, as we have seen, are not disconnected from the universal movement of society, but are an essential part of it, especially in a country as free as ours, and where all institutions are so much in the fluid and ductile state of experiment. Among them all, perhaps none can be richer in suggestion and instruction than that of which Mr. Hawthorne has now again called into public notice. Founded by persons of rare culture and drawing around it men and women of varied genius and accomplishment, we risk nothing in saying that, for half a decade, life at Brook Farm was substantially better than elsewhere — often homely, indeed, but never barren; always industrious, but never mean or prosaic; simple in its character, but glowing with the warmth of a true democratic equality, and alive with the inspiration and courage of noble ends. Mr. Hawthorne has borrowed from it little save here and there a hint. A book that should give to the world a veritable picture of that society would, if adequate to the subject, be one of the

most attractive and valuable contributions that could be made to American literature.—*New York Weekly Tribune*, July 31, 1852.

MAURICE'S LORD'S PRAYER.*

OUR FATHER.

'Much of the practical difficulty of the prayer lies assuredly in the first word of it. How can we look round upon the people whom we habitually feel to be separated from us by almost impassable barriers; who are above us, so that we cannot reach them, or so far beneath us, that the slightest recognition of them is an act of gracious condescension; upon the people of an opposite faction to our own, whom we denounce as utterly evil; upon men whom we have reason to despise; upon the actual wrong-doers of society, those who have made themselves vile, and are helping to make it vile: and then teach ourselves to think that in the very highest exercise of our lives these are associated with us; that when we pray, we are praying for them and with them; that we cannot speak for ourselves without speaking for them; that if we do not carry their sins to the throne of God's grace, we do not carry our own; that all the good we hope to obtain there belongs to them just as much as to us, and that our claim to it is sure of being rejected, if it is not one which is valid for them also? Yet all this is included in the word "Our:" till we have learned so much, we are but spelling at it; we have not learned to pronounce it. And what man of us—the aptest scholar of all—will venture to say that he has yet truly pronounced it; that his clearest utterance of it has not been broken and stammering? Think how many causes are at work every hour of our lives to make this opening word of the prayer a nullity and a falsehood. How many petty disagreements are there between friends and kinsfolk, people dwelling in the same house—so petty that there is no fear of giving way to them, and yet great enough to cause bitterness and estrangement, great enough to make this "Our Father" a contradiction. How often does my vanity come into collision with another man's vanity, and then, though there be no palpable opposition of interest between us, though we do not stand in the way of each other's advancement, what a sense of separation, of inward hostility, follows! As the mere legal, formal distinctions of caste become less marked, how apt are men to indemnify themselves for that loss by drawing lines of their own as deep and more arbitrary? As persecution in its ruder shapes becomes impossible, what revenge does the disputatious heart take under this deprivation, by bitter manifestations of contempt for an adversary, by identifying him more completely with his opinions, by condemning him, if not for them, then for the vehemence and bigotry with which he supports them! How many pretexts have the most tolerant amongst us for intolerance! How skilful are the most religious in finding ways for explaining away the awful command, "Judge not, that ye be not judged!"'

* 'The Lord's Prayer.' Nine Sermons preached in the Chapel of Lincoln's Inn. By F. D. Maurice, Chaplain of Lincoln's Inn. Philadelphia: H. Hooker.

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

THE PERSONAL AND MORAL DIRECTION OF SECULARISM.

To the Editor of the Reasoner.

SIR,—In my last letter, in No. 297, on 'Secularism,' I pointed out what appeared to me a great oversight of secularists—the overlooking, or disregarding, of the emotional side of human nature. I speak of this because what I have to say, in some respect, bears relation to what I then said, and is a continuation of the same vein of thought.

Benign Bossuet says, 'Religion lays open before us the depths of our misery. It aims at convincing us that nothing in this world really deserves our care and anxiety: all our earthly business, then, should be viewed only in subordination to the great business of eternity.'* This seems to be a true transcript of the teaching of Christianity through all time. Not accepting those suppositions that are the foundation of Christianity, we cannot accept its conclusions. Believing that this world, and man's condition in it, are our essential business, and believing that that business should not be subordinate to any speculation of what may be after death, it becomes our special duty to place ourselves in the best condition for the progressive development of our nature. We would have man self-reliant, believing in endeavour, in courageous and generous action; but we would not have man isolated, nor his affections congealed by an unsympathetic individuality. Independence and self-reliance are never, nor is it desirable they should be, absolute. We are ever in some way dependent upon others—on their consideration or affection. That the idea of duty may be fully brought out and acted on, is why I again trouble your readers, tendering what little help I have to give towards the practicalisation of our aspirations.

We must not, as Christian sects so often do, only have eyes for the mistakes of others. We should not only talk of what man might be, but do something towards making him what he ought to be. In the past, our attacks upon theological error have been desultory, and almost unorganised. Perhaps necessarily so. We are now somewhat numerous, have firm ground to stand upon, are gaining hold upon public opinion, and have gained a hearing from opponents.

Much more will be expected from us in the future than has been expected from us in the past. Even now the truth of our criticism is not so much impugned as the usefulness of it. Opponents ask, 'What have we to put in the place of Christianity? If anything, where is it to be found? Is it vital? Will it make man nobler, more loveable, and keep him truer to the pure dream of his youth? Show us the results of that which you do believe in. You have shaken our faith in the old, build up our faith in the new. Show us where support may be found in times of weakness, and light and guidance when error or sin overshadow us with their sable and sorrowful mantle.'

Wholly putting aside the question whether Christianity has any practical value or not, in reference to the questions put, or whether in moving Christianity from our path we are moving a dry husk from which the fruit has long ago disappeared, and which only blocks up the road of the hopeful future, these questions must have

* The *Leisure Hour*, No. 24, vol. 1: a penny religious journal of much greater merit than usual.

unreserved answers. I do not mean to say that they have not been answered from the platform in special replies, but they need a practical and tangible answer. I have no pretension to give that answer, but will attempt to indicate the road thereto.

Organisation is becoming a desire and a necessity. It will not come by mere talking. Our people are scattered, and much left to their own guidance. The wandering habits of our teachers, though essential to the kind of warfare that it has been, and will be for a long time, necessary to carry into the camp of opponents, leaves us without that settled communication with them which seems to me so valuable, and which seems essential to the development of the new phase of secularism. The few will ever be the teachers, the many the taught. Let humanity advance as near as possible to perfection, still the relative distance between the many and the few may remain. Charlatanism will probably have no atmosphere to breathe, but genius will be the more fully recognised and revered. Our present arrangements destroy, or, at least, prevent, that individual influence which the good and wise should exercise, and in which inferior men are in need of to strengthen and enlighten them. Individual influence is the bugbear of the democrat. Those who abhor tyranny are generally too fearful and suspicious of individual influence, and have a jaundiced eye with which to watch the man who can move his fellows. It seems to me that until individual influence is great, no united, hearty, generous action can take place.

At present, secularism is liable to be compromised by any vapid declaimer who may choose to put a statement or defence before the public. The obscene joker, and the man who has lost his faith in his kind as well as in Deity, and who has no care but the satisfaction of his unworthy passions, often usurp the title of free-thinkers, and secularism is credited with their doings. No secularist will deny that we sometimes stand in need of salutary advice. This can only be done by increased influence of capable men, and by organisation. The consummation of this influence, it appears to me, can only be arrived at by bringing our teachers in as close approximation to us as the best of Christian pastors are brought to their congregations and parishioners. For this to be done properly, local congregations must maintain their local teacher. For a man to be the guide and adviser of others, he must have time for thought and study, and communication with kindred ability. I would not have him the mere talker, but a man whose moral worth and kindly sympathy would enable him to be the arbitrator between those who had differences, and a recipient of the sorrows of the unfortunate and of the repentant agony of the sinner—the guide, the uniter, and adviser of a secular community. I do not pretend to point out all that might be done, all that would flow from the proposed arrangement. There would be the schools for instance. I believe what I have proposed could be done at once; that it would be the most effectual commencement of organisation, the results of which are an incalculable. We may have reached the human intellect, we must now reach the human heart. We must reap the harvest we have sown and store it in the garner, for there is no greater ravisher than neglect. To carry out the proffered suggestions would, I think, be to enter upon a new career of advantage, and to consolidate those already gained. Remember these pregnant words of 'Atticus:' 'That cause which ceases to conquer begins to decline.' Also as true is it that that cause which leads on from victory to victory without building up the true in the places where it has destroyed the false, is likely to burn itself out, or to have its rear threatened by the anarchy it has left behind, and to have to fight its battles over again.

Like many others, I hold that under almost all ancient forms and common usages a germ of truth and utilitarianism lies hidden. It will be readily granted by all those who have poured out overburdened hearts in prayer, that it gives relief and strength. The review of past conduct induces reflection, and aids contrition. All that is beneficial in prayer, or any approximation to prayer, is perfectly human, and may be experienced by secularists. Great aid in sustaining our imperfect nature, in being just and kind, may be found by daily testing conduct by a standard of right and wrong. I can answer, by experience, for the value of some such habits as these. They help to give strength, by guarding against the gradual frittering away of moral barriers by the tide of corruption, petty falsehood, and conventionalism, that reaches all that work in this great world. All that is valuable in confession, appears to me perfectly secular. The utterance of grief, temptation, and desires, in the undoubting assurance of meeting with sympathy in our weakness, is healthful in this respect, that it unclouds and unburdens the intellect. It removes the dismay caused by doubt; it gives courage by forcing us to look trouble and sin and danger in the face, and it prevents dark and turgid passions gaining strength by feeding on themselves. This is not said to the strong but to the weak, who are the most numerous. Fully believing Koong-footse when he tells us that social customs, ceremonies, habits of the right kind, embody the principle of order among men; that, as Robert Owen says, honour, chastity, and integrity, are habits that may be as easily generated as their opposite, if the necessary conditions are available.

I have read this paper to three friends, and kept it by me for two months. I see nothing I should like to alter. One of my friends thought much having relation to prayer and confession would be misunderstood. The other two decided otherwise. I therefore have let it stand as it is. CHARLES F. NICHOLLS.

CONTROVERSY IN KEIGHLEY.

SIR,—We have had the Rev. W. Woodman preaching and lecturing in this locality on somewhat curious subjects. One of his sermons was on 'Samson slaying 1,000 men with the jaw-bone of an ass,' the other was on 'Samuel hewing Agag to pieces before the Lord.' I heard the latter part of a lecture by him on Free Will. His conduct with us was extremely mild, and, generally speaking, he was charitable; there was one exception, but I think he would have retracted that assertion if his attention had been drawn to it. The sentence was as follows:—'That no man who was an advocate of the doctrine of man being a creature of circumstances believed in it practically, for whatever he did that was good he claimed the merit of it, but that he used that doctrine as an excuse for his vices, such as idleness, intemperance, &c.' This assertion satisfied me that either he was unacquainted with the advocates of such doctrines, or otherwise he was not sufficiently careful to speak the truth. During his discourse, he named one or two circumstances which, he said, were the strongest proofs to him of man possessing a free will; one of which was, that when a man fell into a pit he then exercised his free will in desiring to be out; another was, that man could force himself to submit to that which was opposed to his inclinations, in case of amputation of any limb. At the close of the lecture, I offered a few remarks on Mr. Woodman's strong proofs. I cited them as excellent proofs on the opposite side; I also asked him if he considered man to be actuated by motives, and, if so, had he those motives in himself independent of circumstances? In his reply, he acknowledged

that man was actuated by motives, but, in my opinion, he completely failed to show how he could have those motives independent of internal and external circumstances. After we had each spoken on the subject two or three times, I gave way, to afford an opportunity for any one else to put a question. Mr. Woodman then, in a very kind manner, thanked me for putting those questions; he made no pretence whatever to victory, but expressed a hope that all would have been benefitted by each of our remarks. Presently after, we had a contrast in the person of the Rev. J. Clark, who came forward full of imputations. He seemed anxious to convince the audience that he knew all that would be said by me and others; but, like all other fortune-tellers, he was evidently ignorant of what we should say about himself. He said he had come forward for the purpose of renewing the questions I had just put, but to do so by putting them in another form, and that form was to be such as to afford Mr. Woodman an opportunity of exploding all such sophistry. He also objected to our questions being *logical* ones. This expression produced a smile on the countenance of many who had heard him on former occasions, as he is in the habit of pronouncing almost all that has been written and said against Christianity as *illogical*. Mr. Woodman, however, failed to perceive his superior *logic*, and superior form of putting the questions, and hence he was ultimately necessitated to try himself. B. M.

A COURTEOUS CLERGYMAN.

Dear Sir,—I have yours of the 6th ult., and now send you a bill which was freely posted through Edinburgh, during the month of July. On my return here, to announce my arrival, I sent copies of it to the neighbouring parsons, one of whom is the parson of our parish, who wrote not to thank me. I enclose a copy of his note. Faithfully yours, Arthur Trevelyan.

Sir,—I have received by this day's post a printed paper full of absurd, blasphemous nonsense, contained in an envelope on which my address was inscribed in your handwriting. To save you the trouble and expense of sending me any more letters, I beg to inform you that I shall in future consign to the flames *unread* any letter that I may receive from you. I remain, sir, yours obediently,

Harkburn, Morpeth, Aug. 1st, 1852. Richard Groff.

[The placard sent was one issued by the Temperance Society, and purports to be issued by 'Death & Co., General Dealers in Whiskey, Wine, Brandy, Gin, and Ale.' Why this clergyman should come to the determination to burn *any* letter from Mr. Trevelyan because this placard has been enclosed him, it is hard to tell. He must be a *burning* and a shining light in that district.—Ed]

Reasoner Propaganda.

To promote the efficiency of the *Reasoner* as an organ of Propagandism, one friend subscribes 10s. weekly, another 5s., some a monthly sum, others 1s. each weekly—others intermediate amounts or make special remittances, according to ability or earnestness. An annual contribution of 1s. from each reader would be easy, equitable, and sufficient. What is remitted, in whatever proportion, is acknowledged here, and accounted for at the end of the volume.

Acknowledge in No. 326, 687s. 2d.—T. E. G., Ravensnook, 1s. 6d.—E. Scholey, 3s.—R. Wilkins, Worcester, 1s.—R. Paterson, 1s.—Mr. Baker, Kentish Town, 1s.—Mr. W. Cuffley, 1s.—John Cheyne, Leamington, 3s.—William Mallalieu, Todmorden, 1s.—Thomas Barker, do., 1s.—Daniel Baker, Birminghara, 5s.—[Per Mr. C. Mark: John Emmerson, 1s.; John Peart, 1s.; Richard Abbot, 1s.; William Liddle, 1s.; George Nicholson, 1s.; Charles Mark, 1s.]—A Friend, Huddersfield, 1s.—S. Aunger, Devenport, 1s.—Mr. McDonald, Kilmarnock, 5s.—David Crossley, Halifax, 1s. 6d.—Robert Wilson, 1s.—Jonathan Worsnop, 1s.—William Newsome, Heckmonwike, 2s. 6d.—Joseph Baldwin, sen., Halifax, 10s.—Mrs. S. G., per Mr. Truelove, 5s.—J. W. Parker, 1s.—David Henry, 2s.—James Glen, 1s.—David Patterson, 1s.—R. L., 1s.—John Russell, 1s.—B. Gibb, 1s.—Total, 747s. 8d.

Our Open Page.

A CORRESPONDENT writes—'Observing your notice, in No. 324, of the case of Mr. Joseph Smith, I immediately paid him and his establishment a visit, in order to ascertain his real position, which is not apparent from Mr. Whitaker's circular. It appears that, after leaving Harmony Hall, Mr. Smith formed a connection with a gentleman (a friend of the social cause) in the paper-staining business. About three years ago, that gentleman took premises in another part of the town, and left Mr. Smith, who then took the manufactory on his own account, and, although he was almost without capital, he, by his great energy and industry, succeeded in establishing a considerable trade, which necessitated the employment of travellers or collectors both in town and country. By these travellers it has been his misfortune to be plundered to a large extent, and hence arises his present embarrassment. Some contributions have already been made; and if an additional sum of £70 could be raised, even as a loan, Mr. Smith would be at once relieved—and, with the excellent premises he now possesses on lease, at a very low rent, I doubt not but he would soon be able to return that amount with interest. Mr. Smith rendered unusual services to social reform, both as a propagandist and as a practician, in which phases of the social movement I may say he was often fuel, steam, and motive power. If all could be fully made known to your *social* readers, they would assist, at this time, one of the most active social reformers. If a committee of such friends were formed in each town where Mr. Smith was known, it might effect the object sought, in loans or otherwise.—Hoping this suggestion may result in usefulness to Mr. Smith, I remain, yours very truly, J. A., formerly General Secretary of the Rational Society.'

A discussion has been held in Luton, between Mr. Robert Cooper and Mr. John Bowes. It occasioned much excitement, it being, we are informed, the first time such an occurrence has happened in Luton.

A gentleman, who has had some years' experience as editor and sub-editor of a weekly newspaper, and who is conversant with all the details of newspaper selection and management, is anxious to obtain an editorial engagement on a London or provincial newspaper. On a provincial newspaper he would willingly accept the post of *sole* editor and sub-editor, as his late duties had this extent. Address, 'I,' Editor, *Reasoner* office.

The *Star of Freedom*, of Aug. 14th, reports that 'the secularists of the West Riding of Yorkshire held a camp meeting at Shipley Glen on Sunday last. The place was well chosen for the contemplative votary of nature, from the wild grandeur of the grey sand rocks which skirt the edge of the glen, like huge old castles, and the beautiful and fertile valley rich in its scenery, down the centre of which the River Air steals slowly, noiselessly, and majestically along, while on either hand, as if to give increased charms by way of contrast to this delightful spot, forests of tall chimnies may be seen rearing their black throats towards heaven, and polluting the atmosphere with their sulphurous stench. Long before the time appointed for the commencement of the meeting bands of the apostles and disciples of freethought began to arrive from the surrounding towns and villages. Some of the defenders of mental darkness and intellectual bondage were also there, and at first assumed a threatening attitude, but ultimately were shamed into orderly conduct. Joseph Firth, of Keighley, Thomas Bickerton, of Millbridge, near Dewsbury, C. Shackleton, of Queenshead, A. Robinson, of Willesden, John Smith, of Leeds, and Thomas Holt, of Keighley, addressed the meeting, at the close of which a lengthy discussion took place, which ended disadvantageously for the advocates of the present system.'

LITERATURE FOR THE PEOPLE.

Under this head we give a weekly column of the names of special class books, and the cost of them, for the information of readers who may not otherwise meet with a notice of them.

Bible of Reason, or Scriptures of Ancient and Modern Moralists and Authors; with the Testament of 1852. By B. F. Powell.	10	0
Bible of Reason, parts 1, 2, 3, bound in 1 vol.	7	0
Ditto, part 1, Scriptures of Ancient Moralists	2	0
Ditto, part 2, Scriptures of Modern Authors	2	6
Ditto, part 3, Additions to part 2: Modern	2	0
Ditto, part 4, or Testament of 1851.	2	6
Parts 1, 2, 3, can be had in 36 numbers at 2d.		
Sterling's Letters to Coningham, 2nd ed...	0	1
The Bible and the People	0	6
Mackay's Intellectual Religion	1	6
Spencer's Social Statics	12	0
Lewes's Biographical History of Philosophy	4	0
The Duties of Man. By J. Mazzini	0	6
First Book of Euclid, with 147 Diagrams.	2	6
Practical Grammar	1	6
Graduated Grammatical Exercises	1	0
Hints on a Logic of Facts	1	6
Public Speaking and Debate	1	6
History of the Last Trial by Jury for Atheism	1	6
Paley Refuted in his own Words	0	6
Reply to F. W. Newman's Work on the Soul	0	3
Logic of Death	0	1
Life of Richard Carlile	0	6
Literary Institutions	0	2
Pemberton; or, the Value of Biography	0	2
Oracle of Reason, 2 vols.	21	0
People's Review	1	0
Last Days of Emma Martin	0	1

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square.—Friday evenings [8] a Discussion.—Sept. 5th [7½], a Lecture on Music.

Hall of Science, City Road.—Sept. 5th [7½], Robert Cooper, 'Spiritualism and Materialism.'

National Hall, 242, High Holborn.—Sept. 5th, [7½], P. W. Perfitt will Lecture.

South London Hall, Webber St., Blackfriars Rd.—Sept. 5th [7½], Charles Southwell will lecture.

Sadler's Wells Discussion Society, three doors from the Hugh Myddelton.—Sept. 2nd [8½], Discussion.

Social Institution, Charles Street, Old Garratt, Manchester.—Sept. 5th [11 a.m.], a Lecture.

East London Literary Institution, Bethnal Green.—Sept. 6th [8], Mr. Matson, 'British Poets reconsidered.'

Areopagus Coffee and Reading Room, 59, Church Lane, Whitechapel.—Every Sunday, Monday, and Wednesday (8), a Lecture or Discussion.

Hoxton Mutual Instruction Society, 4, Gloucester Terrace.—Sept. 6th [8½], Mr. W. T. Matson, 'Shakespre.'

Commercial Hall, Philpot Street, Commercial Road East.—Sept. 5th [11 a.m.], Chas. Southwell will lecture.—Theological Discussions every Sunday evening [7], Tuesday [8], Thursday [8], and Saturday [8].

Progressionist Hall, Cheapside, Leeds.—Sept. 5th [6½], a Lecture.

Eclectic Institute, Denmark Street, Soho.—Every Friday [8½], Mr. J. B. O'Brien, Home and Foreign Politics. Every Sunday [7½], on Moral and Social Science.

Eclectic Institute, 14, Garthland Street, Glasgow.—Sept. 5th [6½], Mr. James Wilkie, 'The Teachings of Christ.'

ADVERTISEMENTS.

Important Pamphlet, by Charles Southwell.

Now ready, Price 4d.,

THE IMPOSSIBILITY OF ATHEISM DEMONSTRATED, with Hints to Nominal Atheists. By Charles Southwell.

Reply to Mr. Holyoake, by Charles Southwell.

Now Ready,

ANOTHER 'FOURPENNY WILDERNESS,' in which may be found more nails for nonsense called Atheism, more hints to Freethinkers, and an Analysis of George Jacob Holyoake's Examination of 'The Impossibility of Atheism Demonstrated.' By Charles Southwell, first editor of the *Oracle of Reason*, author of the 'Difficulties of Christianity,' &c.

One man's word is no man's word,
Justice needs that both be heard.

Published by Watson, Queen's Head Passage, Paternoster Row, London. Country publishers are requested to forward their orders with the least possible delay.

Now ready, Price 8d., 72 pp., foolscap 8vo.,

A BRIEF INQUIRY INTO THE NATURAL RIGHTS OF MAN; his Duties and Interests: with an Outline of the Principles, Laws, and Institutions by which Liberty, Equality, and Fraternity may be realised throughout the World.

'And ye shall know the truth, and the truth shall make you free.'—*Gospel of Christ.*

London: Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

THE METROPOLITAN INSTITUTION COMPANY, Provisionally Registered, pursuant to 7th and 8th Victoria, cap. 110, for providing accommodation for a Public Institution, to be called the HALL OF SCIENCE AND LITERATURE. Capital £5,000. Shares £1 each, deposit 6d. per share; calls not to exceed 1s. per share per month.

Trustees—W. D. Saull, Peter Ludgate, Thomas Cooper, D. W. Ruffy, Michael Hanhart, Sen., Charles Tiffin, Sen.

Treasurers—Wm. Devonshire Saull and Peter Ludgate, Esqs.

Secretary—Mr. Thomas Whitaker.

Temporary Office, 23, John Street, Tottenham Court Road, London.

OBJECT.—The object of the Company is by means of donations and shares to raise a fund for erecting or purchasing a large and commodious Hall or Institution, to contain a lecture room capable of accommodating at least 3,000 persons, with committee room, library, and depôt for books, reading room, class rooms, school rooms, and other conveniences, in place of the John Street Institution, the lease of which will expire about the year 1857.

THOMAS WHITAKER, Sec.

John Street, 16th July, 1852.

Applications for the remaining shares to be addressed (post paid) to Mr. T. Whitaker, Secretary, 23, John Street, Tottenham Court Road.

London: Printed by Holyoake, Tyndale, & Co., 3, Queen's Head Passage, Paternoster-row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster-row. Wednesday, Sept. 1st, 1852.

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

Mr. Holyoake is Confuted in Bolton	193	Newcastle Secular Society	203
A Request	197	The Prisoner of If	204
Christianity done into the Heywood Dialect	199	Wesleyan Conference	205
Report from Heywood.....	203	Secular Conference	206

MR. HOLYOAKE IS CONFUTED IN BOLTON.

'SAD was the hour, and luckless was the day,' when first to Bolton town I bent my way. Like the Lion in John Bunyan's immortal allegory, that met Christian in his way, so a terrible Bolton clergyman met me on the threshold of that town. When I arrived there on the 24th ult. I was told that the placards of the *Bolton Guardian* announced in conspicuous letters 'Mr. Holyoake Confuted.' A greedy examination by my friends of the said paper, however, produced no results. No such article was to be found. Still the inexorable fact was there. I *was* confuted in the silent bureau of the *Bolton Guardian*. All the town were made sensible that my career was ended—all by a cruel 'Bolton Clergyman;' and though I had good audiences, it must have been composed of persons who came in curiosity to hear what I would say after I was—*silenced*.

It appears that the editor had had the said Confutation 'set up,' but pressure within had done with him what pressure without sometimes does with more eminent personages—compelled him to omit it. Some will wonder how I could be confuted before I had been heard—not so the Christian controversialist. The thing is accomplished by him every day. Mr. Joseph Barker, in the Oddfellows' Hall, Halifax, once held a discussion with me when I was absent, and replied *seriatim* to arguments I had never advanced, and indeed afterwards published in two separate pamphlets his reply to points upon which I had never spoken. No doubt, then, it was easy for a 'Bolton Clergyman' to confute me before I had been heard.

Mr. Mackie, the editor of the *Guardian*, was considerate, and sent me the proof of the letter referred to, so that I was able to write a reply to it. The following, therefore, is the correspondence as it appeared in the *Guardian* of August 28th. First we give the roar of the clerical lion which was heard in every street—a lion of such unscrupulous appetite that he seeketh to devour strangers.

THE LETTER OF THE BOLTON CLERGYMAN.

To the Editor of the Bolton Guardian.

Sir,—A hurried word or two with you about Mr. Holyoake, the champion of infidelity.

I perceive that this would-be notorious gentleman is about to lecture amongst us in reply to Mr. Grubb, and (though it is a somewhat novel way of meeting the

arguments of his lay opponent) he announces as the subject of his first lecture, 'Why do the Clergy avoid Discussion, and the Secularists seek it?'

I. Of course, on whatever subject Mr. Holyoake lectures, the clergy must be dragged in, head and shoulders. How could his lectures go down or pay without a 'fling at the black-coats?' This is the high-seasoning to his otherwise stale and unprofitable nostrums. It reminds me of the instructions to the defendant's counsel—'No case—abuse the plaintiff's attorney.'

II. But, seriously, sir, it is a wilful slander to assert that the clergy are averse to discussion, though their mode and time of discussing Scripture truth may not suit Mr. Holyoake's purpose. The clergy (I use the word for brevity's sake, though I don't like it) are discussing the great verities of Scripture every week: they are instructing their young people as to the cavil of infidelity, and how to give a reason for the hope that is in them: they are reasoning every Sabbath of righteousness, and temperance, and a judgment to come. Not only with the lip but with the pen they are discussing the truth of their conscientious convictions. The press teems with the productions of clergymen who stand high in the ranks of literature and science—elaborate and unanswerable defences of Christian truth and philology, antiquities, geology, ethnology, and every science of mind and matter, have been investigated by Christian ministers, and compelled to do homage to the Christian Scriptures. Yet, because the most famed and powerful advocates of Biblical truth (such as Whately) prefer the more rational, convenient, and convincing mode of writing above speaking, when their arguments can be laid before the calm judgment of men in their retirement; and because a perambulating vendor of infidelity, seeking to eke out a living by 'pattering' his obnoxious views, can only find here and there a Christian minister who will gratify his vanity, and increase his twopences by the useless excitement of a public discussion —he straightway posts them up on the walls as afraid of appearing in a public assembly.

III. Moreover, the clergy as a body have other duties to attend to—duties to which infidel lecturers are strangers. As to myself, every evening in the week is occupied with something of more importance than getting up a stir at the bidding of the unreasonable editor of the *Reasoner*. There are the young to instruct in classes, benevolent societies to manage, the sick and the poor to visit and help, the dying to comfort, and ofttimes the dying infidel to instruct, and, if possible, compose, when he discovers that his gloomy creed did better for the ale-bench than it does for the hour of death. It is unreasonable to expect that the clergy will take up the cudgels at the command of every adventurer who chooses to visit the town and promulgate his peculiar opinions, and leave his more useful and pressing engagements. I will tell Mr. Holyoake how to make his opinions more popular: let him exemplify them in beneficent action, after the example of the Lord Ashleys, the Thomas Wrights, and other fervent Christians of the present day—persons who tell us that the stream of their well-doing flows from the fountain of their Christian principle. Let Mr. Holyoake form a Bolton infidel or secularist society for visiting the sick, or a Bolton infidel ragged school; let him dive into the *scums* of Bolton, and administer his opinions to spirits peeping into the unseen world, and see if they supply balm to the broken heart. Let him then lecture, and proclaim how many drunkards infidelity has reclaimed, how many families it has saved from destitution, how many infirmaries it has built, how many islands it has first filled with infidelity and then with civilisation. But no!—the excitement, the notoriety, and the profit of public lecturing, and sapping the foundations of Christian

hope, are far more congenial to such, than visiting the widows and the fatherless in their affliction, and keeping themselves unspotted by the world.

IV. Who are the *Secularists?* Has infidelity sunk into such disrespect that its votaries must fight under false colours? If Mr. Holyoake means those who not only *promise* to give, but *have* and *are* giving, to the young a secular education, a thorough knowledge of the acts and services of life, and building schools, and supporting teachers for that purpose, then the church community, with the ministers, are the true secularists, and Mr. Holyoake is stealing our colours. If he means 'the men of the age,' men who have the truth adapted to the age, men who are heading the mighty movements of the age, then again Christians are the true secularists. But if he means men who *confine* their thoughts, efforts, and hopes to this life, and shrink back from taking one step into the spiritual and unseen world, then we make Mr. Holyoake and his followers a present of the name of secularists.

Lastly, Mr. Holyoake is the author of the 'Logic of Death.' I, too, have stood at many death-beds, and drawn logical conclusions from the great transition. I have never seen, I have never read, I have never heard, of one instance since Jesus Christ appeared, where a Christian on his death-bed bewailed that he was a Christian, or sorrowed that he had paid too much attention to his religion, or felt a pang because he had so much of the gospel in his heart. I have met with numberless cases of my dying fellow creatures bitterly regretting that they had paid so little attention to Scripture truth; and I have met (and what Christian minister has not met?) with cases where the infidel, with the ghastly look of remotest despair, has cursed the day when he became an infidel, and has warned his surrounding relatives against such lecturers as Mr. Holyoake. Let the whole race of sceptics produce, if they can, one authentic instance of a true Christian on the verge of the eternal world regretting his Christianity. This, Mr. Holyoake, is the true 'logic of death.'

Hoping and praying that Mr. Holyoake may yet be brought to consecrate his talents to the preaching of that faith which he is now seeking to destroy,

I am,

A Bolton Clergyman,

With more work and less pay, and a happier mind than lecturing on infidelity would secure him.

Bolton, August 12.

MR. HOLYOAKE'S REPLY TO 'A BOLTON CLERGYMAN.'

To the Editor of the Bolton Guardian.

Sir,—Indebted to your courtesy for the perusal of the letter of 'A Bolton Clergyman,' allow me to say that if that is a sample of the tone and spirit in which a Christian Minister can speak of a stranger before he has been heard, I bless that more courteous Destiny which has saved me from the Christian faith.

By what right does this gentleman associate my name with 'Infidelity?'—a vulgar term of priestly invention, which signifies one who is 'treacherous to the truth;' whereas I have been faithful to what I conceive to be the truth, through evil report and good report, at liberty and in prison, before public audiences of unfriendly 'Bolton clergymen,' and before a more serious opponent still—Mr. Justice Erskine.

I am free to confess that the Christian Ministry of England numbers many gentlemen who would blush to write such a letter as that signed 'A Bolton Clergyman.' They know that I uniformly speak of the clergy with respect for their

learning, their sincerity, and their well-intended (though, as I think, *erroneous)* labours. Such a phrase as 'flinging at the black coats' is a low pot-house exclamation, which never escaped my tongue or my pen.

By what rule of Christian courtesy does your 'Bolton Clergyman' borrow the slang of the streets and represent me as 'a perambulating vendor of infidelity, seeking to eke out a living by "pattering" my obnoxious views, and tempting ministers to gratify my *vanity* and *increase my twopences* by useless excitement,' &c.? Does this gentleman mean to assert that I am not in earnest; that I am not as honourable an advocate as himself? Various modes of industry have long given me the choice of means, and I am no more, than this imputative clergyman, under any necessity of 'eking out a living' by any expedient. It is questionable whether this 'Clergyman' himself contributes as much from his income to maintain his opinions as I contribute from mine to maintain mine. When an opponent of Christianity so far forgets decorum as to say that the Priests are venal, interested, and vain, the good sense of the community exclaims against the vulgarity of the imputation. Is it right then for a 'Bolton Clergyman' to do that towards his opponent which he would not tolerate towards himself, and to deny my sincerity, and tell me that the solemn utterance of my conscientious conviction is but the 'pattering' of my views for 'twopences?' What would be said if the *Bolton Guardian* should announce that the Rev. George Harris, the eminent Unitarian clergyman, who has just been invited to Bolton by his friends—as I have by mine—was 'pattering' his obnoxious principles? Suppose the 'Bolton Clergyman' should be invited to the metropolis to lecture, and I was to insert in a London newspaper a letter, before he appeared, stating that 'the Rev. Ebenezer Gruels was about to "patter" his obnoxious views of Christianity for "vanity" and "twopences,"' the unparalleled indecorousness would neither be forgotten nor forgiven. Yet this is precisely the conduct of your reverend correspondent.

Really, Mr. Editor, if your correspondent is a fair specimen of 'Bolton clergymen,' your town is very unfortunate in having pastors of such manners and of such spirit. This gentleman talks of the consolations of death of which he is the ministering agent. Can it be that in that solemn hour, when the dying forget all hatreds and forgive all foes—when the impulse of peace rushes to the heart, and the faltering accents of goodwill are the last the heart-broken mourner hears—can it be that any man in such an hour would turn to so disparaging, imputative, and criminative a pastor for consolation, as your clerical correspondent proves himself to be? Death brings the proudest of us very low, but it never surely makes us so unwise as this.

I do not follow your correspondent through all his unfriendly accusations of my being an 'adventurer'—of 'fighting under false colours'—the propagator of an 'ale-bench' creed, &c., &c. There is no reason that I should follow him. It has been said that Christianity is a thing of kindly spirit and gentle speech, and is animated by a charity that 'thinketh no evil.' It is not necessary that I dispute this. Let but your 'Bolton Clergyman' continue to correspond in your paper, and he will undeceive the public on this head.

We have the stock description of an infidel death-bed, and your correspondent says 'he has met cases where the dying have warned their relatives against such lecturers as Mr. Holyoake.' I think this is not true. Can any names be given of persons who have done this? Why should any one do so? What has the sincere

and intelligent man to dread in his last hours that he should so act? Why should a virtuous man so taught fear to die? Why should the 'ghastly look,' the 'remote despair,' and the shocking 'curse,' be the last acts of a soul about to pass into the hands of one whom we are told is a God of *love*, and whose tender mercies are for ever over all his works?

What I leave unnoticed in your correspondent's letter, I may reply to when advanced by some responsible writer. Let the 'Bolton Clergyman' unmask himself and put his name to his communication. He writes with public opinion, public prejudice, and the sanction of the law on his side: I write with a Christian clergyman against me, who calumniates me before I am heard, and unknown to a single influential gentleman in your town, who would bespeak for me the public patience—still I sign my communication. Let, therefore, my opponent put his name to his letter, as I do to mine.

I am, sir, yours respectfully,

GEORGE JACOB HOLYOAKE,

A London secularist, with more work, less pay, and a happier mind, than lecturing on Christianity would secure him.

Tong-with-Haulgh, August 19, 1852.

[We have kept out an extract from a work of the writer's, which would open such a wide field for dogmatical discussion, that we could not possibly find room for replies and rejoinders, and, besides, it would be entirely unsuitable for the columns of a newspaper.—EDITOR of the *Bolton Guardian*.]

The extract referred to was simply a passage from the 'Logic of Death,' in answer to the remarks of the above 'Clergyman.' By the way, should this 'Clergyman' comply with my request and 'unmask' himself, he will, I apprehend, prove no 'clergyman' at all. The clergy of the Established Church would wield a somewhat more polished pen than that of our 'pattering' opponent, who must be a dissenting minister—probably the *best* in Bolton.

Redcar, September 2, 1852. G. J. HOLYOAKE.

A REQUEST.

WILL all persons who have received cards of subscription, please to make returns as speedily as possible of all the names received by them?

Mr. Samuel Cook, of Dudley, has in his possession a number of cards. Subscribers at Brierly Hill, Wordsley, Stourbridge, and Dudley, whose names we have acknowledged, will oblige us by applying to Mr. Samuel Cook aforesaid for their cards. Others intending to subscribe can obtain cards during the next fortnight from Mr. Cook.

In Manchester on Sunday, a card framed was hung up in the Secular Hall. In Bradford, Halifax, and other places, frames in quantities will probably soon be prepared, as many seem desirous of preserving this memorial of Kossuth and Mazzini.

THE SUBSCRIPTION FOR EUROPEAN FREEDOM.

*Per Mr. G. J. Holyoake, Halifax.**
Joseph Baldwin, sen.
Abraham Baldwin.
Jonathan Worsnop.
Hannah Worsnop.
J. R., Heckmondwike.
William Newsome.
Sam Cockroft.
Enoch Shaw.
Robert Wilson.
Mark Cockroft.
Samuel —— (the name I could not catch)
John Sharp.
Abram Lumb.
Samuel Soden.
Abram Tidswell.
Abram Sutcliffe.
William Sutcliffe.
Joseph Foreman.
John Barraclough.
John Harroby.
Richard Farrer.
John Widdop.
James Armitage.
Joseph Crossley.
A. L. Wadsworth.
Joseph Bormond.
A Friend.
David Crossley.
Dan Colton.
Benjamin Walshaw.
John Chaffer.
Henry Stansfeld.
John Dennis.

Per Mr. R. Wilkins, Worcester.
W. A.
Charles Apps.
Edwin Hughes.
T. W. G.
William Weaver.
Herbert Merick.
John Maigloshling.
W. Basting.
Edwin Andrews.
Mr. Padmore.
James Barnes.
Charles Hughes.
Jane Veanus.
Reubin Hughes.
A. H. J.
George Morgan.
Thomas Watkins.
Joseph Peachey.
John Colderick.
Robert Wilkins.

Per Mr. John Evans, Longton.
James Rigby.
William Cyples.
Thomas Morris.
Charles Barker.
Charles Potts.
Jesse Sigley.
William Kelsall.
Richard Riley.
George Riley.
John Evans.

Per Mr. A. Neilson, Glasgow.
W. Brown.
George Russell.
John Deniston.
Gaven Muir.
George Hearn.
A. Neilson.

Per Mr. A. M. Mitchell, London.
Alfred M. Mitchell, 2s.
John W. Sparks.
F. Lloydd.
J. Hindle.
A. Marshall.
J. Smith.
J. S. *Miscellaneous.*
Alexander Auld, Glasgow.
R. Rausthorne, Bury.
J. B. Thompson, Hull.
A Friend.
Charles Dent, London.
D. Lucas, Trowbridge.
G. Bath, Trowbridge.
Thomas Ruston, Dudley.
Samuel Southall, Dudley.
William Elwell, Dudley.
Daniel Baker, Birmingham.
F. Binney, Birmingham.
A. Friend, Huddersfield.
S. Aunger, Devenport.
W. Dorey, Devenport.
Archibald M'Donald, Kilmarnock.
J. P. Ruddock, Bluberhouses.
James M. Adam, Barrhead.
David Paterson, Barrhead.
Richard Newman.
B. Newman.
Mr. Hughes.
N. S. [Fifth 100 Names.]

* This list of thirty-three names are those of the members and friends of the Co-operative Store, Halifax, given on the occasion of Mr. Holyoake's lectures in that town, on Sunday, August 22nd. By the permission of the Manager, cards lie at the Co-operative Store, 20, Cow Green, for the convenience of friends to this subscription, who have not yet subscribed in that district.

Controversial Topics.

CHRISTIANITY DONE INTO THE HEYWOOD DIALECT.

[The following is a literal reprint of a small tract issued in Heywood, since my lectures in that town. It is entitled 'Hollowyoke un Infidelity: a Dialogue between Owd Edmun un John, two Yewud Chaps.' The gentleman who is the author of it has made the opponent to suit his arguments; Owd Edmun has easy work of it. But the tract well illustrates the temper and learning of the opponents of this district.—G. J. H.]

Owd Edmun. Well John, heaw ar te this morning?

John. O awm very weel, Edmun; heaw ar *yo* gettin on?

E. Awm gettin on very weel, too, considering me age; the sees awm goin whom fast, un aw hope aw shall soon be in a betthur world, John.

J. Aw darsay yo win, Edmun, if there is won; for yon bin tryin to get ready for it, aw believe.

E. 'If there *is* won,' dus te say, John? Where's te had that 'if' fro? Theaw wur not ust to have it. Aww known the faythers good while, un awm shure he's never towt the owt obeawt ony 'if.'*

J. Nawe, he never has; un he's ill grieved ut aw should owd sich o notion. But yo seen aw begun o readin infidel books, un aw bin to sum o thur meetings, un yerd um tawk; un *thats* heaw aw geet this 'if.'

E. Awm quite aware thurs a dyel books un pamphlets printed un sowd neaw-o-days that forth public good should be stickt ith feyer.

J. But heaw con they judge reet, if they dunnot read bwoth sides oth question?

E. Dus te think ut everybody are fit to judge after they *han* yerd?*

J. Aw dunnot think they are, becose sum on um are prejudist, un sum on um hannot gumshun to see o thing when its laid deawn to um quite plain. Theyr led away with surface o things, ustid o lookin gradely into um.

E. Well neaw, the sees we han to make alleawance for sich things as these, un mony a lot beside. But awl tell the where there's a dangerous peynt.

J. Where's that, Edmun?

E. Well, theaw sees 'th Bible requires o ut are gettn owd enough to know good fro evil, to give their hearts to God, un to serve him, un if they dunnot do so they ston condemned in his seet—they known un feeln this, so the sees if they can make it eawt ut Bible's non thrue, their conduct is justified before oth world—their reet enough us wot they dun, they thinkn they'll never be code to acceawnt for it; un *that* makes um leyn to that side.†

* Of course not. The good Christian knows of no 'if.' Where the wisest pause he rushes on undoubting.

* The question is, are they fit to judge if they 'han' *not* heard?

† The perpetual fallacy of the pulpit—the fallacy of calumny.

J. O, aw see wot yo myen, its likely they'll want docthrine ut'll justify thur own conduct. Thats nathral enough.

E. Shure it is, un thats why so mony o thoose ut went o yerrin Hollowyoke wur foke o that swort. Neaw aw find no fort wi um *thoroughly examining* 'th feawndation oppo which Christeanoty rests —thats wot aw want *everybody* to do; awm only fyert theyn not do it *weel enough;* becose awn quite satisfied its gettn o feawndation ut nowt can o'erturn—un especially owt like *Hollowyoke,* for if he's put forrud as 'th champion ov infidelity its mich occasion to be undher docthor's honds as hissel;* un if infidelity and him happen to dee bwoth ut wonce, we mun do as weel as we con beawt um.

J. But heaw dun ye make it eawt ut Cristeanoty stons on o good feawndation?

E. Well, ith fost place, 'th *historical* part stons oppo as good feawndation as battle o Waterloo, for common history tells obeawt tone as mich as tother—un sich history, too, as were written byth *enemies* o Christaenoty; un then, as for as *experimental* part is consarned, aw connot explain that to the. Thel have to buckle to thesel before the can know owt obeawt that. Aw know me own know, un feel me own feel, un there's same for the if thel nobbit yawk to. Besides, if thes the een oppn, un the senses wakkn, the may see plenty o good ut its dun e Yewud, un thats proof ut the con get at thesel. There's scores and hundreds o families e Yewud, un go no fur, ut are enjoying greyt benefits and blessings o Christeanoty, bwoth as it respects myet, dhrink, clooas, un social comforts ov o sworts; in fact, it ud tak me to long to run thro' it —the mun look for thesel, thel see it e plenty heawses.*

J. Well but, after o, isnt he o nice tauker?

E. Sumtimes he is. He's a smoot tunge, un he undherstons heaw to put o gloss oppo wot he says to make it look gradely, but if thel follow him, thel see 'th 'snake-ith-grass' poppin up every neaw un then, sumtimes before *he's* aware, slippy as he is. Sumtimes he tauks as smoot as butter, un thed think he'd welly do for a parson when he's tellin obeawt sum oth *good things* that are ith Bible, un then—he'll begin un tell the ut 'fur ut the gets fro Christeanoty un betthur off thel be,' or summut o that swort.

J. Aw think yo mut tak o dyel o notice, Edmun.

E. Aw went o purpose to tak notice, un aw con tell the lad, he didnt com up to my expectation, un aw believe he so far disappeynted thoose ut sent for him, ut theyn not send for him ogen yet. Theaw sees before he coom foke thowt he wur a gradely giant oppo 'th infidel question, un ut he'd knock o deawn ut coom afore him, un dear o me when Woodman challengt him, hard up, un before o public company, he dursn't engage him—

> He 'knew the reason why,
> And so do I.'

Theaw sees Woodman wud o dun it beawt pay, but awm towd Hollowyoke wudnt, un it made me think

* A friendly allusion to my ill health, aggravated by the bad air of the mill into which intolerance had forced me.

* So much the better; but the question is, would not more temporal and less spiritual attention still farther improve the same condition? No one doubts that it still needs improvement,

ut wot un owd Irishwoman said to o chap ut aw knowd—hoo sed,

'Yo may be gud, but yo likn brass,'*

Besides Gilbert tried him uppo different peynts, but he cudnt get him to budge. He kept finding excuses, fost o won swort un then onother. He wudnt 'weel that barrow' because he were fyert o having onother job fund after. He kept his eye steadily fixt uppo ten o'clock, un were determined to give o'er ut time whether his wark wur done or not,† un he did do; but chairman ud no bisness to let him off beawt fotching up three-quarters of an heawr ut he lost ut beginning wi being to lat, but he did. O chap geet up to remind him o that un sum moor things ut wur on the bill, but he gan him a bit o that 'Terror and Persecution' ut Hollowyoke ud bin taukin obeawt, by telling him thur wur o policeman ith room, un he'd set him at him if he didnt owd his neyse. So he gan o'er, an that wur 'th 'reason why.'

J. But what dun yo say obeawt drift ov his lecture, Edmun? Yon bin takkin notice o these things lunger nor me, un yo owt to know moor obeawt um.

E. Well, ith fost place he tawkt obeawt hawve an heawr obeawt 'terror, inquisition, and persecution' o'th Romish Church—un he met o tawkt till neaw oppo that subject iv he'd had o mind; but, as we *han* no Romish Church e Yewud, awl leyv that for 'th Roman Catholics to onswer thursels. But then he *tried* to make us believe ut o tother churches, bwoth e Yewed un everywhere, wur built un uphowdn bith *same principles*. Neaw, John, awl appeal to thee oppo this peynt. Dus te think we shud be 'terrified un persecuted' withowt knowing summut obeawt it?

J. Nawe, aw shud think iv they did so mich at yo yod find it eawt sumheaw or other.

E. Shure we shud, but aw bin e Yewud welly fifty years, an awv bin takkin notice too, un awv never fund it eawt ut onybody wur 'terrifying and persecuting' me, to make religious—in fact, they never *han* done;* un Hollowyoke's no cashun to come fro Lunnun to *try* to persuade me so, cose its a job he'll never manish.

J. Aw think yor reet enough theer, Edmun. If awd *tried* it as lung as yo han, un never fund it eawt ut onybody wur 'freetening or persecuting' me, aw shud never complain. Awm shure iv they hurt yo so mich yod get to know.* But he sed yo religious foke didnt use your reason in religion. Wot abeawt that, Edmun?

E. Why its none thrue. If one o Yewed chaps had sed so, aw shud ha towd him it wur a *fib;* but, as he coom fro Lunnun, where they done everything gradely, aw sed nowt to him. But awl tell the wot, John, we not only use'n ur reason, but we gettn it enleetnd, un then its o greyt dyel betthur. We sen same as scripture ses oppo that peynt.

J. Wots that, Edmun?

E. Why, 'Come now, and let

---

* These gentlemen cannot get me to debate on the dishonourable conditions they propose, and they revenge themselves by these imputations.

† These nocturnal Christians wanted to keep me, till as I was, till midnight debating; but I told them 'I was not open to conviction after *ten* o'clock.'

* Let 'Owd Edmun' become a Free Inquirer in earnest for twelve months, and he will have a better right to speak of persecution.

us *reason* together, saith th Lord.'* Its o yessy matter to show ut the service of God is 'reasonable,' *very* reasonable. So ut wot he ses obeawt that wants turning tother road obeawt, un then it'll be reet.

J. But didnt he say summut obeawt Sunday-schoos.

E. Yye, he did. Gilbert axt him iv he'd do away wi um, but he said he *wadnt* do away wi um, but he'd *stop um fur singing hymns un sich like;* so the sees he wants to put a stop to won o'th happiest un most innocent enjoyments ut poor foke has, let alone 'th greyt benefit ut they gettn fro it.†

J. Well, *aw* connot howd wi that mysel, but he happn dusnt like *music.*

E. Well, he happn dusnt; un iv so, he shud be sarved as thoud adage has it which says, 'Keep him at least three paces distant who hates *music.*' But awl tell the wot just strikes me wi thinking oppo this peynt.

J. Wots that?

E. Why the knows when 'th Queen coom to Manchester, obeawt eighty theawsan Sunday Schoo childer wur gethered together oppo platforms, un ith middle on um wur o kind ov o little stage fur Mr. Banks to ston on, when he conducted um so cleverly ith National Anthem. Aw suppose theaw read obeawt, iv theaw didnt see it?

J. O aw seed it, for aw wur theer.

E. Well, aw shud just liked to have seen *Hollowyoke* meawnt that rostrum, un deliver o speech like ee delivered tother neet e Yewud obeawt childer givin o'er singin hymns, un then, as soon as he'd done, Mr. Banks to wave his batton, un o'th childer to strike up, toth tune ov '*Owd Berwick,*' Dr. Watts's butiful un glorious hymn—

'We have been there, and still would go,
'Tis like a little heaven below.'*

Why bless the, John, never onybody would have seen sich a seet as that but for Sunday Schoos; un iv we'd had nowt but cowd, stiff, un barren infidelity, thud ha bin no institutions o that swort, nor nowt like um. Infidelity's to cowd to groo Sunday Scoos, infirmaries, deaf un dumb institutions, homes for the houseless, un o sworts o benevolent un charitable objects. These o spring fro Christeanoty, bad as Hollowyoke ud have us to think it is.†

* And if he does not believe when he has, shall be damned. This is a hard saying.

† On the contrary, he would be glad that poor children should have two Sundays, and be singing all the time.

* The poor pallid child sings so; ask the man whether he thinks so.

† The old boast of Christianity, whose laws plunder us of our property, and then ask where are our charities.

(To be concluded.)

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

REPORT FROM HEYWOOD.

To the Editor of the Reasoner.

SIR,—Since your lectures in Heywood, the Rev. Mr. Woodman has delivered two lectures in the New Jerusalem School Room, on Spirit and Matter, and on the Being of a God—heading the placard and small bills with his ostensible acceptance of some challenge to discussion. We sent for Mr. C. Southwell to meet Mr. Woodman in debate. Mr. Southwell came. There was a good attendance on both evenings, chiefly of the New Church party. It not being known that Mr. Southwell would be there at all on the first night, they were a little surprised when they saw him get up after Mr. Woodman's lecture. Mr. Woodman had been endeavouring to show that spirit had a more real existence than matter; he did so by citing love, hate, fear, joy, hope, and all the affections of which we are susceptible. Mr. Southwell, in reply, showed him and the audience that such things, if they did exist, could be no more real than that which is called matter—stating that one existence could not be more real than another. This seems to be a very conclusive argument in Mr. Southwell's favour. The second night's lecture was occupied in talking about God—Mr. Woodman taking some of the same arguments to prove his existence that he took to prove the existence of spirit; but he added that God was infinite in wisdom, boundless in power, and of unlimited love. These were terms which Mr. Southwell said he could not understand—stating, that if Mr. Woodman's God was infinite in wisdom, it was a term which he (Mr. Southwell) could not understand, and he thought Mr. Woodman himself could not. Mr. Southwell stated that he could not conceive how it was possible for a finite being to comprehend the infinite. He said it might be possible for the infinite to comprehend the finite, but it was an absurdity to suppose that the finite could comprehend the infinite.

At the conclusion of the debate, Mr. Woodman wished to know whether Mr. Southwell had any objections to staying another night with him, in order to go more fully into the matter. Mr. Southwell stated that he could not stop another night at present. Mr. Woodman then asked Mr. Southwell if he would hold a discussion with him, on conditions that neither party derived any benefit from the discussion. Mr. Southwell said, that if he met Mr. Woodman he would have to do so at somebody's expense, and he did not wish to put his friends to any expense on his account—he preferred to earn his own living; but, if Mr. Woodman would come up to London, he should have no objection to meet him there. Mr. Woodman ultimately agreed that Mr. Southwell should have reasonable expenses allowed while holding the discussions, which we expected would have come off before this, but we have never heard a word from Mr. Woodman since.

Heywood. JOHN MATTHEWS.

NEWCASTLE SECULAR SOCIETY.

SIR,—At a meeting held in this town on August 7th, it was agreed to found a society under the above title, which should have for its object to teach, through the medium of tracts, lectures, and discussions,

1. That Science is the sole Providence of man.

2. That Morals are independent of Christianity.

3. That nothing ought to be relied upon that Reason does not establish.

4. That the universal fair and open discussion of opinion is the highest guarantee of public truth—that only that theory which is *submitted* to that ordeal is to be regarded, since only that which *endures* it can be trusted.

5. That every man ought to have the fullest liberty of thought and action, compatible with the possession of like liberty by every other person.

6. That, from the uncertainty as to whether the inequalities of human condition will be compensated for in another life, it is the business of intelligence to rectify them in this world; and consequently, that instead of indulging in the speculative worship of supposed *superior* beings, a generous man will devote himself to the patient service of known *inferior* natures, and the mitigation of harsh destiny, so that the ignorant may be enlightened, and the low elevated.

7. That it is the duty of secularists everywhere to assist all reform movements, which have for their objects the political enfranchisement, the social elevation, or the education (on unsectarian principles) of the working classes.

These, with the exception of the last, have been abridged from your tract entitled 'The Organisation of Freethinkers.'

The three following resolutions were also passed:—

1. That any person wishing to join the association, be admitted after having been approved of by a majority of the members present at any regular meeting.

2. That no alteration be made in the rules of the society, except it be passed by a majority of the members present at three separate meetings.

3. That the subscriptions be sixpence per month, payable in advance.

Meetings every Monday evening at eight o'clock, in the Committee Room of the Democratic Institute, 11, Nun Street.

James Charlton, Secretary,
4, Angus Court, Newcastle-upon-Tyne.
James Cairns, Treasurer.

'THE PRISONER OF IF.'

Sir,—A very numerous class of persons are in the habit of adducing, in proof of a future existence, Hamlet's soliloquy—'To be, or not to be.' This they consider a poser. I think they entirely misunderstand Shakspere, who was not the person to walk voluntarily into a bog and remain there. According to their idea of Hamlet, he was what a contributor to the *Man in the Moon* called him—the 'Prisoner of If.' In my opinion Shakspere was a materialist. He could not speak so palpably in his plays—because they were intended for the public upon whom he depended for subsistence. But in his poems he speaks in a manner there is no mistaking.

My opinion of this soliloquy, 'To be, or not to be,' is—not that Shakspere was expressing his own sentiments on the subject, but portraying character. He meant and has portrayed the character of a man naturally reflective—unused to trouble—who has not studied the subject—who reflects upon it for the first time—who could not freely exert his mind, because he was under the influence of theological opinions, which caused him to beg the question when he says—'Oh that the Almighty had not fixed his cannon 'gainst self-slaughter.' Believing there was a Deity who had issued a command and threat against suicide, he, from the first of his soliloquy, believed in a future state—because, if the man was not when he ceased to exist, the threat of future punishment would have been useless.

Therefore, I say, Shakspere was portraying the character of one of a numerous class of persons to whom theology does not give 'the peace of mind which passeth all understanding,' but gives them ideas which prevent their peace of mind and bewilders all understanding. S. T. Foord.

WESLEYAN CONFERENCE.

Sir,—It appears by the reports in the public papers that a memorial signed by 170 members of their churches has been presented to the recent Wesleyan Conference on the subject of the imputed encroachments by the ministers of the sect upon what their memorialists thought to be inconsistent with the laws of the body. Many of the ministers advised the refusal of attention to the application, and this was supported by one who had been the late high priest of the connection. The Conference proceeded to expel a minster who did not agree with them in their recent assumptions: and the principal charge in the offence of one gentleman is that he wrote an article against the Conference in the *British Quarterly Review*, and had accepted the appointment of editor of the *Wesleyan Times*. How manifest it is that priests are everywhere the same! Dissenters indeed, what better should we be in the hands of such men? The world must emancipate itself from the craft whether it be established or dissenting. There is one great advantage, however, in the latter case, that so soon as the eyes of their people are opened, they have the power of withholding their contributions; whereas with the established sect their pots and pans would be sold to pay for the church-rate, and their tithes would be enforced in the Ecclesiastical Court. But with the dissenters they have all the liberty men need—namely, the liberty of withholding the money,; and as soon as they are sensible enough to do that, they will find the priests reasonable. Only let them withhold their supplies, and they will soon find that with the priests the kingdom of heaven is meat and drink.

The following was a part of their doings at the same time:—'On Monday the examination of candidates for the ministry commenced in Carver Street Chapel and was resumed on Tuesday in Brunswick Chapel. They were thirty-five in number, including some for the missionary work. Mr. Horton's case was considered. After a relative had made some explanatory statements, Mr. W. M. Bunting moved, and Mr. R. M. M'Briar seconded, three resolutions, to the effect that the Conference receiving Mr. Horton's resignation, thought it incumbent to express their sense of his conduct since the time when he first disconnected himself with the Wesleyan body, pronouncing it *deceitful*, *ungrateful*, and *faithless*. The resolutions passed with but one dissentient (Dr. Beaumont). Mr. Burnet, too, by a unanimous vote, was "expelled and put out" of the Wesleyan Methodist ministry.

'On Wednesday the ordination service took place in Brunswick Chapel, the side aisles and two galleries of which were open to the public, but admission was restricted to the possessors of a ticket. There were twenty young men soliciting the honour. After the reading of the Scriptures and an exhortation, the president proceeded to question them severally as to their "call," their views of Christian doctrine, and their purpose as to life and teaching, and the exercise of godly discipline, together with "becoming submission to superiors." Having received their individual response, the president read the ordination prayer, &c., when, proceeding to the communion rails and kneeling, the candidates were set apart "to the office and work of the Christian ministry, by the imposition of hands," with the usual address to each—"Mayest thou receive the Holy Ghost," &c., and the presentation of a copy

of the word of God. The president, secretary, and ex-president placed their hands upon the head of every candidate, with other ministers.'

Can any one doubt that these men are prepared for the greatest possible assumption of priestly arrogance? They would not fall short of the Roman Catholic priesthood: there is no way but education to emancipate the people. All priests know this, hence it is they insist upon twisting in catechism with instruction.

S.

SECULAR CONFERENCE.

(INTIMATION.)

On Sunday, October 3rd, 1852, a general Conference of the friends of Secularism—with a view to the organisation of societies—will be held in the Secular Hall, Old Garratt, Manchester, at 10 o'clock in the forenoon.

The object of secular societies will be chiefly as follows:—

1. To promote primary attention to secular subjects.
2. To teach that Science is the Providence of Life.
3. The inculcation of Morals on grounds independent of Religion.

The Conference will adopt some practical steps in futherance of these objects.

At the third preliminary Conference held on Sunday the 28th ult., in Manchester, it was agreed that all persons should be considered as delegates to the Conference of the first Sunday in October, who shall attend on the appointment of incipient Societies now existing, whose members agree generally with the above objects, and are wishful to aid in carrying them out. Any such society consisting of forty members, may send one delegate—a society consisting of more than forty members, may send two delegates.

Where no society exists, any six persons who have in view the formation of one with the objects above explained, may appoint one delegate to represent them.

The Conference, when constituted, will hold itself free to elect any gentleman present under other circumstances, a sitting member at its discretion.

To institute any societies in the old spirit of indiscriminate disparagement of bodies, or antagonism of persons, would be futile.

A member of the Secular Society will constantly place before himself simply the *instruction and service* of an opponent—whose sincerity he will not question—whose motives he will not impugn—always holding that a man whom it is not worth while confuting courteously, is not worth while confuting at all.

Those who take part in the Conference, will be understood to agree to this policy.

It was arranged on Sunday that persons not delegates shall be admitted to the Conference, morning and afternoon, on payment of twopence each. That in the evening a meeting after the Conference will be held in the same Hall, and addressed by persons from a distance.

At the third preliminary meeting of the 29th ult., persons took part from London, Stockport, Rochdale, Bolton, Heywood, Staleybridge, Leigh, Manchester, and Pendleton.

Mr. Holyoake was instructed to draw up the minute calling the Conference in accordance with papers then read by him, and to sign the same and insert it in the *Reasoner*. The above is the said minute.

GEORGE JACOB HOLYOAKE.
JOHN MATTHEWS, Heywood, Chairman.
London, Sep. 4, 1852. WILKINSON BURSLAM, Manchester, Secretary.

Our Open Page.

At the general quarterly meeting of the Halifax Working Man's Co-operative Society, 20, Cow Green, held on Monday, August 2nd, 1852, it was unanimously resolved that the thanks of the members were especially due to R. A. Slaney, Esq., late M.P. for Shrewsbury, for his long and unremitting services on behalf of the labouring classes; and a Committee (consisting of the President, the Secretary, with Messrs. Thompson and J. Crossley) was appointed to prepare an address. At a special general meeting, held on Monday, August 16th, the following was unanimously adopted, and ordered to be signed by the principal officers on behalf of the society:—'To Robert Aglionby Slaney, Esq. Respected Sir,—We, the undersigned, on behalf of the Halifax Working Man's Co-operative Society, desire to convey to you, on your retirement from active political life, our unfeigned expressions of esteem and gratitude for a long and continuous series of services in the cause of the labouring classes of this country. Especially would we wish to record our full appreciation of services rendered by you in the Commons' House of Parliament; where, at times prominently, and at others unobtrusively, you have for so long a period been found devoting your abilities, your time, and your means in inquiring into and legislating upon subjects of the highest moment to our social and political improvement. By means of Committees of Inquiry obtained and assisted by you, and further by your intercourse with the classes in whose welfare you took an interest, masses of most valuable information have been obtained, and made available as the groundwork of healthy and liberal legislation. Improvements in the Poor Laws and Factory Laws, the originating and carrying to a successful issue measures for sanitary, recreative, and prudential purposes, and, more recently, your exertions in obtaining a most important alteration in the laws relating to the investments of our class, attest that these expressions of gratitude and esteem are a very inadequate return for services so disinterested and important. That your life may long be spared, and that health and prosperity may attend you, in the calm contemplation of the result of your labours, is, we beg to assure you, our sincere and fervent wish. With every sentiment of respect, we remain, on behalf of our society, your obedient servants, Benjamin Walshaw, President.' [With other Signatures.]

The *Manchester Guardian*, of September 1st, reports:—At the Newton in Mackerfield petty sessions, held in the Assembly Rooms on Saturday last—John Green and Josiah Evans, Esqrs., on the bench—a case was tried which is of so novel a character that we lay it before our readers. A farmer named Richard Owen preferred a complaint against a young gentleman, Mr. C. J. Darkin, for having, on the 6th day of August, taken and carried away an ear of corn, value one penny! The defendant appeared to answer this serious charge; when the plaintiff swore he saw Mr. Darkin walking on a public path, and that, coming up to him, he saw an ear of corn in his hand, which was pulled in his field adjoining. The magistrates observed that our Lord plucked ears of corn on going through a field; but, nevertheless, they inflicted a fine of 5s. 6d.!

In accordance with a requisition, a special general meeting will be held on Sunday morning, Sept. 12th, at 11 o'clock, at the Literary Institution, John Street, Fitzroy Square, to take into consideration the following question:—'Is it desirable to develop, out of the opinions held in common by the members of this Institution, a declaration of principles?'

W. R. S.—An argument on Astronomy, however well stated, is not exactly in our way.

J. White, Manningham.—The one shilling from Sarah Pickard for Mrs. Truman, was duly forwarded to her.

LITERATURE FOR THE PEOPLE.

Under this head we give a weekly column of the names of special class books, and the cost of them, for the information of readers who may not otherwise meet with a notice of them.

Bible of Reason, or Scriptures of Ancient and Modern Moralists and Authors ; with the Testament of 1852. By B. P. Powell.	10	0
Bible of Reason, parts 1, 2, 3, bound in 1 vol.	7	0
Ditto, part 1, Scriptures of Ancient Moralists	2	0
Ditto, part 2, Scriptures of Modern Authors	2	6
Ditto, part 3, Additions to part 2 : Modern	2	0
Ditto, part 4, or Testament of 1851.	2	6
Parts 1, 2, 3, can be had in 36 numbers at 2d.		
Sterling's Letters to Coningham, 2nd ed...	0	1
The Bible and the People	0	6
Mackay's Intellectual Religion.....	1	6
Spencer's Social Statics	12	0
Lewes's Biographical History of Philosophy	4	0
The Duties of Man. By J. Mazzini	0	6
First Book of Euclid, with 147 Diagrams.	2	6
Practical Grammar	1	6
Graduated Grammatical Exercises	1	0
Hints on a Logic of Facts	1	6
Public Speaking and Debate.....	1	6
History of the Last Trial by Jury for Atheism	1	6
Paley Refuted in his own Words.....	0	6
Reply to F. W. Newman's Work on the Soul	0	3
Logic of Death.....	0	1
Life of Richard Carlile	0	6
Literary Institutions	0	2
Pemberton ; or, the Value of Biography ..	0	2
Oracle of Reason; 2 vols.	21	0
People's Review	1	0
Last Days of Emma Martin	0	1

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square.—Friday evenings [8] ; a Discussion.—Sept. 12th [7½], Peter Livingstone, 'Emigration in Connection with the Gold Regions of the Earth.'

Hall of Science, City Road.—Sept. 12th [7½], Henry Tyrrell, 'Wisdom and Genius of Shakspere.'

National Hall, 242, High Holborn.—Sept. 12th [7½], P. W. Perrill will Lecture.

South London Hall, Webber St., Blackfriars Rd. —Sept. 12th [7½], Charles Southwell will lecture.

Sadler's Wells Discussion Society, three doors from the Hugh Myddelton.—Sept. 9th [8½], Discussion.

Social Institution, Charles Street, Old Garratt, Manchester.—Sept. 12th [11 a.m.], a Lecture.

East London Literary Institution, Bethnal Green. —Sept. 13th [8], Mr. Taylor, 'Punch, and its Writers.'

Areopagus Coffee and Reading Room, 59, Church Lane, Whitechapel.—Every Sunday, Monday, and Wednesday (8), a Lecture or Discussion.

Hoxton Mutual Instruction Society, 4, Gloucester Terrace.—Sept. 13th [8½], Mr. W. T. Matson, 'Shakspere.'

Commercial Hall, Philpot Street, Commercial Road East.—Sept. 12th [11 a.m.], Chas. Southwell will lecture.—Theological Discussions every Sunday evening [7]. Tuesday [8], Thursday [8], and Saturday [8].

Progressionist Hall, Cheapside, Leeds.—Sept. 12th [6½], a Lecture.

Eclectic Institute, Denmark Street, Soho.—Every Friday [8½], Mr. J. B. O'Brien, Home and Foreign Politics. Every Sunday [7½], on Moral and Social Science.

Eclectic Institute, 14, Garthland Street, Glasgow. —Sept. 12th [6½], Mr. Scott, 'Confessions of a Roman Catholic.'

ADVERTISEMENTS.

Reply to Mr. Holyoake, by Charles Southwell.
Now Ready,

ANOTHER 'FOURPENNY WILDERNESS,' in which may be found more nails for nonsense called Atheism, more hints to Freethinkers, and an Analysis of George Jacob Holyoake's Examination of 'The Impossibility of Atheism Demonstrated.' By Charles Southwell, first editor of the *Oracle of Reason*, author of the 'Difficulties of Christianity,' &c.

One man's word is no man's word,
Justice needs that both be heard.

Published by Watson, Queen's Head Passage 'Paternoster Row, London. Country publishers are requested to forward their orders with the least possible delay.

Now ready, Price 8d., 72 pp., foolscap 8vo.,

A BRIEF INQUIRY INTO THE NATURAL RIGHTS OF MAN ; his Duties and Interests : with an Outline of the Principles, Laws, and Institutions by which Liberty, Equality, and Fraternity may be realised throughout the World.

'And ye shall know the truth, and the truth shall make you free.'—*Gospel of Christ.*

London : Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

Just Published, Price 4d.,

THE YOUNG MAN'S GUIDE TO CHASTITY, being Sylvester Graham's Address on that subject, somewhat abridged. Intended for the serious consideration of Parents and Guardians, England the Civiliser. By Frances Wright.

1 vol., cloth	4	0
Hill's Rational School Grammar. cl. bds.	1	0
Companion to Hill's Rational School Grammar. 1 vol., cloth	1	0
Trial of John Barleycorn	0	2
Popery, as opposed to the Knowledge, the Morals, the Wealth, and the Liberty of Mankind. 1 vol., cloth..	2	6

Manchester : A. Heywood, Oldham Street. London : J. Watson, 3, Queen's Head Passage, Paternoster Row. And all Booksellers.

LITERARY INSTITUTION, John St., Fitzroy Square.—A General Meeting of the Members of the above Institution will be held on Thursday evening, Sept. 9th, at half-past 8 o'clock, to receive from the gentlemen nominated to act as officers and committee-men a statement as to what they think ought to be the future policy of the Institution.

A Special General Meeting will be held on Sunday morning, Sept. 12th, at 11 o'clock, to take into consideration the following question :—'Is it desirable to develop, out of the opinions held in common by the Members of this Institution, a declaration of principles?'

The Annual General Meeting, to elect officers and committee-men for the ensuing year, will be held on Sunday morning, Sept. 19th, at 11 o'clock.

EDWARD TRUELOVE, Sec.

London : Printed by Holyoake, Tyndale, & Co., 3, Queen's Head Passage, Paternoster-row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster-row. Wednesday, Sept. 8th, 1852.

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

Ezekiel Leathertongue	209	Presentation Books to the Clergy	219
Books of the Day	211	From a Friend in Pimlico	219
A Woman's Plea for Italian Liberty	215	Moral Philosophy in England	220
Italy's Call to Humanity	217	The General Council of Secularists	221

EZEKIEL LEATHERTONGUE.

A TRAVELLER WHOM ONE MEETS BY THE WAY.

On my return home last week, I was accosted at one of the Northern Railway junctions by a hard-skinned, high-boned, muscular Wesleyan, who, despite my difference of opinion, seized me warmly by the hand, saying loud enough to be heard in a storm, that he 'detested my principles and should be glad of my company.' Without hesitation I changed my route to the South, and adopted the one that my Methodistical friend had chosen, for I recognised in him a pious and vigorous old gentleman, whom I had met in commercial rooms in several towns.

Mr. Ezekiel Leathertongue (for the prayerful gentleman who had identified me was none other) had been a class-leader—he might have been a class-driver, judging from the hearty (ferocious would be a more appropriate designation of the) manner in which he impressed upon me 'the truth as it is in Jesus.'

A pleasant writer in the *Quarterly Review*—whose article Mr. Murray has reprinted for 'Railway Reading'—observes that if a certain female crosses our path, encased in 'a powerful straw bonnet—or massive black velvet one—a knitted shawl of coarse materials—or what was once a black scarf, with a deep frill added to make it a mantilla—a gown of no describable type, which hangs heavily, and slopes in towards the feet—a stiff squirrel boa and cotton gloves ..... we look into her face for this once, though we shall never require to do so again: for there at the very bottom of that vault of a hat, you discover the cold, mild eye, and headachy complexion, indicative of the lady of Puritan or Evangelical principles.' In the same manner whoever journeys northward, where wholesome bread expands into insipid sponge, rice pudding assumes the consistency of fire bricks, and mutton chops are fried in brine until they come out pickled gutta percha—you are soon conscious of being surrounded by a number of gentlemen of high cheek bones, saffron faces, tight stocks, and no shirt collars, looking at once solemn and apoplectic, who assail you at every point on the gravity of prayer-meetings, and the sin of being happy, and you awaken to the deplorable consciousness of having fallen into the hands of the rigid Methodists. Such was my fate at this railway junction.

Utterly despicable in point of knowledge, without power to add a single new idea to the world, this sacred tormentor who had found me out thought himself qualified to discourse to me upon my views, and took upon himself to do so.

He grasped me by the coat and led me up the platform. Well read in that

Apostle who advised us to be 'instant in season and out of season,' he began to demonstrate to me the blessing of the Methodistical mystery of salvation by the Lord Jesus, in tones which arrested the entire Railway Station. I walked by his side, I submitted to the infliction, I applauded his heartiness and pardoned his rudeness, till we became the heard of all hearers, as well as 'observed of all observers.' I then proposed a retreat into the carriage where this supererogatory sermon would be continued in a little more privacy. We were no sooner seated and in motion than opening his brass throat, he roared to me above the din of the rattling rails—'We are coming to a tunnel.' As we approached he shrieked—'Now, Mr. Holyoake, thou'll find it very dark—but, remember, there is a darker tunnel in the next world, and thou'll find it so when thou gets there.'

In that case I hope there will be a railway through it, I replied.

'No, no,' he bellowed, 'there be no railway there—all darkness, all darkness, except the flash of burning souls—all silence, except the shrieks of the damned.'

Very interesting incidents to vary the monotony, certainly, I answered.

'*Interesting*, dost thou say?' exclaimed this violent vessel of grace, grasping me by so much of the beard as he could find, and drawing my head forcibly down to his mouth so that he could shout into my ear, he added 'thou'll not find it interesting unless thou repent, mon.'

Well, I think I *shall* repent.

'Ah! *dost* thou?' he ejaculated eagerly.

Yes, I added, I am sure I shall repent—if ever I come to adopt thy ruffianly faith.

Carried away, as often happens to this order of saints, by his zeal, he saw he had somewhat transgressed, and not wanting in kindness in his lucid intervals, he begged my pardon. 'I knew his meaning was not ill,' he said.

Yes, I answered, I grant that. Yet you must however allow that some persons have a ferocious way of meaning well.

At this point we reached a station—our astonished travelling companions departed, and a new influx of passengers took their places. A fat, white waistcoated, frill-shirted, grayhaired, respectable old gentleman sat down before my friend Ezekiel. Mr. Tenthpig, the new comer, was a complaisant and orthodox churchwarden, whose sixth glass of port-negus, taken in the Dog and Duck back parlour on the overnight, still suffused his bald head, his redundant cheeks, and his illuminated nose.

Ezekiel began again.

Just explain that point to that gentleman opposite, I observed to friend Leathertongue, which he did forthwith to the astonishment of the gentleman with the sherry nose.

My good man, exclaimed Mr. Tenthpig, your observations have no relation to me.

The Lord has not touched his heart, may be, I observed quietly to Ezekiel. Churchwardens are often professors and not possessors.

This quotation of vestry cant overcame the good class-leader. Ezekiel needed no more. Besides, he scented the steeple in our fat friend. The deep-rooted jealousy and antagonism to the church which your genuine Wesleyan cherishes soon manifested itself. We all know how the pride of the church ever wounds the pride of the conventicle. Those read in the secrets of Wesleyanism know how its votaries court the notice of the church and writhe beneath its contempt. Oxford scorns the Conference, and the Conference revenges itself on Oxford. I had

suggested the strife of the mitre, and Ezekiel's whole soul responded to that tender sectarian chord. Poor Tenthpig had no chance. Leathertongue's iron peal overwhelmed him. He warned him to flee from the wrath to come in such a style that the wrath to come will be nothing to it when it does come. The carriage was amazed. The passengers took the good churchwarden to be some obstinate unbeliever, some hardened infidel, whom no text could touch, no prayer could save, and Ezekiel to be a local Conference preacher, and myself some young man of unquestionable Bunting tendencies. Yet I took no further part than stimulating Ezekiel's flagging zeal if it seemed to waver, by a timely word—that I might have the enjoyment of transient peace. The churchwarden strove to clear himself, but he had no chance of 'getting a word in edge ways.' As his ill luck would have it, he had taken a ticket to the same town as Ezekiel, so that escape or respite was impossible.

This fortunate concurrence of evils to friend Tenthpig, for whom, by the way, I felt sympathy, enabled me to get through three chapters of Huc and Gabet's (the Jesuit Missionaries') noble narrative of their travels in Tartary. When we reached our destination, Mr. T. hastily and stealthily slipped out of the carriage first. But when did a Wesleyan let go his hold? Ezekiel had him by the arm in a twinkling, and they went down the platform together—one indignant and struggling, the other stolid, stentorian, and pertinacious to the last.

Ezekiel, however, gave me a parting look of satisfaction more cordial than usual. Mystified by his own zeal and my unexpected attentions to him, he had began to believe that I really did mean to repent. Long live thy opportune credulity, dear Ezekiel!

London. G. J. Holyoake.

BOOKS OF THE DAY.

The working classes of Bradford are unfortunate—they work like slaves, they live like slaves, and when they take the shape of poor woolcombers, they are, by the *Observer*, dismissed to a foreign shore like slaves; and, to add to their other miseries, they have the Rev. Alexander Wallace put forth to lecture them on the Bible. We have received a volume of fourteen Lectures by this gentleman. The persons who have patronised these lectures, the auspices under which they appear, warrant their somewhat official character. Probably on another visit to Bradford they may become the subject of counter lectures by the present writer, when some formal account shall be rendered of them. Rude, common place, and wordy, such discourses as these can neither improve the manners nor the talents of the working-class hearers.

Mr. Logan, a town missionary of Bradford, is the author of a useful book entitled the 'Moral Statistics of Glasgow.' After the Scotch fashion in so many things, there is a parade of horribly-professional letters at the opening, but the statistics are of a useful nature—but we could wish they had gone into the untrodden ground of the material modes of prevention of intemperance. All, as usual, here seems to be left to precept. We are, however, glad to find a missionary with an aptitude for practical subjects.

The Zoist, No. 38, Vol. X., for July 1852, contains an interesting paper by Anti-Glorioso on the Roman Catholic priesthood and mesmerism. From the report read by Dr. Elliotson at the late Annual General Meeting of the supporters of the

London Mesmeric Infirmary, we learn that 'the sale of mesmeric books is now very large, and has increased astonishingly of late.' Mr. Baillière states that 'the demand for the English quarterly journal of mesmerism, *The Zoist*, far exceeds the demand of even last year.' Dr. Elliotson observes:—'It may be worth the reflection of the superstitious, that we have twelve divines on our lists; the greater part of them clergymen of the Church of England, one a doctor of divinity, and formerly a professor in the University of Oxford, and, at the head of them, an archbishop—his Grace the Archbishop of Dublin, who did not for a moment hesitate to become one of our Vice-Presidents. Another anti-satanic argument is that above fifty ladies appear upon our list.'

Richard Carlile's 'Manual of Freemasonry' is now to be had complete in one volume, at 3s. 6d. We believe there is no book extant containing so much information on this celebrated order. The intention of the work is to improve masonry —Mr. Carlile believing that himself, Godfrey Higgins, and the then Duke of Sussex, were the only three Masons in England possessed of the genuine secret. The introductions to the several parts by Mr. Carlile are very characteristic of his unfaltering confidence in his own knowledge, but are still full of striking and just thought.

A new pamphlet is being published by Mr. Watson, entitled 'A Brief Inquiry into the Natural Rights of Man: his Duties and Interests.' The chapter including the 'religious department of society' may be read with instruction for its peculiar kind of information. The author of this work has written well upon several subjects, and especially upon this. Those who are curious to learn what are the religious opinions of that 'universal' Enigma, the editor of the *Family Herald*, may find satisfaction in this chapter. With many political opinions of this work we have no kind of sympathy. A judgment which deems Louis Napoleon's government 'as hopeful for humanity' as one of Cavaignac's, would, we fear, initiate for the people a terrible future. The opinions of Mr. O'Brien are frequently alluded to by this writer; indeed, the reader may regard this work as a very fair statement of the various subjects on which Mr. O'Brien is a teacher. The facts and quotations of this author may be trusted, but not such remarks as that 'the priests are hired tools.'

The Co-operative League has published the 'second part' of its 'Transactions.' The last paper by Mr. Vansittart Neale contains the act passed to legalise the Industrial and Provident Societies, together with a valuable legal commentary by Mr. Neale upon the act itself. One paper of interest is by Mr. Charles Bray, 'On Mind in connection with Organisation and Character in relation to Institutions.' The design of this League, and publication of its transactions, we estimate as of great utility. Some such official exposition of Co-operative philosophy was needed, and Mr. Coningham has rendered great public service by the initiation of this League. The well-known name of Mr. Rigby appears as an officer of this body.

The 'Kirk's Alarm' is a present for the priest-ridden, issued, we believe, by Mr. Robinson, of Edinburgh. It contains a collection of the clerical satires of Robert Burns, accompanied by short histories of the origin of the various poems. Such a collection will be very acceptable to numerous persons. The great popularity of Burns must be an indication of the unpopularity of his clerical antagonists.

Mr. Jacob Dixon has forwarded to us a small 'Popular Guide to the Management and Treatment of Infanthood.' We are no authorities upon medicine, but the book seems familiar in style and practical in tendency, and is written from the

allopathic point of view. The 'supplement' contains useful directions for preparing various kinds of infantine food.

Dr. Lees has republished his elaborate 'Lecture on the Harmony of Teetotalism with the Divine Word.' We should agree with a rational temperance, whether its 'harmony' with the 'divine word' could be made out or not; but by whomsoever the harmony is of importance, Dr. Lees' lecture will be very highly esteemed.

Mr. William Burden, of Leicester, is the author of an essay on 'National Secular Education' It is not so copious in definitions as we should desire to see it, and probably the author would now write it in a quieter manner. But there accompanies the essay that which is worth the price of the whole—the letter of Dr. Smiles to the author. Sir James Graham, that accomplished master of official replies, which left the questioner as delighted with a refusal as with a concession, would regard Dr. Smiles as a great rival should he read this letter. It deserves a place in the 'Curiosities of Literature.'

Mr. John Robertson, of Glasgow, has issued a small collection of 'Moral and Social Songs for Secular Schools.' We are glad to see attention is being paid to these new wants of the times.

'Firstlings,' by William Whitmore, of Leicester, is a small book of verses superior to the average of first efforts of the muse. These, though not striking, indicate capacity for versification.

The *Beth Birei Congregational Magazine* is a Belfast publication. The number for June continues, in its useful way, to represent (as we understand its intention) the religious views of George Dawson and Theodore Parker. G. J. H.

CHEAP REPRINT OF PROFESSOR NEWMAN ON 'THE SOUL.'

Those readers of the *Reasoner* who were interested by Mr. Holyoake's Essay on Professor Newman's work on 'The Soul, her Sorrows and her Aspirations,' will be pleased to hear that Mr. Chapman has just brought out, in his 'Library for the People,' a Third Edition of Mr. Newman's work, at one-third of its former price. It is got up with that neatness and grace which always characterise Mr. Chapman's publications, and, although it is a cheap edition, it contains more matter than either of the previous ones. For Mr. Newman, with conscientious care, has interwoven into each successive issue such additional remark as seemed to be called for by the objections or misconceptions of his various reviewers, whether orthodox, dissenting, or rationalistic; sometimes modifying a statement, sometimes renewing it with increased force. No especial reviews are mentioned by name—but any reader who compares the different editions, and refers to the reviews which have been written on the book, will immediately see that the alterations and additions are intended as the author's reply to those points in the critiques he has received, which he deems pertinent to the subject.

The present edition contains, besides minor additions, an extra preface, a new Introductory Chapter, and a translation of Cleanthes' Hymn to Jupiter. Among the additional passages are several in reply to Mr. Holyoake's Essay. These will be presented in next week's *Reasoner*, with a few remarks from a bystander.

Copies of the new edition of 'The Soul' may be had at the *Reasoner* office.

Panthea.

THE SUBSCRIPTION FOR EUROPEAN FREEDOM.

Per. Mr. J. H. Holliday, London.
J. Watkins.
N. Britton.
J. Parker.
William Roe.
James Hunt.
R. Woodward.
J. H. Holliday.
W. Winninge.
C. Koelie.
M. Dorhauer.
J. Swinfen, Maidstone.

*Per Mr. J. Lynes, Coventry.**
E. J. Turner.
C. Shufflebotham.
C. Freeman.
J. Lynes.
J. P. Yates.
J. Peters.
W. May.
H. Band.
E. Roe.
G. Biggs.
W. Page.
G. Oughton, *jun*r.
J. Pritchard.
W. Wareham.
G. Coulson.
R. Tatler.
T. Leaveslay.
D. Buckrey.
J. Morris.
J. Atkins.
H. Allen.
J. Allen.
B. Haynes.
A. Browne.
T. Keene.
J. Weston.
T. Francis.
G. J. Smith.
T. Smith.
J. Wright.
C. R.
Mr. Day.

Per Mr. Willis Knowles, Hyde.
Septimus Lambert.
Benjamin Lambert.
Thomas Stafford.
James Braddock.
James Thornley.
John Bostock.
Richard Hunt.
Willis Knowles.
James Fletcher.
Samuel Massey.
Samuel Howard.
Robert Savage.
Joseph Stewart.
James Greenwood.
Thomas Bennett.
Jonathan Bredbury.
John Howarth.
John Oldfield.
Samuel Cheetham.
Sarah Knowles.
Richard Harrison.

Per Mr. W. Cooke, Bradford.
Mr. Smith, Keighley.
George Wood.
Ellick Hird.
Mr. Senyard.
Orion.

Per Mr. George Demaine, Bradford.
George Roberts.
Joseph Alderson.
Thomas Umpleby.
Henry Townend.

Per Mr. Jonathan Hartly, Bradford.
Charles Krumbholz.
G. Sporry,
David Nutter.
Abram Robinson.
John Stott.
A Friend.
A Friend.
(By workmen at the Bowling Dye Works.)
Jonathan Hartly.
John Hudson.
John Croft.
Thomas Carr.
William Carr.
John Carr.
Aaron Shepherd.
Ephraim Wilkinson.
John Radford.
James Hunter.
James Thornton.
William Raspin.
Herbert Fell.
John Northing
A Friend, 2s. 6d.
Nathaniel Topham.
Joshua Clarksen.
Matthew Shepherd.
John Watson.
Thomas French. [Sixth 100 Names.]

* We are indebted to the exertions of Mr. Lynes and Mr. Morris for these subscriptions, who have sent for other cards. Mr. Lynes observes that 'many of these subscribers do not care for the *Reasoner*, but are actuated by the love of liberty and respect for Mazzini.'

Political Topics.

A WOMAN'S PLEA FOR ITALIAN LIBERTY.

BY PANTHEA.

Women! who shall one day bear
Sons to breathe free English air,
If ye hear without a blush
Deeds to make the roused blood rush
Like red lava through your veins
For your sisters now in chains—
Answer! are ye fit to be
Mothers of the brave and free?

J. R. Lowell.

We have had the Patriot's reason, the Historian's reason,* and the Artist's reason why Englishmen should aid the cause of Italian Liberty; but we yet need to remember the Woman's reason for it also. Surely it cannot be fully present to the minds of Englishwomen, or we should have more than twelve female names in the 500 yet advertised in the *Reasoner's* Shilling Subscription, and a more equal proportion than one female to nine male members in the Society of the Friends of Italy.† Our sex cannot sufficiently have perceived how this question, besides appealing to us as human beings and lovers of justice, touches us vitally as *women*—as daughters, wives, and mothers; how it concerns our personal honour and self-respect; and how torpidity on such a point is a fatal omen for the present vitality and future welfare of all that is truest and noblest in woman's very existence.

A few words of explanation will show my meaning. The peculiar effect of despotism is, by annihilating speculation, whether religious or political—to confine mankind to the round of sensations furnished by the instincts of the family. In doing this, a low type of what the family should be, is inevitably the one imposed by Authority. The wife becomes a meek slave; the children 'must not ask questions.' The lamp of knowledge is quenched lest it should light the way to the tree of life. All the sanctity of domestic affection is completely outraged by this system which pretends to offer it such undivided homage. The home, which should be the nursing-place of all highest aspirations and noblest purposes, becomes stagnant with the energies driven back upon themselves, and loses, with its true aims, its holy purity. Only in the breezes of free aspiration can affection be preserved from selfishness, tyranny, and degeneracy. Only when the whole of our nature is cultured and disciplined, can the development of each of its parts be sound and safe. And those governments which deny free life to their fellow-men, crush *all* life in their fellow-women. Is it not, then, the duty of all women who would see

* In Professor Newman's recent lecture on the 'Place and Duty of England in Europe.'

† See the Annual Report.

their sex delivered from the unnameable brutalities which everywhere mark the Austrian rule—of all who would see the purity of home established as the basis of a nation's soundness—of all who would see mankind progress, not towards that Orientalism which ever accompanies prolonged political servitude, but towards that free ground for the physically-weaker sex which can only co-exist with a peace founded on justice—is it not the duty of all women who feel thus, to offer every help in their power to the vanguard of the free, who are braving the foe abroad, while we sit unhurt at home? O, it is time we should think of these things! Too long have we allowed ourselves to let 'politics' go by as a thing apart, with which we had no concern. Where were our hearts that we did not see that politics, in its great main-currents, is but another name for Human Life! that there must ever be an eternal solidarity between the sexes, and that what concerns the well-springs of existence for one half of a family, must ever be of serious importance for the other half also? Let it not be said of us, let it not be written in our consciences, that at this solemn time, when the forces of Liberty on the one hand, and of Barbarism on the other, are unmistakably concentrating themselves for action—the women of England were so blinded by frivolity and ignorance as not to throw their hearts into the scale of Freedom, or sympathise in the woes of their down-trodden sisters!

How nobly worthy of our sympathy the women of Italy have long been, it is worth while to remember. The names of Olympia Morata, the brave and accomplished—of Vittoria Colonna, the admirable wife of Pescara, and the revered friend of Michael Angelo: these, and many others of that day, are well known. And of the intellectual female cultivation of later times, Margaret Fuller Ossoli—well fitted to report of what concerns the development of our sex—wrote thus (in 1848), while travelling in Italy:—

'A woman should love Bologna, for there has the intellect of woman been cherished. In their Certosa, they proudly point to the monument of Matilda Tambreni, late Greek Professor there. In their anatomical hall is the bust of a woman, professor of anatomy. In art, they have had Properzia di Rossi, Elisabetta Sirani, Lavinia Fontana, and delight to give their works a conspicuous place. In other cities, the men alone have their Casino dei Nobili, where they give balls and conversazioni. Here, women have one, and are the soul of society. In Milan, also, I see, in the Ambrosian Library, the bust of a female mathematician.'*

But dearer to us all than even the noblest triumphs of the intellect are the higher triumphs of character—character to which intellect is indeed indispensable, but where the power of appreciating lofty truths is fused into heroism by the devoted resolve to live for their realisation. If one may touch the subject without sacrilege, may we not look on that noble Italian Mother who has just gone to her rest amid the reverent tears of all Genoa, as a mute but most eloquent pleader for the sympathies of all true-hearted women with the multitude of Italian families who still languish in despotically-enforced

* Memoirs of Margaret Fuller Ossoli, vol. iii., p. 135.

separations? Listen to a few traits of that home which has given the world another Roman.

'When young, Mazzini lived much—as an only son—in the society of his mother and two sisters. His mother once thus described her recollections of him to an English lady:—"He seemed so entirely made for love and home, that sometimes, even now, I cannot believe he has gone from me and become the hero I know him to be; and I can almost expect to see him come in, as he used, in the morning to bring me flowers, or to sing to me of an evening all alone, when all the other young men of his age were running about the town, playing billiards or going to the cafés and theatres." From the time of his boyhood he had only seen her once—at Milan, in 1848. But their love had not waxed cool in consequence of their separation. Week by week they corresponded without fail for a period of twenty-two years.'*

'Even in his youthful days at the university his deep musing during his walks had drawn upon him the suspicious attention of the Sardinian government, and he was already "marked" before his career had begun.... He was in prison' ('suspected of Carbonarism') 'when the news of the Polish revolution reached Italy. No friends were allowed to see him; but his mother was permitted to send him his meals. Anxious to communicate the good tidings to him, she hid in a loaf of bread a slip of paper on which were written these two Latin words—"*Polonia insurrexit*" (Poland has arisen). When, some months afterwards, the noble mother visited her son in his prison, his first question was—"Well! is all over in Poland?"'*

Women of England! will not you show to Mazzini that you can read the lessons which these facts suggest?—that the tenderest homes strengthen the heart for the sternest martyrdoms; that Duty is never the antagonist of rightful Love, but rather the medium of its loftiest perfection; and that while the nunnery and the harem alternate under the reign of despotic 'order'—pure homes alone give birth to heroes, and set nations free.

* *Inquirer*, for Aug. 21, 1852.

* Linton's *English Republic*, vol. i., pp. 36-7.

ITALY'S CALL TO HUMANITY.

(From the 'Casa Guidi Windows' of Elizabeth Barrett Browning.)

'What's Italy?' men ask;
And others answer, 'Virgil, Cicero,
Catullus, Cæsar.' And what more? to task
The memory closer—'Why, Boccaccio,
Dante, Petrarca,'—and if still the flask
Appears to yield its wine by drops too slow,—
'Angelo, Raffael, Pergolese,'—all
Whose strong hearts beat through stone, or charged, again,

Cloth-threads with fire of souls electrical,
Or broke up heaven for music. What more then?
Why, then, no more. The chaplet's last beads fall
In naming the last saintship within ken,
And, after that, none prayeth in the land.
Alas, this Italy too long hath swept
Heroic ashes up for hour-glass sand.....
.. Of which, no more; but never say 'no more'
To Italy! Her memories undismayed
Say rather 'evermore'—her graves implore
Her future to be strong and not afraid—
Her very statues send their looks before!

.....Who can sit down idle in the house
Nor hear appeals from Buonarotti's stone
And Raffael's canvas, rousing and to rouse?
Where's Poussin's master?.....Spain may well
Be minded how from Italy she caught,
To mingle with her tinkling Moorish bell,
A fuller cadence and a subtler thought;.....
While England claims, by trump of poetry,
Verona, Venice, the Ravenna shore,
And dearer holds her Milton's Fiesole
Than Malvern with a sunset running o'er.

.....Therefore let us all
In England, or in any other land
Refreshed once by the fountain-rise and fall
Of dreams of this fair south,—who understand
A little how the Tuscan musical
Vowels do round themselves, as if they plann'd
Eternities of separate sweetness,—we
Who loved Sorrento vines in picture-book,
Or ere in wine-cup we pledged faith or glee—
Who loved Rome's wolf, with demigods at suck,
Or ere we loved truth's own divinity,—
Who loved, in brief, the classic hill and brook,
And Ovid's dreaming tales, and Petrarch's song,
Or ere we loved Love's self!—why, let us give
The blessing of our souls, and wish them strong
To bear it to the height where prayers arrive,
When faithful spirits pray against a wrong;
To this great cause of southern men, who strive
In God's name for man's rights, and shall not fail!

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

PRESENTATION BOOKS TO THE CLERGY.

To the Editor of the Reasoner.

Sir,—I procured the second volume of the 'Cabinet of Reason,' entitled 'Why do the Clergy avoid Discussion, and the Philosophers discountenance it?' and read it with much pleasure, and not without profit. In fact it is the best little work on free discussion that I have met with, and I have no doubt but that if it is circulated amongst the religious sects of the country, it will do much good. I do not think it would be prudent to put it into the hands of the clergy themselves indiscriminately, but that it should be sent to leading men in the different churches for the benefit of themselves and their brethren in office. My reason for this is, that the great majority of the clergy are so prejudiced and interested, that the likelihood is, were they to get it unknown to any of their elders or deacons, or congregations, they would either burn it (as some of them have done with other books, such as the 'Logic of Death,') or lay it aside and take no notice of it whatever; but, by sending it as I have above suggested, it would, in all probability, come under the notice of the clergyman of the particular church to which the party belonged to whom it was sent, and would cause discussion, and oblige him to come out and satisfy his congregation.

I would also suggest that it should be sent by the friends of free discussion to magistrates and journalists, or newspaper editors, where it would be likely to prove useful and beneficial.

Perhaps it would be desirable that the friends of free speech and free discussion should unite and subscribe for the circulation of this work. This would be the most effectual way of doing it. There are many individuals who would like to see it done, and who would cheerfully subscribe something for that purpose, but who cannot do it themselves. I should be glad to know that this was being generally done.

Drusa. A Truth-Seeker.

FROM A FRIEND IN PIMLICO.

Sir,—from the beginning of last December to the end of April, I enclosed a copy of the *Reasoner*, stitched and cut, accompanied by a short note with my name and address, to the following rev. gentlemen:—J. H. Hamilton, J. J. Bolton, Samuel Martin, B. Belcher, J. Davis, Richard Burgess, G. D. W. Dixon, R. Ward, A. H. Douglass, — Rowlatt, C. F. Moore, S. N. Skinner, Hon. R. Liddell, T. G. Hall, C. Driscoll, E. Thompson, G. H. Hine, G. Palmer, T. Fuller, C. F. S. Money, Thomas Archer, D.D., and J. Bicknell.

From the commencement of May, to the present time, I have regularly supplied the *Reasoner*, gratis, to the Grosvenor Coffee House, Grosvenor Row, cut and stitched as before. This I intend to continue doing. The monthly parts, after lending to friends and neighbours, I preserve for binding. I with pleasure enclose twelve stamps for the 'List.' Thomas Billington.

MORAL PHILOSOPHY IN ENGLAND.

III. CONCLUDED.

'The works which contained collections of cases of conscience, and of which the title commonly was *Summa Casuum Conscientiæ*, or something resembling this, were compiled at first for the use of confessors and ecclesiastical persons, who had to give their advice and decisions to those who made confession to them. It was requisite for them to know, for instance, in what cases penance of a heavier or lighter kind was to be imposed; and what offences must, for the time, exclude the offender from the Communion.

'As early as the 13th century Raymond of Pennaforti had published his Casuistical *Summa*, which came into very general use, and was referred to by the greater part of the succeeding casuists.

'In the 14th and 15th century the number of such books increased very greatly. These *Summæ* were in common speech known by certain abbreviated names, borrowed from the designation of the author, or other circumstances. Thus there was the *Astesana*, which derived its name from its author Astesanus, a Minorite of Asti in Piedmont; the *Angelica*, compiled by Angelus de Clavasio, a Genoese Minorite; the *Pisana* or *Pisanella*, which was also termed *Bartholina* or *Magistruccia*; the *Pacifica*; the *Rosella*; the *Sylvestrina*. In these works the subjects were usually arranged alphabetically, and the decisions were given in the form of responses to questions proposed; the opinions being often quoted from, or supported by, the authority of Scripture, or the fathers or schoolmen. Thus, Astesanus says in his preface, that, conscious of his own poverty, he had, like Ruth, gone to glean in the grounds of the wealthy, the books of great doctors; and that he had put in his book "illa tantum quæ pertinebant ad consilium in foro conscientiæ tribuendum." There was not in these books any attempt to lay down general principles which might show that the decisions were right, or which might enable the inquirer to determine for himself the matter by which his conscience was disturbed. The lay disciple was supposed to be in entire dependence upon his spiritual teachers for the guidance of his conscience; or rather, for the determination of the penance and mortification by which his sins were to be obliterated. Moreover, a very large proportion of the offences which were pointed out in such works, were transgressions of the observances required by the church of those days, and referred to matters of which the conscience could not take cognizance, without a very considerable amount of artificial training. Questions of rites and ceremonies were put upon an equal footing with the gravest questions of morals. The church had given her decision respecting both; and the neglect or violation of her precepts, and of the interpretations of her doctors, could never, it was held, be other than sinful. Thus the body of casuistry, of which I have been speaking, was intimately connected with the authority and practices of the Church of Rome. When, therefore, the domination of that church was, by the blessing of Providence, overthrown in this and other countries, the office of such casuistry was at an end. The decision of moral questions was left to each man's own conscience; and his responsibility as to his own moral and spiritual condition could no longer be transferred to others. For himself he must stand or fall. He might, indeed, aid himself by the best lights which the church could supply—by the council of wiser and holier servants of God; and he was earnestly enjoined to seek council of God himself by hearty and humble prayer. But he could no longer lean the whole weight of his doubts and his sins upon his father confessor and his mother church. He must ascertain for himself what is

the true and perfect law of God. He could no longer derive hope or satisfaction from the collections of cases, in which the answers rested on the mere authority of men fallible and sinful like himself.

'Thus the casuistical works of the Romanists lost all weight, and almost all value, in the eyes of the Reformed Churches. Indeed, they were looked upon, and in many respects justly, as among the glaring evidences of the perversions and human inventions by which the truth of God had been disfigured; so that a great reformation became necessary; and from this period, beyond doubt, we may trace the origin of the disrepute under which, up to the present time, the name of casuistry has laboured.

'The writers of the Reformed Churches did not at first attempt to substitute anything in the place of the casuistical works of the Romish Church. Besides an averseness to the subject itself, which, as I have said, they naturally felt, they were, for a considerable period after the Reformation, fully employed upon more urgent objects. If this had not been so, they could not have failed soon to perceive that, in reality, most persons do require some guidance for their consciences; and that rules and precepts by which men may strengthen themselves against the temptations which cloud the judgment when it is brought into contact with special cases, are of great value to every body of moral and Christian men. But the circumstances of the times compelled them to give their energies mainly to controversies with their Romish and other adversaries, and to leave to each man's own thoughts, the regulation of his conduct and feelings. They had to man the walls and carry on a war against an external enemy for their very existence; and hence they could the less bestow their labour in building the halls of justice, the houses of charity, and the temples of God within their city. Or, to use an image of one of the first of our writers who attempted to remedy this defect: "For any public provision of books of casuistical theology, we were almost wholly unprovided; and like the children of Israel in the days of Saul and Jonathan, we were forced to go down to the forges of the Philistines to sharpen every man his share and his coulter, his axe and his mattock. We had swords and spears of our own, enough for defence, and more than enough for disputation: but in this more necessary part of the conduct of consciences, we did receive our answers from abroad, till we found that our old needs were very ill supplied, and new necessities did every day arise."'

—*From the Examiner.*

THE GENERAL COUNCIL OF SECULARISTS.

(INTIMATION.)

We repeat this notice for the convenience of societies, as this intimation in these pages is the sole mode chosen for convening the Conference.

Societies and coadjutors too remote to be able to attend, may send reports addressed to the Chairman—care of Wilkinson Burslam, 43, Brook Street, Old Garratt, Manchester.

Such reports are desired brief, plainly written, on one side of note paper, stating

1. The number of persons associated, if any.
2. If not, what number are likely to do so.
3. Under what name.
4. At what place—if any meeting room is held, or can be commanded.
5. The name and address of the Corresponding Secretary.
6. The nature of the estimation in which freethinkers are held by the general public in such locality.

It is hoped that each Delegate will bring, in writing, a report embracing the above particulars.

On Sunday, October 3rd, 1852, a general Conference of the friends of Secularism—with a view to the organisation of societies—will be held in the Secular Hall, Old Garratt, Manchester, at 10 o'clock in the forenoon.

The object of the secular societies will be chiefly as follows:—

1. To promote primary attention to secular subjects.
2. To teach that Science is the Providence of Life.
3. The inculcation of Morals on grounds independent of Religion.

All persons will be considered as delegates, who shall attend by the appointment of societies now existing, whose members agree generally with the above objects, and are wishful to aid in carrying them out. Any such society consisting of forty members, may send one delegate—a society consisting of more than forty members, may send two delegates.

Where no society exists, any six persons who have in view the formation of one with the objects above explained, may appoint one delegate to represent them.

The Conference, when constituted, will hold itself free to elect (any gentleman present under other circumstances) a sitting member at its discretion.

To institute any societies in the old spirit of indiscriminate disparagement of bodies, or antagonism of persons, would be futile.

A member of a Secular Society places before himself simply the *instruction and service* of an opponent—whose sincerity he will not question—whose motives he will not impugn—always holding that a man whom it is not worth while confuting courteously, is not worth while confuting at all.

Those who propose to take part in the Conference, will be understood to agree to this policy.

Strangers will be admitted to the Conference, morning and afternoon, on payment of twopence each. In the evening a meeting after the Conference will be held in the same Hall, and addressed by persons from a distance.

(Signed on behalf)

London, Sep. 11, 1852. GEORGE JACOB HOLYOAKE.

Reasoner Propaganda.

To promote the efficiency of the *Reasoner* as an organ of Propagandism, one friend subscribes 10s. weekly, another 5s., some a monthly sum, others 1s. each weekly—others intermediate amounts or make special remittances, according to ability or earnestness. An annual contribution of 1s. from each reader would be easy, equitable, and sufficient. What is remitted, in whatever proportion, is acknowledged here, and accounted for at the end of the volume.

Acknowledged in No. 327, 747s. 8d.—Further subscriptions.—[*Per Mr. A. Boyd, Oldham:* from Mr. Joseph Taylor, Oldham, 20s.; Mr. Richard Fletcher, Oldham, 20s.]—[*Per Mr. Edward Johnson, Brighton:* Mr. Weller, 1s.; J. Ransom, 1s.; E. Johnson, 1s.; Thomas Kilmister, 1s.; Mr. Young, 1s.; M. C., 1s.; Mr. Potter, 1s.; H. Hurst, 1s.; H. Bainbridge, 1s.; G. Hewitt, 1s.; G. James, 1s.; Mr. Simpson, 1s.; Joseph Cockfield, 1s.]—[*Per Mr. Wisdom,* Maxwelltown, Dumfries:* Hugh Boydd, 2s.; Nicholas Wisdom, 2s.; A Friend, 1s.; John Little, 1s.; Wm. Todd, 1s.; Wm. McKie, 1s.; Edward Knight, 1s.; Charles Murray, 1s.; A Friend, 6d.; A. Richardson, 6d.; George Irving, 6d.]—*Miscellaneous:* Robert Kershaw, Rochdale, 1s.—Thomas Payton, 1s.—John Sisson, 1s.—William Butcher, 1s.—Frederick Cox, 1s.—W. Braefield, 1s.—Willis Knowles, 1s.—William Korner, Rochdale, 1s.—James Gray, Bermondsey, 1s.—Richard Hunt, Hyde, 1s.—Samuel Howard, 1s.—Total, 323s. 2d.

* Mr. Wisdom writes:—'I have much pleasure in forwarding these sums for the *Reasoner* fund, which I have collected here. I think it is the first subscription that you ever got from Dumfries, but I hope it will not be the last. It is a sign of progress here. It is given in hopes that it may help a little the cause of freethought.'

Our Open Page.

THE *Chelmsford Chronicle* reports:—A gentleman in this neighbourhood, who takes more than ordinary interest in the spiritual welfare of the Jewish race, fell in with one of the wanderers from Canaan, and began to angle for a convert, texts being thrown at him as tenderly as a fisherman flings his artificial fly before rising trout. The son of Israel fairly began to nibble, till at interview after interview he appeared to be fairly caught. He listened with an attentive ear, and at last the good man proposed that he should be formally introduced into the Christian Church, preparatory to his producing him at the next anniversary meeting as a live Jew converted by his eloquence. This was agreed to; but first he had some worldly gear that encumbered him, a little lot of jewellery worth £60, that he must convert into cash to seek a fresh mode of life after embracing his new faith; and out of pure benevolence, and as a return for the interest taken in his welfare, he offered it for £40. At first there was some hesitation as to taking advantage of the warm feelings of the convert—his gratitude appeared to have overcome the proverbial discretion of his race; but at length the work was completed—the £40 was paid, and the stumbling-block removed. The *denouement* may be easily divined. The jewellery looks delicious by candlelight, but its worth at the utmost is about £10, and the Jew has fled unbaptised either to Duke's Place or the gold-diggings.

Thorpe's 'Northern Mythology' says that in Jutland there was once a priest who knew more than his paternoster. One evening there came a message to him from the manor-house, requiring his attendance there with the least delay possible, his aid being quite indispensable. The fact was that the proprietor, in order to attain his vast riches, had sold himself to the Devil, who was already there to fetch him, his time being expired. The priest, who arrived at the house just at the moment when the fiend was about to depart with the master, endeavoured to prevail on him to grant a further delay—first a year, then a month, a week, a day; but not even an hour would the fiend grant him. There stood on the table a little stump of wax candle nearly burnt out, pointing to which the priest said, 'Thou wilt surely let him live as long as the stump lasts?' To this the fiend assented, but at the same moment the priest, seizing the light, blew it out and put it into his pocket; so that for the present the fiend was obliged to leave the proprietor in peace, but who from that hour so amended his life that the Devil got him not.....The house of a peasant in Eiderstedt was burnt to the ground. The man, sorely afflicted, was walking about his field, when he was accosted by a little man in a grey coat and with a horse's foot, who inquired the cause of his sadness. The man told him of his misfortune, and that he was without the means of rebuilding his house; whereupon the little man promised to build him one with a hundred windows, and to have it ready in one night, before the first cock-crowing, if the man would promise him his soul. The peasant agreed to the condition; and in the night the Devil began to build. The house was soon all but finished, the windows alone remaining to be put in. While the Devil was busy about the last window, the man began to crow and clap with his hands; at which the Devil laughed. But the cock in the stable had heard the crowing, and answered it just as the Devil was fitting in the last pane. Finding himself thus outwitted, the arch-fiend took his departure, though not till he had wrung the neck of the cock. No one has ever been able to put in the pane, nor will any furniture remain in the apartment where it is wanting; all flies out. The room requires no cleaning, being always as neat as broom could make it.

LITERATURE FOR THE PEOPLE.

Under this head we give a weekly column of the names of special class books, and the cost of them, for the information of readers who may not otherwise meet with a notice of them.

Bible of Reason, or Scriptures of Ancient and Modern Moralists and Authors; with the Testament of 1852. By B. F. Powell.	10	0
Bible of Reason, parts 1, 2, 3, bound in 1 vol.	7	0
Ditto, part 1, Scriptures of Ancient Moralists	2	0
Ditto, part 2, Scriptures of Modern Authors	2	6
Ditto, part 3, Additions to part 2: Modern	2	0
Ditto, part 4, or Testament of 1851.	2	6
Parts 1, 2, 3, can be had in 36 numbers at 2d.		
Sterling's Letters to Coningham, 2nd ed.	0	1
The Bible and the People	0	6
Mackay's Intellectual Religion	1	6
Spencer's Social Statics	12	0
Lewes's Biographical History of Philosophy	4	0
The Duties of Man. By J. Mazzini	0	6
First Book of Euclid, with 147 Diagrams.	2	6
Practical Grammar	1	6
Graduated Grammatical Exercises	1	0
Hints on a Logic of Facts	1	6
Public Speaking and Debate	1	6
History of the Last Trial by Jury for Atheism	1	6
Paley Refuted in his own Words	0	6
Reply to F. W. Newman's Work on the Soul	0	3
Logic of Death	0	1
Life of Richard Carlile	0	6
Literary Institutions	0	2
Pemberton; or, the Value of Biography	0	2
Oracle of Reason, 2 vols.	21	0
People's Review	1	0
Last Days of Emma Martin	0	1

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square.—Friday evenings [8] a Discussion.—Sept. 19th [7½], Peter Livingstone, 'Emigration in Connection with the Gold Regions of the Earth.'

Hall of Science, City Road.—Sept. 19th [7½], G. J. Holyoake, 'The Future of Free Inquiry, with a review of the present preparations for Organisation by the Secularists.'

National Hall, 242, High Holborn.—Sept. 19th [7½], P. W. Perfitt will Lecture.

South London Hall, Webber St., Blackfriars Rd.—Sept. 19th [7½], Charles Southwell will lecture.

Sadler's Wells Discussion Society, three doors from the Hugh Myddelton.—Sept. 16th [8½], Discussion.

Social Institution, Charles Street, Old Garratt, Manchester.—Sept. 19th [11 a.m.], a Lecture.

East London Literary Institution, Bethnal Green.—Sept. 20th [8]. Mr. H. S. Evans, 'Emigration.'

Areopagus Coffee and Reading Room, 69, Church Lane, Whitechapel.—Every Sunday, Monday, and Wednesday (8), a Lecture or Discussion.

Hoxton Mutual Instruction Society, 4, Gloucester Terrace.—Sept. 20th [8½], Mr. W. T. Matson, 'Milton.'

Commercial Hall, Philpot Street, Commercial Road East.—Sept. 19th [11 a.m.], Chas. Southwell will lecture.—Theological Discussions every Sunday evening [7], Tuesday [8], Thursday [8], and Saturday [8].

Progressionist Hall, Cheapside, Leeds.—Sept. 19th [6½], a Lecture.

Eclectic Institute, 14, Garthland Street, Glasgow.—Sept. 19th [6½], a lecture.

Eclectic Institute, Denmark Street, Soho.—Every Friday [8½], Mr. J. B. O'Brien, Home and Foreign Politics. Every Sunday [7½], on Moral and Social Science.

ADVERTISEMENTS.

Just Published, Second Edition of

A DISCOURSE OF MATTERS PERTAINING TO RELIGION.

By THEODORE PARKER. Post 8vo., cloth, 4s.

Contents:

BOOK I. Of Religion in general; or a discourse of the Sentiment and its Manifestation.

Book II. The Relation of the Religious Sentiment to God; or a discourse of Inspiration.

Book III. The Relation of the Religious Sentiment to Jesus of Nazareth; or a discourse of Christianity.

Book IV. The Relation of the Religious Sentiment to the greatest of Books; or a discourse of the Bible.

Book V. The Relation of the Religious Sentiment to the greatest of Human Institutions; or a discourse of the Church.

Also, Third Edition, with additions, of

THE SOUL; ITS SORROWS AND ITS ASPIRATIONS.

An Essay towards the Natural History of the Soul as the basis of Theology. By FRANCIS WILLIAM NEWMAN, formerly Fellow of Balliol College, Oxford, and author of 'A History of the Hebrew Monarchy.' Post 8vo., 2s.

The spirit throughout has our warmest sympathy. It contains more of the genuine life of Christianity than half the books that are coldly elaborated in its defence. The charm of the volume is the tone of faithfulness and sincerity which it breathes—the evidences which it affords in every page of being drawn direct from the fountains of conviction.—*Prospective Review.*

On the great ability of the author we need not comment. The force with which he puts his arguments, whether for good or evil, is obvious on every page.—*Literary Gazette.*

We have seldom met wit so much pregnant and suggestive matter in a small compass as in this remarkable volume. It is distinguished by a force of thought and freshness of feeling rare in the treatment of a religious subject.—*Inquirer.*

London: John Chapman, 142, Strand.

Reply to Mr. Holyoake, by Charles Southwell.

Now Ready,

ANOTHER 'FOURPENNY WILDERNESS,' in which may be found more nails for the coffin of nonsense called Atheism, more hints to Freethinkers, & an Analysis of G. J. Holyoake's Examination of 'The Impossibility of Atheism Demonstrated.' By Charles Southwell, first editor of the *Oracle of Reason*, author of the 'Difficulties of Christianity,' &c.

One man's word is no man's word,
Justice needs that both be heard.

Published by Watson, Queen's Head Passage, Paternoster Row, London. Country publishers are requested to forward their orders with the least possible delay.

London: Printed by Holyoake, Tyndale, & Co., 3, Queen's Head Passage, Paternoster-row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster-row. Wednesday, Sept. 15th, 1852.

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without conditions.'—QUINET.

EIGHT OF THE ARTICLES.

The New Edition of 'The Soul'	225	Mr. Turnbull's Question	236
Subscription for European Freedom.....	230	The General Secular Council	236
Kossuth at Concord	231	To the Rev. J. H. Rutherford	237
Mediæval Christianity	235	Christianity done into the Heywood Dialect	237

THE NEW EDITION OF 'THE SOUL.'

'The true view of fate is from it, and not towards it.'—EMERSON.

THE chief passage in Mr. Holyoake's Essay on 'The Soul,' to which Mr. Newman's reply is directed, runs thus:—

'Order, Design, Goodness, and Wisdom are the attributes of nature which are held to bring in a personal Deity. But with respect to Order in the universe, we do not learn from any observation that it must necessarily have an *external* origin. Mr. Newman does not seem to discover in nature proof that it has a Ruler over it. He says, that if a man believes that in the human mind an originating Will exists, he will believe that the same species of Will has been exercised on nature. But if he discerns within himself no first principle of movement, he of course needs none out of himself. If in his own actions he sees no marks of (what others call) Will, why should he see them in Nature? (pp. 29, 30.) This is precisely the case with the Atheist. Law (which is the name given to the uniformity of operations, to the calculable forces of nature) seems to him also to pervade mind. Intelligence seems no more exempt from law than inorganic matter. Will is merely the coincidence of desire, intellectual or sensuous, with external influence' (pp. 17, 18.)

To which Mr. Newman replies:—'Yet Error cannot be self-coherent. The Atheist of this class discerns Law and Necessity in his actions, and does not therefore deny that he has a Mind himself: why then should Law and Necessity in the universe imply that there is not a mind there also? Grant that the human mind has no Will; suppose that the divine mind is herein similar: still that is no reason for denying that there is mind in the universe, in the only sense in which he has experience of mind. If he admits this, he will really become a Theist. But it would be truly absurd to demand, as an indispensable mark of a Divine Mind, the very Freedom which, at the same time, he pronounces to be absent from the *human* and impossible for *any* mind' (p. 23.)

(The sentences which follow, though not newly written, ought to be added as bearing on the subject.) 'When Atheism depends on the Moral error of believing that man's Will is never self-moving, it is to the Moralist that we must appeal for correction. *Note.* I do not know how to avoid calling this a *moral* error; but I must carefully guard against seeming to overlook that it may be still a merely speculative error, which ought not to separate our hearts from any man. If we see another to love goodness and shudder at evil, he is to be loved, although he may hold a theory which we think logically tends to annihilate exertion *for* the good and *against* the evil.'

On this moral portion of the subject Mr. Newman has written a section in his new Introductory Chapter. Here he enounces a theory, the difference of which from Mr. Holyoake's appears to be more nominal than real. This is worth demonstrating in detail.

Mr. Holyoake's Essay entitled 'Rationalism' (published in 1845) appears to have been written with the twofold object of vindicating 'the doctrine of circumstances' to the general public, and of pleading the doctrine of Individuality among the Socialist public. In doing this he has preached a belief so near to what Mr. Newman would call Free Will, that the only practical difference appears to be, that he (Mr. H.) does not attach any distinctive appellation to the impulse of moral action which he endeavours to arouse. To the term Free Will he attaches a meaning which it may perhaps bear with some persons (those, for instance, who hold that 'God created the world out of nothing'), but which it is very unlikely that Mr. Newman should hold—*i. e.*, 'something within man, independent of himself and unamenable to the laws of causation.'* That which Mr. Newman calls Free Will Mr. Holyoake seems to include under the term of Philosophical Necessity; and that which Mr. Newman calls Necessarianism, Mr. Holyoake calls Fatalism. Thus their approbation and disapprobation fall on beliefs differently named but virtually the same; and they practically agree on these two points, which are the chief ones in the matter:—

1. That the facility or difficulty we may find in being virtuous depends on our constitution and condition. (From which we learn compassion for the tempted and unfortunate.)

2. That it is equally our duty to strive after virtue, whether our constitution and condition be favourable or not. (From which we learn the need of self-discipline for ourselves.)

The entireness of this agreement will, I think, be evident to a careful reader of both works; but great part of it may be indicated by presenting, by the side of Mr. Newman's section on the Will, such passages from 'Rationalism' as treat of the same topics—which is accordingly here done.

'The Soul.'

The Moral faculty has been above described, as that which pronounces on the relative worth of our different impulses or attractions, and enunciates the *duty* of selecting the higher. By the WILL is understood, the inward power which actually makes a selection. Thus, if we are simultaneously impelled,—to do what is just,—to gratify a friend,—and to gain lucre or honour;—and it be impossible to secure more than one of these ends; by an act of the Will we choose and adopt one of these.

'Rationalism.'

We go into the world's strife resolved to climb the summit of our noblest aspirations—not like the driveller to fluctuate the miserable creature of *all* circumstances, but to warm our unswerving endeavours in the beams of the best influences. Men may find themselves thrown into a crowd of incentives, and still the admonition of the poet is potent—

> In the world's broad field of battle,
> In the bivouac of life,
> Be not like dumb driven cattle,
> Be a hero in the strife.†

It is an important distinction to make that man is not the *slave* but the *subject* of circumstances. Though by nature he renders allegiance to them, yet he may be said to choose which he will serve.

* 'Rationalism,' p. 16.

† W. H. Longfellow.

If no power of choice existed in man, but he were determined by an externally-imposed necessity, it would be absurd in others to blame him, and a very superfluous self-torment to blame himself. Yet we know, that without self-reproof, there can be no deep-seated or fruitful virtue. In proportion therefore as the existence of active Will is disbelieved, practical virtue is impaired.

The same follows in another way; namely, since no man will make an effort, unless he believes that there is power within him. No sane man will struggle to break a chain which he believes will defy his utmost exertions. No insane man will move a limb which he fancies to be paralyzed. If we have no power of Will, to choose and to reject, and thereby to determine and guide our action, self-discipline and self-control are really impossible; *nor will he, who believes it to be impossible, ever attempt it.*—Those who call themselves Ne-

.....The denial of the popular doctrine of free will, no doubt furnished the opinion to the unthinking that Rationalism regarded man but as *mere* clay in the hands of the potter of fate. When Mr. Owen said the character of man resulted from the action of circumstances and the reaction of organization, he virtually expressed the part a man may be said to play in the formation of his own character; but on such a question the sense requires to be more than virtually expressed, it must be obvious, unmistakeably obvious, or only a partial perception will be attained where we least expect it (p. 17.)

Praise and Blame are the natural expression of likes and dislikes—which are instincts of human nature,* and as long as they remain so it is hypocrisy to conceal them. To withhold praise or blame is to freeze affections, and to convert men into cyphers, or reduce them to stocks and stones. Not to praise what is virtuous is to act as though we did not know what is good, and not to blame erroneous conduct is not to do our duty (p. 38.)

Of irresponsibility it is only necessary to say, that society has rights and must protect itself in the exercise of them, and that it will, against the opposition of refractory members, whether free-will or necessity prevails. Metaphysical disquisitions on this topic are doubtless useful as a discipline, but of little practical utility. The example of Zeno was worth all the arguments on this subject. On his servant being detected in a theft and excusing himself by saying 'It was his *destiny* to steal,' '*and to be beaten*' added Zeno, thrashing at the same time the sophistical knave (p. 37.)

These views confute the dangerous fallacy of fatalism. Fatalism is blind—philosophical necessity intelligent. The fatalist submits to destiny—the philosophical necessarian moulds it. Every man has means, which, like soldiers, wait his command. The fatalist leaves his troops to disband, and supinely relinquishes every chance of victory. The wiser necessarian marshals his forces, challenges fate, and pursues conquest with all his powers (p. 20.)

It is a great thing for a man to feel that whenever he is in despair, in destitution,

* 'Book of the New Moral World,' chap. iii., par. 5.

THE SUBSCRIPTION FOR EUROPEAN FREEDOM.*

Per Mr. E. Truelove, London.
W. Burton.
W. F.
J. Aird.
J. Taylor.
James Farrant.
G. P.
W. E. P.
S. Wilks.
T. Sherlock.
J. T. G.
A. W.
W. Morrison.
Mr. Hume.
R. P. Vincent.
S. Spong.
James Britton.
J. B., Vauxhall, 5s.

Per Mrs. Watson, London.
W. B.
John G. Weatherilt.
John Weatherilt.
R. T. H.
John Hewett.

Per Mr. C. F. Nicholls, London.
W. H.
Eleanora Newman.
Edmund Johnson.
Edward Warne.

Per Mr. Austin Holyoake, London.
A Friend.
Henry Ralph.
John Wood.
Daniel Rachel.

From Leigh, Per Roylance Hamlet.
Jethro Hampson, 5s.
John Gerrard.
Roylance Hamlet.
Robert Wainwright.
John Longton.
John Cook.
Adam Hall.
William Hall.
Richard Crompton.
Thomas Bent.
Thomas Whatmough.
Richard Mosscrop.
Thomas McLay.
James Cook.
William Douglas.
John Garside.

Per Mr. John Dawson, Alva, Scotland.
Peter Norman.
Andrew Archibald.
John Adam.
Alexander Taylor.
John McLaren.
Robert Rue.
Andrew Lettimore.
Alexander Hogg.
John Dawson.

Per Mr. W. Sanderson, Galashiels.
Andrew Sharp.
John Dickson.
David Gray.
James Cairns.
John Henderson.
John Dunn.
Andrew Blackie.
William Sanderson.
Mitchell Ireland.
Archibald Scott.
James Anderson.
Thomas Fairgreave.
John Cuthbertson.
James Pringle.
John Hunter.
John Pringle.
William Scott.
Colin Bennet.
John Simpson.
William Ferguson.
William Cuthbertson.
John Laidlaw.
Walter Riddel.
Alexander Graham.
Alexander Baxter.
Stewart Fox.
Alexander Clapperton.
John Magee.
John Johnston.
Robert Russel.
Thomas Turnbull.
Andrew Herbertson.
Robert Fairgreave
Duncan Hill.
Thomas Davidson.
James Hall.

Miscellaneous.
John Rennie, London.
Sarah Rennie, do.
Charles Don, Glasgow.
William Butcher, Lambeth.
John Butcher, Lambeth.
Thomas Markland, Ludsworth.
Charles Arthur, Gravesend.
Robert Moore, Gravesend.
D., Gravesend. [Seventh Hundred.]

* In No. 326, page 166, the acknowledgment of 'Charles Whitaker, Oldham, 2s. 6d,' should have been *James Greaves, Oldham*, 2s. 6d.

Political Topics.

EMERSON'S WELCOME OF KOSSUTH TO CONCORD.

Ralph Waldo Emerson welcomed Kossuth to Concord in the following speech:—Sir: The fatigues of your many public visits, in such unbroken succession as may compare with the toils of a campaign, forbid us to detain you long. The people of this town share with their countrymen the admiration of valour and perseverance: they, like their compatriots, have been hungry to see the man whose extraordinary eloquence is seconded by the splendour and the solidity of his actions. But, as it is the privilege of the people of this town to keep a hallowed mound which has a place in the story of the country, we knew beforehand that you could not go by us. You could not take all your steps in the pilgrimage of American liberty, until you had seen the ruins of the little bridge, where a handful of brave farmers opened our Revolution. Therefore, we sat and waited for you.

And now, sir, we are heartily glad to see you, at last, in these fields. We set no more value than you do on cheers and huzzas. But we think that the graves of our heroes around us throb to-day to a footstep that sounded like their own:

——'The mighty tread
Brings from the dust the sound of liberty.'

Sir, we have watched with attention your progress through the land, and the varying feeling with which you have been received, and the unvarying tone and countenance which you have maintained. We wish to discriminate in our regard. We wish to reserve our honour for actions of the noblest strain. We please ourselves that in you we meet one whose temper was long since tried in the fire, and made equal to all events; a man so truly in love with the glorious future that he cannot be diverted to any less.

It is our republican doctrine, too, that the wide variety of opinions is an advantage. I believe, I may say of the people of this country, at large, that their sympathy is more worth, because it stands the test of party. It is not a blind wave: it is a living soul, contending with living souls. It is, in every expression, antagonised. No opinion will pass, but must stand the tug of war. As you see, the love you win is worth something; for it has been argued through; its foundation searched; it has proved sound and whole; it may be avowed; it will last; and it will draw all opinion to itself.

We have seen, with great pleasure, that there is nothing accidental in your attitude. We have seen that you are organically in that cause you plead. The man of freedom, you are also the man of fate. You do not elect, but you are elected by God and your genius to your task. We do not, therefore, affect to thank you. We only see you the angel of freedom, crossing sea and land; crossing parties, nationalities, private interests, and selfishness; dividing populations, where you go, and drawing to your part only the good. We are afraid you are growing popular, sir; you may be called to the dangers of prosperity. But hitherto, you have had in all countries, and in all parties, only the men of heart. I do not know but you will have the million yet. Then

may your strength be equal to your day! But remember, sir, that every thing great and excellent in the world is in minorities.

Far be from us, sir, any tone of patronage; we ought rather to ask yours. We know the austere condition of liberty—that it must be reconquered over and over again; yea, day by day; that, it is a state of war; that, it is always slipping from those who boast it, to those who fight for it; and, you, the foremost soldier of freedom in this age—it is for us to crave your judgment—who are we that we should dictate to you?

You have won your own. We only affirm it. This country of working men greets in you a worker. This republic greets in you a republican. We only say, 'Well done, good and faithful servant.' You have earned your own nobility at home. We admit you *ad eundem* (as they say at college.) We admit you to the same degree, without new trial. We suspend all rules before so paramount a merit. You may well sit a doctor of liberty. You have achieved your right to interpret our Washington. And I speak the sense, not only of every generous American, but the law of mind, when I say that it is not those who live idly in the city called after his name, but those who, all over the world, think and act like him, who can claim to explain the sentiment of Washington.

Sir, whatever obstruction from selfishness, indifference, or from property (which always sympathises with possession) you may encounter, we congratulate you, that you have known how to convert calamities into power, exile into a campaign, present defeat into lasting victory. For this new crusade, which you preach to willing and unwilling ears in America, is a seed of armed men. You have got your story told in every palace, and log hut, and prairie camp, throughout this continent. And, as the shores of Europe and America approach every month, and their politics will one day mingle, when the crisis arises, it will find us all instructed beforehand in the rights and wrongs of Hungary, and parties already to her freedom.

Kossuth responded in eloquent terms. After a few words of personal remark to Mr. Emerson he continued:—I hail thee, hallowed ground of Concord, thou sacred baptistery, where the people of America first baptised itself to the name of a 'nation' with its own and with its enemies' blood.

I hail thee, Concord, thou John the Baptist of American Independence! 'When invaded by oppression, resistance becomes the Christian and social duty of every individual.' Thus spoke the leaders of Massachusetts, when the spirit of national freedom first moved through this air which I now breathe. It was here that word was bravely redeemed by a people transformed into heroes by the charm of liberty.

The leaders swore 'never to yield, but, with a proper sense of dependence on God, defend those rights which Heaven gave and no one ought to take.' It was here that oath first was made good. Be thou blessed for ever, hallowed ground of Concord; and ye spirits of the departed, take up, upon good angelic wings, the progress of the poor wandering exile, who on the hallowed ground of Concord in-

vokes the young spirit of the new world to regenerate the old!

Gentlemen, remember what had to pass in the Old World that Hungary's exiled chief thus might be standing on Concord's hallowed ground, and that such prayers fall from his lips from such a place. Oh! silence for a while the noble pride of your prosperity, and bow with reverence before the finger of God. He is the God of all humanity. What he did for you he meant to do for humanity. Concord became the preface of liberty in America, that America might become the preface of liberty on earth. That is my faith. I have drawn this faith from the philosophy of your history.

It is strange indeed how every incident of the present bears the mark of a deeper meaning, around me. It is a meaning in the very fact that it is you, sir, by whom the representative of Hungary's ill-fated struggle is so generously welcomed in the name of Concord to the shrine of martyrs illumined by victory. You are wont to dive into the mysteries of truth and disclose mysteries of right to the eyes of men. Your honoured name is Emerson, and Emerson was the name of the man who, as a minister of the Gospel, turned out with his people on the 19th of April, of eternal memory, when the alarm-bell first was rung. The words of an Emerson administered counsel and the comfort of religion to the distressed then, and the words of an Emerson now speak the comfort of philosophy to the cause of oppressed liberty.

I take hold of that augury, sir. Religion and philosophy, you blessed twins: upon you I rely with my hopes to America. Religion, the philosophy of the heart, will make the Americans generous—and Philosophy, the religion of the mind, will make the Americans wise, and all that I claim is a generous wisdom and a wise generosity.

Gentlemen, it would be evidently a mistake to believe that the Revolution of America was the accidental result of circumstances which England could not have prevented. No, gentlemen; England could not have retained possession of this country, except only by transferring herself into a Republic, or at least into a Democratic Monarchy. That would have been the only means to prevent the separation. Those acts of the British Parliament, which virtually separated the charter of Massachusetts — those acts were indeed oppressive, arbitrary, and tyrannical. They would have, in every other portion of the world, justified a revolution. But here, in your country, those arbitrary acts of the Government have been but an opportunity to assert with arms that national independence which also without that opportunity would have been asserted, perhaps in a different way, but would have been asserted certainly, because it was a necessity—not only a necessity with your own country, gentlemen, but a logical necessity in the process of mankind's history. The arbitrary acts of the British Government were a crime; but not to have understood that necessity, and not to have yielded to it by amicable arrangement, without sacrifices, that was a fault.

In my opinion, there is not a single fact in history which would have been so distinctly marked to be Providential, and Providential with reference to all humanity, as the colonisation, revolution, and re-

publicanism of the now United States of America. This immense continent, being discovered and brought within the scope of European civilisation, peopled with elements of that civilisation, could not remain a mere appendage to Europe. That is evident. But this America, being connected as it is with Europe by a thousand social, moral, and material ties—by the ties of blood, religion, language, science, civilisation, and commerce—to me it is equally evident, that to believe that this so connected America can rest isolated in politics, is out of the question.....

Let me entreat you to apply the analytic powers of your penetrating intellect to disclose the character of the American Revolution, as you disclose the character of self-reliance, of spiritual laws, of intellect, of nature, or of politics; lend the authority of your judgment to the truth that the destiny of the American Revolution is not yet fulfilled; that the task is not yet completed; that to stop half way is worse than it would have been not to stir; repeat those words of deep meaning which once you wrote about the monsters that looked backward, and about the walking with reverted eye, while the voice of the Almighty says 'Up and onward for evermore,' and while the instinct of your people, which never fails to be right, answered the call of destiny by taking for its motto the word 'ahead.'

Indeed, gentlemen, the monuments you raised to the heroic martyrs who fertilised with their hearts' blood the soil of liberty—these monuments are a fair tribute of well-deserved gratitude, gratifying to the spirits who are hovering around us, and honourable to you; woe to the people which neglected to honour its great and good men; but believe me, gentlemen, those blamed spirits would look down with saddened brows to this free and happy land, if even they were doomed to see that the happy inheritors of their martyrdom had the pretension to believe, that the destiny to which that sacred martyr blood was sacrificed is accomplished, and its price fully paid, in the already achieved results, because the living generation dwells comfortably and makes two dollars out of one.

No, gentlemen; the stars on the sky have a higher aim than that to illumine the night path of some lonely wanderer. The course your nation is called to run is not yet half performed. Mind the fable of Atalanta: it was a golden apple thrown into her way which made her fall short in her race.

I have met distinguished men trusting so much to the operative power of your institutions and of your example, that they really believe they will make their way throughout the world merely by their moral influence. But there is one thing those gentlemen have disregarded in their philanthropic reliance; and that is that the sun never yet made its way by itself through well-closed shutters and doors—they must be drawn open, that the blessed rays of the sun may get in. I have never yet heard of a despot who had yielded to the moral influence of liberty. The ground of Concord itself is an evidence of it. The doors and shutters of oppression must be opened by bayonets, that the blessed rays of your institutions may penetrate into the dark dwelling house of oppressed humanity... —*New York Tribune*, May 22nd, 1852.

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

MÆDIEVAL CHRISTIANITY.

To the Editor of the Reasoner.

SIR,—The *Leisure Hour* contains much useful information, and some sound moral teaching and practical advice, very much opposed to its religious teaching, 'that nothing in this world really deserves our care and anxiety.' In the first number is an article on 'The Working Man in the Middle Ages' very well worth reading. I present you with a few extracts illustrative of the relation of the Christian Church to white slavery, which may somewhat account for the present relation of *Protestant* Churchmen in America to black slavery. I should have mentioned that in the article named, the authorities for the assertions made are given at the foot of each column—a commendable practice, that greatly enhances the value of this serial.

We are here told that 'during the Dark Ages, the slave trade in England was one in which the nobles, and even the clergy, engaged.' 'In no country in which the Papal Church has had dominion, has slavery been abolished by her intercession.' 'Archbishop Egbert told the Saxons that no abbot or monk could bestow freedom on a slave, for it is impious,' he exclaims, 'thus to damage the church.'* The monks even accepted slaves as *religious* offerings instead of money.' 'Hugh gave to the Abbot of Selby a serf named John, with all his chattels and family, that he (Hugh) might receive the monastic blessing.'† 'Domesday Book makes frequent mention of slaves as among the possessions of abbeys: and an old manuscript record is preserved, by which we learn that one Seivine bought of John, Abbot of Bath, Sydelfæda, his slave for five shillings.' 'In the middle of the thirteenth century, the Abbot of Bueine sold Hugh the shepherd for four shillings.‡ John, Abbot of Peterborough, in the year 1117, recovered by law two slaves (who had purchased their freedom) named William Lickadiss and Leofric his uncle, with all the possessions which they held in the village of Castre: and a manuscript in the British Museum, recording the good deeds of Michael, Abbot of Glastonbury, mentions as one of his meritorious actions, that finding at Brentmaris thirty-two poor peasants in a state of freedom, he reduced sixteen or more of them to slavery, and strove to reduce the others, but was unable to do so because of their powerful friends.||¶ Even so late as 1347, the Bishop of Ely made a complaint that two slaves or villains belonging to his church, had by illegal proceedings endeavoured to obtain their freedom, and he petitioned for power to again secure them.'§

After this, the author can write 'Christianity has always been the friend of the oppressed, and, in proportion as her presence has been honoured, so has a nation grown in liberty.' All this ugly evidence is, of course, placed to the account of the Roman Catholic Church, as if all churchmen were blind to the teachings of the Bible but Protestants. The writer seems to see no progress, morally or intellectually, but refers all our advancement to the recognition of *true* Christianity. Verily

* Johnson's Ecclesiastical Canons, i. p. 740.
† Madox, Form. Angli., p. 418. ‡ Ibid.
§ Stevens's continuation of Dugdale, vol. i., p. 475
|| MS. Cottonian, Brit. Mus., b. v., fol. 98.
¶ Rolls of Parliament, vol. ii., p. 192.

such writers seem to reject Paul for Luther, and the lowly teacher of Nazareth for John Wesley. If Christianity was not understood by the men of the middle ages, man must have progressed without it, and in spite of the false Christianity, until he became capable of understanding the true Christianity. If he could progress at all, why not always?

C. F. NICHOLLS.

MR. TURNBULL'S QUESTION.

IN No. 319 of the *Reasoner*, J. C. mentioned a report that Mr. Holyoake had not answered a question put to him by Mr. Turnbull, of Newcastle-on-Tyne. Mr. Turnbull came one night to Mr. Holyoake's recent lectures in that town, explaining that the report of the report did him some injustice, as he allowed Mr. Holyoake did answer him, but not to his (Mr. Turnbull's) satisfaction. Mr. T. was requested to send his explanation to the *Reasoner*, and it should be inserted. He has done so, but at such length, and including so much of other matters, that we have never been able to insert it. The first paragraph, which is relevant, we quote. It is as follows:—

SIR,—Some few months ago, at the close of one of your lectures, I rose to put to you a question, of which the following is the purport:—'Is not atheism absurd, and unworthy of rational acceptance, since it involves a denial of a fundamental and admitted principle of human reason, which is that every effect has a cause?' When this question was put, you called for further explanation. I then proceeded to state the aim of the question more fully. I observed that nature, according to the testimony of our senses, and all the observations we could make, was a system of changes occurring in the order of cause and effect; that as each effect had a cause, there must be a cause of the whole. Since each effect was once future, the whole was also once future; because, whatever is true of each part, is true of all the parts, and hence the conclusion that the whole series of effects constituting the totality of nature was once future, once did not exist. But as it now exists it began to be, and is an effect involving the prior existence of a cause superior to itself, not an effect, not depending on any cause whatever, either for its existence, or for any mode of its existence. And on this reasoning is based the dogma of theology—belief in a great First Cause, or uncaused Being of independent and unlimited attributes.

EDWARD TURNBULL.

THE GENERAL SECULAR COUNCIL.

SIR,—I beg to ask whether, in the coming Conference on the 3rd of October, delegates will be recognised from societies which have been for years actively promoting the cause of secularism, though under different titles — as 'Freethinking Association,' 'Rational Society,' &c.—if such society declines to change its denomination, though desirous to act in concert with the general union of secularists that the Conference may conduce to the organisation of? A reply will oblige

THE SECRETARY OF THE SHEFFIELD RATIONAL SOCIETY.

[Certainly. All such societies would be of desirable co-operation. The name of an association is of no consequence. Not only names, but all local constitutions and management, will be left free as much as possible. The intention is to leave individual activity unfettered, while securing a common co-operation.—G. J. H.]

TO THE REV. J. H. RUTHERFORD, NEWCASTLE-ON-TYNE.

REV. AND DEAR SIR,—Your absence from Newcastle this week has prevented me laying before you the proposals for discussion to which I understood you to agree when we met in the Assembly Rooms on the 14th inst. [July, 1852]. Engagements calling me from Newcastle now, I beg to inform you that on my return, I shall be prepared to fulfil my part of the engagement, to debate with you the following propositions:—

1st. 'That the Character of Jesus Christ, *as a whole*, is not a useful model for imitation in these days.'

2nd. 'That the theory of Eternal Punishment taught by Jesus Christ, is a contradiction of his own greatest precepts, and that the said theory is calculated to confuse the moral judgment of men.'

You shall have notice of my return to Newcastle a month or more previously.

The conditions of debate shall be that of equal time, unless you propose a different arrangement, and an equal division of the proceeds which may remain after the common expenses are paid: the said proceeds to be at the disposal respectively of your committee and of mine.

I solicit a reply expressive of your concurrence or otherwise in these propositions.

Herewith I beg to forward you a copy of my little work, entitled 'Why do the Clergy avoid Discussion, and the Philosophers Discountenance it?' which contains a record of our previous meetings, which perhaps I ought to place in your hands.

Yours respectfully and faithfully,

Reasoner office, London, July 30, 1852. G. J. HOLYOAKE.

CHRISTIANITY DONE INTO THE HEYWOOD DIALECT.

[CONCLUDED FROM PAGE 202.]

J. Aw mun say ut yor rayther deawn on me Edmun. But aw suppose yo'll agree wi wot he sed abeawt Sabbath?

E. Nowt o'th swort. To be sure he admittud it to be o *gud* thing, un aw knowed that before, un so did every body else, but happn not ith same way us he myent. Neaw with regard toth Sabbath—the knows its a Divine appeyntment, un its o greyt proof e favor o Christeanoty, but for other him or ony mon else trying to mend it thats o 'bobbin winding,' he cannot do it, it wur made reet ut fost, un *George* con never alter it nor mend it noather.

J. Yor to owd for me Edmun, aw mun set sumdy else at yo ut'll warm yo un pay yo off, un then yo'll not be so ready us yo are to battle oppo these peynts. Heawever, iv yo gettn o'er every thing else, yon not say ut Mechanics' Directors wur reet in sarving him as they han done obeawt room. Defend *that* iv yo con, Edmun, clever as yo are.

E. Awl do that in a few words e this way: Ith fost place, when 'th room wur axt for, directors met, un *reasoned* it o'er, un *their judgment* towd um ut public ud be better *beawt* Hollowyoke's Lectures nor *wi um*, un so they acted acqwordingly, un they'd o perfect reet to do so;* un when Hollowyoke attackt um for it ith public meeting he wur giving um o bit o that '*persecution*' ut he'd bin tauking

* What did the Christians think when the old Pagans served the Apostle so?

obeawt most o'th neet, so the sees *he* con dabble in it o bit when it shutes him. He reckoned to tak greyt care not to hav ony thing in his lecture ut didnt *belung* to it. He towd us he hadnt bin lecturing obeawt 'Stronomy,' nor oppo 'Stones,' ut same time he cud slip aside to try to make foke believe ut directors didnt know wot theyrn obeawt, un aw lookt his *silly*bus o'er but aw cudnt find o word obeawt *directors* in it.

J. O Edmun, yor o big chap, but yo can creep thro o little hole.

E. Little hole, dus te say? It isnt o little hole—its o big un, un thurs moor on um, plenty. Dus te think, or dus Hollowyoke think ut Christians mun build Institutions un Halls for *him* to spewt his rubbish in? Nowt o'th swort, they'll put their money to a better use nor that: iv he wants to tauk let him get o place ov his own, un not goo o botherin other foke for their's, or else let him lecture ith 'shoddy hole,' same us he did before, un then there'll be a striking likeness between 'th room un his subject. Awv yerd mony o lot o foke make remarks obeawt 'th *place* un 'th *subject* agreeing so weel together.*

J. But did yo agree wi Gilbert bringin forrud that tale obeawt o woman ut ud laft ur husband an gwon o livin wi onother mon?

E. To be shure aw did. He did reet to bring it forrud. Dus te think ut wi are to hav sich docthrine as that spread abroad un say nowt obeawt it?

J. Waw aw think mesel that'll hardly do.

E. Do! not it. Dosnt to see, ut oppo that score, iv o chap ut wur wed happnd to see o woman ut he'd rayther hav nor his own wife, he'd ha nowt to do but go whom un kick up a row wi his wife, un then say he cudnt live e cumfort wi hur, so he'd get onother, un iv *that* didnt do he met get onother *ogen*, un so *keep* gooin on as long as he'd a mind.† Awl tell the wot John, *Onyism* uts owt like *that* in it shud be scewted fro society, whether its *atheism* or owt else. Sich like wark us that ud upset society! But its weel for'th public ut they'r a poor wake set, un they'r gooin

'Smoer bi degrees, un beautifully less.'

Un iv theaw dosnt give up that 'if' o thine, John, the'll be rank'd omung um bwoth e *this* world un ith *next*, for depend on it John there *is* onother world.

J. Aw certainly hav my fears it'll turn eawt so, un iv it shud, aw must acknowledge aw shall be rung. But han you onything further to say oppo wot we'rn taukin obeawt?

E. Awv this to say, ut oppo their system no *woman* ud hardly safe, un mony o *quiet chap* ud be ill nockt obeawt iv he didnt mind what he wur doing.

J. Why, Edmun, these infidels con plyese ye nowt.

E. Thats thrue, un awl shew the heaw it is. They've no feawndation to build on, un aw hav. Aw tak God's word for my fewndation; aw believe its true, un its supported by evidence, ut cannot be o'erturned; un iv infidels ud tak it for their guide, un do as it tells um, it ud make um betther un happier men.‡

J. Well, Edmun, aw mun goo, un awl see yo ogen.

E. Aw shall tell 'th same tale *then* as aw do *neaw*. Mon! even foke ut cares nowt obeawt religion ses its o rare good job ut wi hannot mony Hollowyokes un Martins omung us.

---

* This needs no note.

† This is a specimen, somewhat refined, of the calumnies of the Rev. Mr. Gilbert in relation to Mrs. Martin.

‡ And imputative, unfair, and unfriendly men.

Our Open Page.

ROCHDALE.—Friends to secularism are requested to attend a meeting, preliminary to the formation of a branch of the Secular Society ,on Sunday the 26th inst., at two o'clock in the afternoon, at Mr. Aspden's, bookseller, Yorkshire Street.—A. GREENWOOD.

The *Glasgow Sentinel*, of August 7th, in noticing the second volume of the 'Cabinet of Reason,' entitled 'Why do the Clergy avoid Discussion?' remarks:—'This is a little work written with the view of drawing attention to the fear of free discussion, which prevails so largely in society, not only among the clergy, but among those who pride themselves more on their powers of reason than declamation. The work is written with temper and discretion, is neatly and methodically arranged, and the ability displayed in it considerable. Those who are not content with one side of a question, but have the courage and honesty to look at both and judge for themselves, cannot fail being profited by the perusal of this little *brochure*, however much they may dissent from the author's opinions.'

The opponents of Homœopathy say the cures are the effects of imagination—that they are the result of diet and regimen. Suppose so, for argument's sake. Does it not follow that Allopathy should be abandoned? Can allopathists be justified, if they think this, in taking fees for bleeding, leaching, cupping, scouring, blistering, and nauseous compounds? Again—how is it the imagination effects the cure in infants and in animals? If this science is a mere pretence, why are allopathists, who possess, they say, the true science, so dreadfully alarmed? They are not prohibited from practising it—they may bleed, blister, and purge as long as they can persuade the people to submit to them. Will not the result of the folly, if folly it is, be to send society back to the true practisers? If they have the truth, will it not prove itself in an open encounter? What is the difference in principle between the inquisitor who would suppress a book, and the medical man who would denounce a theory and forbid its demonstration.—S.

The Rev. H. Giles, of Liverpool, said that 'If Calvinism and Christianity were identical, infidelity would be a virtue.'

We decline the communication of J. D. Parry, M.A., Camb.

E. C., Brierly Hill, writes:—'I am requested by a few friends to inquire whether the discussion now published between yourself and the Rev. H. Townley, is correctly rendered, and whether you intend noticing it in the *Reasoner*?' [We shall notice the book and explain what we have to say about it, as soon as we have time to read it. —ED.]

Several of the chief members of the late committee of the *People's Paper* have issued a circular of their dissent from the editor's proceedings. The statement is rendered with very little personal accusation, and is consequently forcible.

The Stoke-upon-Trent Monthly Narrative, for Sept 11, reprints the letter of Mazzini which lately appeared in this journal.

The members of the John Street Institution, London, are endeavouring to evolve some declaration of common principle.

The following is a translation by Leigh Hunt from Archdeacon Mapes, a scholar of the mædieval period:—

> I devise to end my days—in a tavern drinking;
> May some Christian hold for me—the glass when I am shrinking;
> That the Cherubim may cry—when they see me sinking,
> 'God be merciful to a soul—of this gentleman's way of thinking.'

LITERATURE FOR THE PEOPLE.

Under this head we give a weekly column of the names of special class books, and the cost of them, for the information of readers who may not otherwise meet with a notice of them.

Clark's Letters to Adam Clarke. 1 vol....	5	0
R. Owen's Book of the New Moral World	7	0
The set of 7 parts in wrappers	6	0
Haslam's Letters to the Clergy. 1 vol....	2	6
Do. Letters to the Bishop of Exeter	2	6
Palmer's Principles of Nature.....	2	0
Library of Reason	1	6
R. Cooper's Infidel's Text Book. 1 vol. ...	2	6
Do. Holy Scriptures Analysed	0	8
Freethinker's Magazine. 1 vol.	2	6
Channing's Works. 6 vols..	9	0
Theodore Parker on Religion. 1 vol.	1	9
Taylor's Diegesis. 1 vol., half-bound	5	0
Mackintosh on the Attributes of God.....	0	8
Thompson's Appeal of Women.	1	6
Paine's Political Works. 1 vol., cloth	5	0
Do. Theological Works. 1 vol., cloth	3	0
Volney's Ruins of Empires. 1 vol., cloth..	3	0
Do. Lectures on History.....	1	0
Newman on the Soul	2	0
Cooper's Purgatory of Suicides. 1 vol....	3	6
Godwin's Political Justice. 1 vol.....	5	0
Mirabaud's System of Nature. 1 vol.	5	0
Natural Rights of Man	0	8
Frances Wright's Popular Lectures. 1 vol.	3	6
Do. Few Days in Athens.....	1	6
Shelley's Queen Mab. 1 vol.	1	6
Fowler's Works on Phrenology & Physiology	5	0
Owen and Bachelor's Discussion. 1 vol...	4	6
R. D. Owen's Popular Tracts. 1 vol.....	2	6
Bible of Reason, or Scriptures of Ancient and Modern Moralists and Authors; with the Testament of 1852. By B. F. Powell.	10	0
Bible of Reason, parts 1, 2, 3, bound in 1 vol.	7	0
Ditto, part 1, Scriptures of Ancient Moralists	2	0
Ditto, part 2, Scriptures of Modern Authors	2	6
Ditto, part 3, Additions to part 2: Modern	2	6
Ditto, part 4, or Testament of 1851.....	2	6
Parts 1, 2, 3, can be had in 36 numbers at 2d.		
Sterling's Letters to Coningham, 2nd ed...	0	1
The Bible and the People	0	6
Mackay's Intellectual Religion.....	1	6
Spencer's Social Statics	12	0
Lewes's Biographical History of Philosophy	4	0
The Duties of Man. By J. Mazzini	0	6
First Book of Euclid, with 147 Diagrams.	2	6
Practical Grammar	1	6
Graduated Grammatical Exercises	1	6
Hints on a Logic of Facts	1	6
Public Speaking and Debate.....	1	6
History of the Last Trial by Jury for Atheism	1	6
Paley Refuted in his own Words.....	0	6
Reply to F. W. Newman's Work on the Soul	0	3
Logic of Death	0	1
Life of Richard Carlile	0	5
Literary Institutions	0	2
Pemberton; or, the Value of Biography ..	0	2
Oracle of Reason, 2 vols.	21	0
People's Review	1	0
Last Days of Emma Martin	0	1

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square.—Friday evenings [8] a Discussion.—Sept. 26th [7½], Henry Tyrrell, 'Dramatic Works of Lord Byron.'

Hall of Science, City Road.—Sept. 26th [7½], Samuel M. Kydd, 'Michelet's "People" reviewed.'

National Hall, 242, High Holborn.—Sept. 26th [7½], P. W. Perfitt will lecture.

South London Hall, Webber St., Blackfriars Rd.—Sept. 26th [7½], Charles Southwell will lecture.

Sadler's Wells Discussion Society, three doors from the Hugh Myddelton.—Sept. 23rd [8½], Discussion.

Social Institution, Charles Street, Old Garratt, Manchester.—Sept. 26th [11 a.m.], a Lecture.

East London Literary Institution, Bethnal Green.—Sept. 27th [8], Friendly Meeting of the Members.

Areopagus Coffee and Reading Room, 59, Church Lane, Whitechapel.—Every Sunday, Monday, and Wednesday (8), a Lecture or Discussion.

Hoxton Mutual Instruction Society, 4, Gloucester Terrace.—Sept. 27th [8½], Mr. Beehy, 'Co-operation.'

Commercial Hall, Philpot Street, Commercial Road East.—Sept. 26th [11 a.m.], Chas. Southwell will lecture.—Theological Discussions every Sunday evening [7], Tuesday [8], Thursday [8], and Saturday [8].

Progressionist Hall, Cheapside, Leeds.—Sept. 26th [6½], a Lecture.

Eclectic Institute, 14, Garthland Street, Glasgow.—Sept. 26th [6½], a lecture.

Eclectic Institute, Denmark Street, Soho.—Every Friday [8½], Mr. J. B. O'Brien, Home and Foreign Politics. Every Sunday [7½], on Moral and Social Science.

ADVERTISEMENTS.

Just Published, Price 4d.,

THE YOUNG MAN'S GUIDE TO CHASTITY, being Sylvester Graham's Address on that subject, somewhat abridged. Intended for the serious consideration of Parents and Guardians. England the Civiliser. By Frances Wright.

1 vol., cloth	4	0
Hill's Rational School Grammar. cl. bds.	1	0
Companion to Hill's Rational School Grammar. 1 vol., cloth	1	0
Trial of John Barleycorn	0	2

Popery, as opposed to the Knowledge, the Morals, the Wealth, and the Liberty of Mankind. 1 vol., cloth.. ..... 2 6

Manchester: A. Heywood, Oldham Street. London: J. Watson, 3, Queen's Head Passage, Paternoster Row. And all Booksellers.

Reply to Mr. Holyoake, by Charles Southwell. Now Ready,

ANOTHER 'FOURPENNY WILDERNESS,' in which may be found more nails for the coffin of nonsense called Atheism, more hints to Freethinkers, & an Analysis of G. J. Holyoake's Examination of 'The Impossibility of Atheism Demonstrated.' By Charles Southwell, first editor of the *Oracle of Reason*, author of the 'Difficulties of Christianity,' &c.

One man's word is no man's word,
Justice needs that both be heard.

Published by Watson, Queen's Head Passage, Paternoster Row, London. Country publishers are requested to forward their orders with the least possible delay.

London: Printed by Holyoake, Tyndale, & Co., 3, Queen's Head Passage, Paternoster-row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster-row. Wednesday, Sept. 22nd, 1852.

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

The Penalties of Propagandism	241	Lancashire District Organisation	251
Found	245	General Council of Secularists	252
W. J. Fox and the Letters of 'Amicus'	247	The First Social Institution	253
Continental Travel	248	Children's Secular School Books	258

THE PENALTIES OF PROPAGANDISM.

A PASSING VINDICATION.

WE have before us a reply to our review of Mr. Southwell's late pamphlet. The author calls his new production a 'Fourpenny Wilderness.' The title does not belie the contents. It is not a defence of the opinions we called in question, but an attack upon the reviewer. In that there are three leading misapprehensions which require from us a brief notice.

1. In tracing* the consequences of the policy of personal disparagement we pointed out, in a string of descriptives, that the sceptic who should come to present such characteristics would be every whit as hateful as a Christian with the same characteristics. Mr. Southwell says we applied these terms to himself. This is a misreading. We have never at any time, nor in any article, in public or in private, applied to Mr. Southwell personally any disparaging epithet. Such disparagements as are *included in the explicit condemnation of erroneous principle* are, we believe, all that the public defence of opinion requires, and are the only kind of disparagement we ever employ.

2. Mr. Southwell labours under the impression that I conspire against his popularity, and he says I have kept reports of his lectures out of the *Reasoner*. Excepting a single report, of which I gave an account, I have inserted every notice which ever came to hand, and have advertised his lectures without intermission. He says no one is heard in the *Reasoner* except myself. This is not true. All are heard who write, unless they fall into invective and personality. Then only those *parts* are omitted which would destroy the *Reasoner* to publish, and no man has a right to destroy a publication under the pretence of being a correspondent. So far from conspiring against the popularity of any one, I could prove that communications from persons utterly unfriendly to me are frequently inserted in the *Reasoner* in much more efficient language than that in which they reach my hands. Once at least I have offered to submit Mr. Southwell's communications to this comparison. And who has given Mr. Southwell's present attacks publicity but ourselves? There is nothing well or ill, for or against us, which he desired to proclaim, but we have given our aid in making it known.

3. Alluding to the loss to myself, at which I lately asserted the *Reasoner* to be carried on, Mr. Southwell says 'never did the advocacy of "truth" cost me a single sixpence'—that I 'do *not, never did*, lose anything by the *Reasoner*;' that, in fact,

* *Vide* 'Examination,' No. 324, p. 132.

all my representations on this head are intentionally false, and much more to the same effect.

In the second number of the present volume was presented an account of the expenses of the *Reasoner*. That account, written at Kingswinford, away from my books, contains some inaccuracies of detail, but the main fact there asserted, and now impugned, that I contribute out of my exertions £2 a week for the sustainment of the *Reasoner*, is strictly true. The general statement given in No. 2 was founded upon the expenses of the then closing volume. During this new series, owing to the middle portion being in larger type, the loss of printing is somewhat less. I will therefore state now the expenses of the last twelve weeks of the present volume as received from the publisher on Saturday last.

The total number sold during the last twelve weeks has been 2,805 dozens: or 233 dozens weekly: or 3029 copies weekly—producing £87 13s. 7½d.; or £7 6s. weekly. The number printed during that time has been 42,000, or 3,500 copies weekly. The expense of printing that number, including paper, corrections, and 500 contents bills weekly, has amounted to £106 4s., or £8 17s. weekly.

It does not rest on my word as to whether this statement is true. Mr. Watson's books will verify the sales, and any person can ascertain whether the items for printing are correctly rendered. Let any one take a copy of the *Reasoner* to any 'trade' printing office (not to a 'boy office')—to any respectable office where the usual trade wages are paid, and ask the overseer to calculate the cost of paper for 3,500, setting, corrections, and 500 contents bills (crown folio), and he will soon see whether my statement is an honest one.

The difference then between £7 6s. received from the publisher, and £8 17s. paid to the printer, is a weekly loss of £1 11s.

But this does not include small bills of the *Reasoner* for continuous distribution, nor occasional placards and posting in various towns—nor advertisements, special and 'exchange,' which are always appearing in some publication or newspaper, nor stationery, nor publications, nor books which every editor is obliged to see—nor postage stamps, nor occasional payments or acknowledgments to correspondents. Each week that I am from home the postage of letters to me, requiring my attention, revision, or rejection, amounts to 5s. My own postage of articles and communications back to the office amounts to more than 5s. My postage to correspondents exceeds that sum weekly. About once a year I send 600 letters to various Agents and Newsvendors whom we wish to make acquainted with the *Reasoner*. To more than that number of persons I about twice a year enclose circulars and documents (which have to be printed), as their attention is sought to some particular subject. The freethinkers in communication with the *Reasoner* have been so far organised out of correspondencies. In no other way could the subscriptions, for the various objects which we promote, be commanded. Almost every reader we have has *personal knowledge* of the truth of what we represent to him, and that is the ground of his confidence. Nor is it merely the expense of the communications that go into the *Reasoner*, but those *arising out of its propagandism*, that fall so heavily. At this moment I am under obligation to conduct correspondencies with two distinguished clerical opponents—men shrewd and determined, and not much given to Christian charity—who will overlook no slip of haste and give no quarter. If I suffer them to tax my scanty leisure they will come to boast an advantage against us through my want of time to be accurate, and I therefore have to pay persons to do work for me elsewhere when I attend to them. Does any one suppose that collecting a thousand shillings for the

European Subscription is done without considerable cost in postages alone, to say nothing of time? All these demands upon my hours and income have grown upon me unawares: they are part of our success in other respects. I could not foresee them, nor can I prevent them without stopping the *Reasoner*. No secretary at a salary of two guineas a week in any office in London does the same amount of work requiring as much thought as that which I thus execute: and I could earn more than two guineas while I do it. It is therefore true when I say the average cost of it to me, including postage, bills, advertisements, and other items (for I have not enumerated every thing), is £2 11s. more added to the weekly £1 11s. before named deficit of the sales. When I said that the entire expenses of the *Reasoner* and its propagandism exceeded by £4 weekly its total income, I said what was *below*, not what was above, the truth. The friends of the *Reasoner* subscribe about £2 a week towards it, and the other two pounds I contribute myself. Looking at the work done at the total deficit I have named (£4) for a sixteen paged, one penny octavo publication devoted to special principles, including the expenses of organisation by correspondence (the only way possible with a scattered party), is a very small sum indeed. Compared with the cost of Christian propaganda of a similar extent, none who care to test it will think it great.

Suppose, however, that I am wrong in the above estimate of my share of the cost, there are two other sources of loss to me which ought to be counted.

Remaining at liberty to meet opponents in any part of the country, as I have done for ten years, I never can accept a permanent engagement in London. Twice within this month I have refused (as I have done before within the last two years) engagements which I otherwise should covet, which would confer profit, power, and reputation. I will tell Mr. Southwell privately what they are, and he shall know they are not fictions. This voluntary uncertainty in which I live, if ill health occurs, and I am unable to go out to lecture, leaves me without income for weeks together. Next, if I wrote as industriously for any newspaper as I write for the *Reasoner*, I could much increase my personal income.

Let any one ascertain what I forego in these respects, and add the probable loss to what has been now explained, and say whether my estimate of loss to me is exaggerated. We ought to sell 10,000 weekly to afford adequate remuneration for all the labour expended in this direction. So soon as a paying point is reached I shall be happy to announce it, and abolish the shilling list. As it is, I maintain my claim to aid is perfectly and strictly justifiable. And is not my account likely to be true on the face of it? Mr. Southwell knows that the *Oracle of Reason*, which gave only eight pages at our price, was concluded at a loss of £1 per week, which W. J. B. paid the last months of its existence. Did the *Investigator* pay the editor? Mr. Southwell shall answer. Why the *People*, in large type, at three-halfpence, presided over by a man of reputation and genius, and aided by the most accomplished writers of the day, has to ask for assistance. Did not the *Christian Socialist*, less than the *Reasoner* in quantity, backed by an association which has cost from £6,000 to £8,000, lose £320 in one year, and stop accordingly.*

* 'The editor has, however, candidly to confess that he had greatly undervalued the hardships of the task, and that he did not expect, at the lapse of the first twelve months, to find his total receipts short of his total expenditure by upwards £320, and the deficit increasing weekly by between £3 and £4.....And for many months the journal has been carried on on a scale of the most rigid economy, its sole disbursements being for printing and paper, and a portion of the expenses of an office (postage and stationery have

Mr. Southwell says that if the *Reasoner* had been edited with ability it would, ere this, have paid. Let Mr. Southwell try the experiment. Let him commence a publication and continue it six years, as we have done, and he shall have more assistance from me than he ever has rendered to us. He thinks if a paper does not pay it ought not to exist. Upon this rule there could be no *Reasoner*, nor any other publication for the same party.

Before commencing the *Movement*, I and Ryall went to Mr. Francis Place. Mr. Southwell will allow no man was more competent to advise us. We asked him whether a publication ought to be continued which did not pay?

He answered that 'no publication for teaching advanced opinion ever did pay, and unless we could find some one to aid in the loss we had better not begin.'

But though we may personally contribute all we can in aid ourselves, yet if we ask others will it not be said that we live on our advocacy?

'It will be sure to be said; but all you can do,' said the venerable publicist, 'is to take care that it is *not* true.'

We do not care about opponents saying it, but our friends may say it.

'You must be prepared for more than that, if you are prepared for the work you propose,' was our final answer.

We have verified this in many an instance since, and never more so than in the present pamphlet which calls forth these remarks.

Mr. Southwell is under the impression that the *Reasoner* pays me indirectly. How? Does it cause my books to be sold? Does it secure me lectures? To some extent it does both, but not in a sense to cover the deficit I have named. My books, excepting the 'Logic of Death,' have not produced more than they would if issued independently. The first volume of the 'Cabinet of Reason' has left a deficit of more than £20. It will ultimately pay—but not soon. As to my lectures, I earn all I receive therefrom independently. From three to four hours every night am I kept on platforms by the lecture and discussions which follow—often in bad air, the prey of a dozen simultaneous disputants. True, the *Reasoner* does assist me to these engagements, but it precludes my procuring any others, more profitable and less laborious.

It is assumed that I could not obtain employment as writer or speaker elsewhere. This is not true. Any person who can work in several ways, and with the incessant industry with which I am free to say I do work, and with as much faithfulness as that with which I endeavour to fulfil all my engagements, can in these days find profitable employment in many quarters. Many persons I know, think themselves martyrs to a cause which has made them. This mistake might be mine, but I take the precaution of estimating what I lose, not by what I fancy I might elsewhere earn, but by what I refuse: and this course does not mislead you.

Then *why* do I go on conducting a paper at a loss when nobody else does so? Simply, as I have ten times said, that I never took for my guidance the servile rule of asking what other men will do, and of saying, I will make some effort for freedom if *others* will. I want the freedom I struggle for, for *myself* and my household: and I will struggle for it, though nobody else should. True, my neighbour does not care for it. But what care I what my neighbour cares for? That is his business. I want freedom and development of my own life, and I will have it—in concert with

never been even reckoned). Never, let it be understood, has one farthing been taken or claimed for either literary labour, or the trouble of management, which, let our readers be assured, is far from inconsiderable.'—*Christian Socialist*, No. 53.

others, if possible, if not I will try for it single-handed. Therein lies the whole secret, and there is no other secret in it. Nothing less than this would have armed me to move year by year amid open enemies, and in the sometimes icier air of apathetic friends.

When I was friendless and obscure, Christianity struck me down for an honest speech, and branded me with that ready and fatal word it carries in its charitable right hand—'blasphemy.' How many men has it not crushed by the mere menace of that word? It did not crush me by its infliction. But seeing people, wiser, stronger, braver than myself scared by it, and trampled upon, awoke in me the resolution, which has grown with years—to do what lies in my power to abridge the tyranny of the priests. It costs me something to do it. But do I complain? Not a whit. While I have health I can afford the share that falls to me, and I do it ungrudgingly. Some men spend any surplus they can earn on their pleasures—on dress, company, dinners, respectable living. I spend mine on propagandism for more independence of the priests, and the development of the positive truth of freethinking, which will make their tyranny impossible. But I *do* spend the said surplus so. I do not ask for Mr. Southwell's nor any man's wonder, or sympathy. I see no cause for wonder or sympathy in the matter. I only ask that the fact shall not be denied unless it can be first disproved.

It is tedious and unattractive to go over this ground again. But I submit to it as a necessity Mr. Southwell put upon me. Such a pamphlet as he has now written Mr. Finlen is speaking on Chartist platforms, and 'Spartacus,' in the *Star of Freedom*, is inditing against me. But Mr. Finlen I need not notice. 'Spartacus' is a far nobler opponent, whom I can answer with my life. But Mr. Southwell was once my colleague and my friend, and to him belongs the credit of the initiative in that campaign which first made us known, and priests will quote that on his authority, which they would hesitate to quote on their own. It is therefore necessary to say formally and explicitly, that Mr. Southwell's pamphlet has the fault of not being true.

Thus, once for all, and finally, I answer Mr. Southwell's allegations. I have my faults. I am egotistical, I am proud, unbending to those who treat me rudely, implacable to those who menace me, and I am afraid I think I know more than I do: but I have not the fault of professing more than I perform. This advocacy has been conducted in simple truth. It has never been sullied by servility, nor outrage, nor falsehood. My publisher publishes, and I advertise Mr. Southwell's book, and such a book was never before advertised except by Mr. Lloyd Garrison, by one who was assailed as I am in it. But no living man can make me afraid by anything he can write or speak. I live clean-handed for one reason, because I choose to live without fear.

G. J. Holyoake.

FOUND.

Mr. John Arnott found in Holborn and brought to us, what appears to be the Journal of a 'London City Missionary.' It contains curious notes of conversions completed and in process. The Missionary will receive it on application at our office.

THE SUBSCRIPTION FOR EUROPEAN FREEDOM.

Per Mr. Austin Holyoake, London.
I. Bradley.
An Old Rugweaver.
A Young Rugweaver.
J. Waple.

Per. Mr. Swinfen, Maidstone.
Alfred Spencer.
Arthur Farr.
Mr. Vaughan.
R. G. Pike.

Per Mr. Hiram Uttley, Burnley.
H. Uttley, 5s.
G. Edwards.
A Friend.
J. W. Hartley.
J. S.
Christopher Turner.
D. Harden.
James Greenwood.
James Smith.
William Greenwood.
James Read.
William Crossley.
Thomas Mason.
William Rawlinson.
Peter Yates.
Henry Smith.
William Hardcastle.
G. R.
W. Edwards.

Per Miss E. Holyoake, Birmingham.
Edward Palmer.
A Friend of ditto.
A Friend of ditto.
A Friend of ditto.

Per Veritas, Sunderland.
William Smith.
James Elsdon.
Edward Dodds.
A. Friend.
James Robinson.
Robert Hodgson.
Veritas.

Per Mr. A. Fraser, Aberdeen.
Mr. Ireland.
Alexander Findley.
James Low.
William Wattson.
Donald Ferguson.
John Blake.

Per Mr. A. Greenwood, Rochdale.
John Butterworth.
Robert Kershaw.
George Greenwood.
William Ashworth.
Ralph Taylor.
Charles Buckley.

Per Mr. R. Causey, Wigan.
Richard Causey.
Joseph Brown.
James Hilton.
Thomas Ward.
Robert Barker.

Per Mr. R. T. Buck, Sheffield.
James Whaley.
John Allison.
Thomas Booth.
Richard T. Buck.
William Seale.

Per William Cooper, Rochdale.
Arthur Holdsworth.
Joseph Butterworth.
John Morton.
Thomas Clegg.
John Bent.
James Smithies.
Thomas Cheetam.
William Cooper.

Per Mr. R. Adair, Maryport.
Foster Penrice.
Samuel Penrice.
James Millican.
J. M'Leven Adair.
Robert Adair.

Per Mr. Colin Campbell, Kirkaldy.
David Thom.
John Kay.
William Scott.
A. Beveridge.
A Friend to Liberty.
Marcus.
John Davidson.
Phinehas McIntosh.
William Henderson.
Thomas Carmichael.
Colin Campbell.

Per Mr. J. White, Manningham.
H. J. Wilcock.
James Ackroyd.
Benjamin Ackroyd.
George Hodgson.
William Emmott.
Jonas Ibbotson.
David Roper.
Thomas Crabtree.
William Emmott.

Miscellaneous.
Mr. Robinson, Middlesborough.
Mr. Unthank, ditto.
H., Hebden Bridge.
Jonathan Hodgson, Bradford.
George Bird, M.R.C.S. London.
William Horner, Rochdale.
F. F., Castle St. [Eighth 100 Names.]

Political Topics.

W. J. FOX AND THE LETTERS OF 'AMICUS.'

From Manchester to Newcastle-on-Tyne, in towns intermediate and adjacent to that long route, I found everywhere an impression existing among working class politicians against Mr. W. J. Fox, the late Member for Oldham, on account of his supposed authorship of the letters of 'Amicus,' written in the *Times* against the Amalgamated Engineers.

I had heard of a denial by Mr. Fox, or on the part of some one who knew who *did* write those letters. But no report of this had spread. The falsehood had made its way, but not the correction. I urged the literary impossibility of Mr. Fox being the author. Known for a quarter of a century as a public writer, his style and turn of thought could be detected with precision; but the disagreeable, imputative, and lumbering letters of 'Amicus,' were alien both to his sentiments and expression. He could not coerce his genius into the authorship of *such* letters. Desiring some corroboration of this opinion, I took the liberty of writing to Mr. Fox on the subject. His answer was as follows:—

'My dear Sir,—On Monday, April 5, a large meeting, estimated at 4000 persons, was held in the Working Man's Hall, Oldham. I extract from the reports:—"Mr. Fox next, in reply to questions from a person in the gallery, declared that he was not the writer of the letters in the *Times* signed 'Amicus.'" — *Manchester Guardian*, April 7, 1852. "Mr. Fox said that he knew not who was the author of the letters of 'Amicus,' and had had nothing whatever to do with them." —*Manchester Examiner & Times*, April 7, 1852. In the *Oldham Advertiser* (a penny monthly) for June 29, 1852, is inserted a letter from me to Mr. Seville Crompton, dated May 21, 1852, which concludes thus:—"It is now some time since Mr. Charles Hindley, of Ashton, wrote to Mr. Samuel Fielden about his ascribing the letters of 'Amicus' to me; mentioning that he (Mr. C. H.) *knew who 'Amicus' was*, and that he also knew that I had *no concern whatever* with those productions. I have not heard that this produced any retraction from Mr. S. Fielden.'"

Our interest in this question is public and political. When one from the ranks of the people enters Parliament, the eyes of the statesman and the journalist are turned upon him, to see what credit or discredit he will do the people. Mr. Fox has been one of the few men by whom the people have not suffered. His parliamentary career manifested excellencies of omission as well as commission. Cardinal Retz used to say he admired men more for what they did not do, than for what they did. Had Mr. Fox yielded to the popular temptations of playing the mere tribune in the House, he might have won more applause out of it and have been utterly useless

in it. But he had the merit of speaking in season, and speaking effectively then—which has exalted the character of People's Members. On this account, as well as on account of his principles, we would aid in counteracting and erroneous impression which may interfere with his return to the House.

G. J. H.

CONTINENTAL TRAVEL.

[THESE letters have been in hand some time, but several inquiries after our friend and correspondent, 'Undecimus,' have induced the opinion that the readers of the *Reasoner* would peruse these letters with interest. We hope to be able to continue them.]

FIRST LETTER.

Hotel Der Blauen Stern, Prague,
May 3rd, 1852.

My dear H.,—As I have at present but little time, what with journeying and sight-seeing, for writing letters, I must beg of you to hand this letter to any of our friendly circle who may care to know how I have been getting on. I left London by the "Antwerpen" steamer on Sunday, and found an officer of the Queen's 61st on board with whom I was acquainted. We arrived at Antwerp, after a rough and miserably cold passage, on Monday afternoon at one o'clock (26 hours). My friend accompanied me as far as Cologne, when he proceeded on his way up the Rhine to Wiesbaden. We 'did our churches,' in due course, at Antwerp; but the two great pictures in the cathedral were undergoing restoration, we did not see them. We might have seen them in the restorer's *atelier*, but, as that process was not as interesting to us as it doubtless would have been to 'Christopher,' we declined. At Cologne, of course, I went to the cathedral as soon as possible; its grand and vast proportions surpassed all that I could have imagined. But my impressions are still mingled with the disgust I experienced from one of those infernal commissionaires, who would tell me at every turn that the tower was to be 'five hunder an fifty feet high,' and that the nave was 'one hunder an sixty-six,' and the painted glass window 'four hunder twenty-two years old,' etc., etc.—winding up his offensive singsong, in the very porch of the door, with an inquiry whether I should like to see 'some ver fine girls.' I have invariably refused the services of these pimping cicerones since, and blundered along by myself. From Cologne, I proceeded to Magdeburg, a fine town, where I stayed a whole day (Wednesday, the 28th), and slept there. Went to see the Prussian soldiers at their brigade exercise. Fine little fellows, but very little, and mere boys. On my way from Magdeburg to Dresden I made the acquaintance of an English gentleman rejoicing in the singular name of Diaper; and as we agreed mightily well together, found that we had several mutual friends, and he was an experienced traveller, he volunteered to manage affairs for me as far as Prague, where he was going in charge of a youngster about sixteen,

come out to see the world, and learn the modern languages. Diaper is a singular character, but a very nice fellow, and I ought to be, and am, highly grateful to him, for he has been of infinite service to me, and in every way kind and obliging. We had time to walk about Leipsic for an hour on our way to Dresden; the fair was going on—a curious scene. At Dresden we stayed a day—a beautiful little town—and arrived at this place on Saturday the 1st. This is by far the most picturesque city I have yet seen; but, as I am no hand at description, I won't attempt one. The old Emperor Ferdinand is living at the palace here. We met him in his morning walk yesterday: a little old man about five feet two, with the unmistakeable Austrian lip. My friend Diaper knows everybody and is known by every one in Prague. He has a coal mine near the town, and indeed seems to have some connection with every city in Europe. He introduced me to his landlord, a very old friend of his, a retired captain of Austrian cavalry (Rittmeister), one of the richest men in Prague, named Khiptl (Kittle they pronounce it). You may imagine the size of some of the houses here when I tell you that the Rittmeister's house brings him in an income of eleven thousand florins (£1,100) a year. There are fifteen large shops on the ground floor; all the shopkeepers and their families live in the house—numerous other families and lodgers; and the Rittmeister occupies six or seven of the best rooms himself. He has two *lovely* daughters, who play the piano to perfection, and talk English extremely well. I passed a very pleasant Sunday afternoon with the family, and have been taken to see all the lions of the place, some of them worthy of record by an observant person. I wish you were here, you would be delighted. You must take this hurried scrawl merely as a reminder of my existence, and that I have not forgotten you all yet.—(Tuesday night, 3rd May.) A little affair has happened to-night which I will write on another bit of paper, so that you can print it if you think it worth while. Very sleepy, and going to start at six to-morrow morn for Vienna.

SECOND LETTER.

Prague, Tuesday, May 4th.

THIS evening as I was leaving my hotel, the Blauen Stern (Blue Star), to take a walk with my friend, we saw a great bustle and crowd of people, with several police officers, on the stairs which lead from the porte cochère to the upper stories, up which two ladies were proceeding. A carriage and two horses stood at the door. Police officers abounding in Austrian cities, we did not take particular notice of their presence, but asked one of them who stood near what was the matter. 'Nothing, nothing,' said he; 'only the "haus frau" (landlord's wife) has returned after a long absence, and the people are all glad to see her.' We thought no more of it, but about nine o'clock at night, in a café, an intimate friend of my companion's, a retired captain of Austrian cavalry, whispered to him, 'Don't you live at the Blauen Stern?' 'Yes,' was the reply. 'Was there not a great crowd and disturbance there to-day?' 'I did not see any disturbance; there was a good deal of excitement, apparently at the return of the landlord's wife.' 'My good fellow, that was not the landlord's wife;

it was Kossuth's sister, and some other of his relations; they are on their way to America. But not a hundred people in the town know it besides the police, and they don't want it to be known.' 'And how did you know it? you were not there.' 'Oh, I know everything.' From this, and from other signs, I believe that sympathy exists in many bosoms besides the Hungarians in favour of those who have made a stand against that frightful tyranny which makes politics, foreign or domestic, a forbidden subject of conversation in Austria, and therefore conceals beneath a veil of prudential reserve the real sentiments of the majority. I saw the report spread through a small circle at the café, and I watched the manner in which it was received. And this among Germans and Bohemians, not Hungarians—many of them officials. There are several regiments of Hungarians here, grenadiers and hussars, fine-looking fellows.

[This last paragraph has appeared in a postscript of the *Leader*, but we insert it here to preserve the notes complete, and also because it has historical interest.—ED.]

THIRD LETTER.

Steamer 'Acbar,' in the Red Sea, lat. 23° 8′, or thereabouts, May 24th, 1852.

My dear H.,—I presume you received the few lines I wrote from Prague or Vienna, I forget which it was—days of the week and month, and places, have become somewhat jumbled in my brain by this moving about, and it is by many degrees too hot at present (thermometer 94 in this saloon) for one to take the pains of calculating when or where it was. I will give you, however, a rapid sketch of my progress since I last wrote. I arrived safely at Vienna, after passing four days in a very agreeable manner at Prague, and I was very kindly entertained by Lord W., to whom I had a letter; and if I had been able to stay a fortnight or so at Vienna, I should have been able to see a great deal in the way of pageantry—for which I have no taste. The Emperor Nicholas arrived one day after me, and his advent created a much greater sensation in the good city of Vienna. The streets were crammed. I went to see him come in, of course. The young Kaiser of Austria went to meet him about forty miles from Vienna, and they drove in an open carriage from the railway station to the palace; Nicholas in a scarlet Austrian hussar uniform—Francis Joseph, a delicate, fragile-looking young man, in a Russian general's dress. The Czar is a fine-looking man, with a great head, like a bull. *Not a single shout* of welcome or respect was raised anywhere near where I stood, and very few hats were taken off—for this I can answer. I heard, however, from a gentleman who was at the station, that they were well received there; but that may have been easily managed. I stood in one of the most central parts of the city, I forget what the Place is called: the crowd was considerable, the silence was remarkable.

[To be concluded.]

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

LANCASHIRE DISTRICT ORGANISATION.

To the Editor of the Reasoner.

SIR,—It will be requisite, prior to the assembling of the Conference on the first Sunday in October, to give extracts from the various letters I have received respecting the organisation and state of this district. Those friends in Lancashire who have not communicated respecting the state of freethought in their districts, will please do so without delay, as this is information that will be requisite for the Conference.

J. S., Tintwistle, Cheshire, writes:—'What progress freethought is making in other districts apart from our own, I have not the pleasure of knowing, except through the medium of the *Reasoner* and *Robert Owen's Journal*, these being the periodicals I take weekly. By enforcing our views by the logic of life, as well as the logic of speech, we shall be sure to live down all our calumniators. The organisation, I trust, will proceed.'

T. S., Blackburn:—'Your communication came duly to hand, and I beg to excuse my delay, as it is in consequence of our organisation not being properly matured. We have formed a Secular Society, and already we number sixty-four paying members. I can assure you that freethought is on the increase here, and I cherish the anticipation that the time is fast approaching, when reason shall take its legitimate position.'

T. D., Liverpool:—'I forward you my name and address, being proud to do so as a freethinker, trusting that your object will prove an organisation whereby our collective efforts may be brought to bear on the common enemy of mankind—superstition.'

R. W., Eccles:—'You perceive that since I last wrote to you, I have changed my residence, and all here are perfectly strange to me. Since I came here, I have made some little inquiry, and I find that there are a few copies of the *Reasoner* taken. The population, I should say, is 3 or 4,000; and, considering their number, are well supplied with places of worship. I know none of the readers of the *Reasoner* as yet, but intend to make further inquiry.'

S. W., Bolton:—'In compliance with your request, in *Reasoner* No. 25, I am desired to send you the names of parties here, who, like yourself, feel the necessity of a re-organisation of our body. It is our intention to have Mr. Holyoake lecturing for us.'

T. A., Accrington:—I suppose it is your intention to establish some sort of an organisation amongst freethinkers. The friends here have not yet decided what steps to take in the matter, and as they mostly are peculiarly situated, they are afraid of compromising themselves. We however hope that something will be done to further the cause.'

J. S., Liverpool:—'I was at the Manchester Institution on the day you mention, but had not, through previous engagement, the pleasure of joining you in the afternoon. I agree with you as to the propriety of calling our people together, and perhaps Manchester, of all towns, is the best selection.'

J. T. H., Burnley:—'I have to inform you that, according to your suggestion, a committee, composed of seven members, elected at a general meeting of the friends

of freethought, has been formed. With regard to the condition of freethought in this locality, I am happy to state that though Christianity is fashionable; though the persons who have the courage to avow opinions contrary to its doctrines are placed under the ban of society, and their worldly interests seriously injured, our numbers are so many, that it requires but organisation to make us a somewhat powerful body.'

R. R., Bury:—'I received your letter this morning, and am happy to inform you that I am pleased with its contents, for I and my friends have long felt the necessity of organisation for the same reasons you speak of. I have got a list of names which you will find enclosed. It is at their request I forward them to you. I cannot say much for the state of freethought here, as I am not acquainted with all the freethinkers which I otherwise should be were an organisation matured. I have no donbt when the organisation is effected, that we shall muster a strong band.'

G. A., Darwen:—'We received your letter of the 27th, and were very glad of your proposition, because it is calculated to effect a great amount of good. I should say that this Conference ought to take place in Manchester, and in the meantime that we correspond with each other to arrange preliminaries. With respect to Mr. Grubb, I have heard him lecture in Blackburn, Bolton, and Darwen. The first time I heard him in Blackburn, he called us blockheads, and exclaimed "I am a philosopher! I can write a dictionary," and other such sentences of empty vanity.'

I have several letters from other places, but I think the publication of the above will satisfy our friends throughout Lancashire that it only requires organisation to enable us to take a somewhat useful stand in society.

6, Ashton's Buildings, Heywood. JAMES BUTTERWORTH.

THE GENERAL COUNCIL OF SECULARISTS.

(INTIMATION.)

WE repeat this notice for the convenience of societies, as this intimation in these pages is the sole mode chosen for convening the Conference.

Societies and coadjutors too remote to be able to attend, may send reports addressed to the Chairman—care of Wilkinson Burslam, 43, Brook Street, Old Garratt, Manchester.

Such reports are desired brief, plainly written, on one side of note paper, stating

1. The number of persons associated, if any.
2. If not, what number are likely to do so.
3. Under what name.
4. At what place—if any meeting room is held, or can be commanded.
5. The name and address of the Corresponding Secretary.
6. The nature of the estimation in which freethinkers are held by the general public in such locality.

It is hoped that each Delegate will bring, in writing, a report embracing the above particulars.

On Sunday, October 3rd, 1852, a general Conference of the friends of Secularism—with a view to the organisation of societies—will be held in the Secular Hall, Old Garratt, Manchester, at 10 o'clock in the forenoon.

The object of the secular societies will be chiefly as follows:—

1. To promote primary attention to secular subjects.
2. To teach that Science is the Providence of Life.

3. The inculcation of Morals on grounds independent of Religion.

All persons will be considered as delegates, who shall attend by the appointment of societies now existing, whose members agree generally with the above objects, and are wishful to aid in carrying them out. Any such society consisting of forty members, may send one delegate—a society consisting of more than forty members, may send two delegates.

Where no society exists, any six persons who have in view the formation of one with the objects above explained, may appoint one delegate to represent them.

The Conference, when constituted, will hold itself free to elect any gentleman (present under other circumstances) a sitting member at its discretion.

A member of a Secular Society places before himself simply the *instruction and service* of an opponent—whose sincerity he will not question—whose motives he will not impugn—always holding that a man whom it is not worth while confuting courteously, is not worth while confuting at all.

Those who propose to take part in the Conference, will be understood to agree to this policy.

Strangers will be admitted to the Conference, morning and afternoon, on payment of twopence each. In the evening a meeting after the Conference will be held in the same Hall, and addressed by persons from a distance.

(Signed on behalf)

London, Sept. 25, 1852. GEORGE JACOB HOLYOAKE.

[Thirty or forty persons can dine at Mr. S. Ingham's, if a line is sent to Mr. Burslam by delegates a day or two before.]

THE FIRST SOCIAL INSTITUTION.

(To Members of the old Socialist Branches.)

SITUATED in Chapel Street, Salford, Manchester, there could be seen in 1834, and for several years previously, a small school over a stable, in which were wont to meet the pioneers of the great Social agitation of England. One of the scenes enacted within the walls of that building, and it proved an eventful one, is still fresh before me. It was the custom every Sunday noon, after the scholars had completed their morning studies, for a lecture to be delivered to the elder youths and adults, by a teacher or a friend. Early in the spring of '34 there appeared at the usual lecturing desk a gentleman of years, whose benignity and calmness singularly struck me. His simple and earnest eloquence deeply interested me. The impression upon the whole school, old and young, was indelible. It was, indeed, an *event*. The strange lecturer was the venerable Robert Owen. In the evening of that day a number of the teachers met to talk about the lecture of the morning. We all deplored the smallness of the room, and felt abashed that such a noble address should have been delivered in so humble a building. A general exclamation was given, 'O that we had a room that would hold 500.' There was one person present who looked absorbed and thoughtful in the midst of the excitement. He was of larger means than the rest, and, fortunately, of commensurate enthusiasm and devotion. He suddenly rose, and with an emphasis that will be well understood by those who know him, shouted 'We WILL have one.' That man was Joseph Smith. Before Christmas of the same year there was erected, at his expense, the first building in England known as a 'Social Institution.' Those who were fortunate enough to visit it, will admit that no public hall available to the working classes of this country has equalled it in elegance and taste. The windows were of stained glass; the platform ornamented with gilt mouldings;

the walls covered with beautiful mottoes in gold letters, relieved with busts and chaste statuettes; the floor as clean as a newly-washed deck, partly covered with matting and carpet; and the ante-rooms fitted up like little studios. The effect upon the public was such that crowds began to attend our lectures, discussions, and 'Social Festivals.' Public prejudice, by the display of such good taste and good order, became disarmed. In less than three years the building became too small for our requirements. The 'Bywater's Room' was engaged, subsequently the Carpenter's Hall, and ultimately the great Hall of Science was built at an expense of £6,500. Such is the history of Socialism in Manchester, its centre, as resulting mainly from the timely erection of the 'Social Institution' of Joseph Smith.

The man who took this initiative now asks, in the hour of need, for assistance. £70, according to the letter of 'J. A.' in the *Reasoner* of Sept. 1st, to which I would refer the reader, would relieve him from embarrassment, and place him in a position to enable him to return the accommodation with interest at an early date. From my knowledge of the man, his business, and his connections, I believe he will be able to realise his expectations. Mr. Smith's address is Stratford, London.

ROBERT COOPER.

CHILDREN'S SECULAR SCHOOL BOOKS.

No series accessible to our friends generally (excepting those illustrated by Mr. Honeysuckle) of Secular School Books exist. Nearly every primer for children plunges the little reader at once into the mysteries of faith, and the unsettled dogmas of theology—whereas creeds should be reserved till the day of ripened powers and disciplined judgment. The proper instruction of children consists in the cultivation of the feelings and the training of the observing faculties. These books are compiled on this principle. The illustrations are intended to amuse, and the matter to instruct. The language is the simple language of children—the ideas are the idea of things. There are repetitions (without which discipline is impossible); but the repetitions are veiled under varieties. There are distinctions (without which knowledge cannot be accumulated), but the distinctions are plain and broad, and the words taught belong to familiar objects of in-door life and out-door nature.

We have already published 'The Little Child's First Letter Book' (1d.), 'The Little Child's Second Letter Book, for teaching Reading and Writing at once' (2d.) Each book is illustrated. The plan of the 'Second Letter Book' is thought to be some simplification of writing. On the plan of this book the child makes the letters as he reads them, and thus learns writing and reading at once. A child who cannot remember a letter he has often *read*, will be very likely to remember the letter he has once *made*. The alphabet is made up of fifteen straight-lined and eleven curve-lined letters. The root of the fifteen straight-lined letters is I. All straight-lined letters are made up of I's joined together in various ways. The root of the eleven curved letters is O, of which the seven at all difficult are made of I and parts of O joined together. So that on the plan of this book the child who can make a 'straight stroke' and a 'round O,' finds that he can write all the alphabet. It was intended to issue four books at once, but as two of them had been in the publisher's hands some time, and were often asked for, he thought well to issue them. They can therefore be had.

The two next of the series are entitled 'The Little Child's Word-Book, for teaching Spelling, Meaning, and Grammar at once' (3d.), 'The Little Child's First Reading Book of Tales, Fables, and Verse' (4d.) Mr. Holyoake expects to have them ready very soon. They will be illustrated also.

Our Open Page.

'VERITAS' sends a placard, issued by Arthur Augustus Rees, of Bethesda Free Chapel, Tatham Street, Sunderland. This gentleman coolly invites people of every denomination to come to the above chapel in order that they may be saved. He refers in particular to disbelievers in Christianity in remarkably rude language, which we will not repeat. Freethinkers may take choice of 1400 sittings in the aforesaid chapel, which, to use the words of the placard, are 'absolutely free.' This is all very munificent on the part of Arthur Augustus Rees. Notwithstanding, he must not be surprised if sceptics should fail to take advantage of his saving power, through the ungentlemanly style in which he has framed the invitation.

The 5s. annexed to the name of Jethro Hampson, last week, in the list for European Freedom, was an error.

The argument of J. A. on the Bolton lectures is hopeful as to what the writer may yet do, but in itself wants pertinence.

The review of the *Evangelical Magazine* is not entitled to elaborate refutation, or we should insert J. T. Foord's.

The criticism on the 'Moral and Personal Direction of Secularism,' by C. F. Nicholls, is, as Mr. P. H. admits, 'desultory,' and precludes it insertion.

C. B.'s 'Ode to Popery' wants strength.

We trust Mr. Hunter's letter will be anticipated by the organisation of secularism, now in progress.

Mr. Pickering's reply to 'D. G.' is more elaborate than we need offer in answer to such transparent objections.

According to the Post Office Regulations, fourteen *Reasoners* can be sent to any part of Great Britain for sixpence. In districts where booksellers do not readily supply the *Reasoner*, a few joining together could have a small parcel sent weekly.

G. B. is desirous of selling for £2 10s. a £5 Card of Membership of the John Street Institution. Apply at the *Reasoner* office.

N. S. wishes to draw attention to a plan suggested a long time since in the *Reasoner*, of affixing in all liberal Halls placards containing liberal aphorisms, so making the Hall an open book, and furnishing persons waiting a lecture or discussion, a topic of conversation, preventing their sitting like saints in a conventicle, or as strange cats in a garret.

All communications to be addressed to the editor of the *Reasoner*, 3, Queen's Head Passage, Paternoster Row, London. Post Office Orders are to be made payable to George Jacob Holyoake, Chief Office, London.

'SPARE NOT THE ROD.'

In the recent translation of 'The Clouds' of Aristophanes, occurs this representation of the way in which young Pheidippides applies to practice the lessons he has learnt in the school of the Sophist. Having beaten his father, he justifies the act by logic thus:—

Pheid. Peace. I will now resume the thread where I broke off before.
And first I ask: when I was young, did you not strike me then?
Steps. Yea: for I loved and cherished you.
Pheid. Well, solve me this again:
Is it not just that I, your son, should cherish you alike,
And strike you, since, as you observe, to cherish means to strike?
What! must my body needs be scourged and pounded black and blue,
And yours be scathless? was not I as much freeborn as you?
Perhaps you'll urge that children's minds alone are taught by blows:—
Well: Age is second Childhood then—that everybody knows;
And as by old experience Age should guide its steps more clearly,
So when they err, they surely should be punished more severely.

LITERATURE FOR THE PEOPLE.

Under this head we give a weekly column of the names of special class books, and the cost of them, for the information of readers who may not otherwise meet with a notice of them.

Clark's Letters to Adam Clarke. 1 vol....	5	0
R. Owen's Book of the New Moral World	7	0
The set of 7 parts in wrappers	6	0
Haslam's Letters to the Clergy. 1 vol....	2	6
Do. Letters to the Bishop of Exeter	2	6
Palmer's Principles of Nature.....	2	0
Library of Reason	1	6
R. Cooper's Infidel's Text Book. 1 vol. ...	2	6
Do. Holy Scriptures Analysed	0	8
Freethinker's Magazine. 1 vol.	2	6
Channing's Works. 6 vols.	8	0
Theodore Parker on Religion. 1 vol.	1	9
Taylor's Diegesis. 1 vol., half-bound	5	0
Mackintosh on the Attributes of God.....	0	8
Thompson's Appeal of Women.	1	6
Paine's Political Works. 1 vol., cloth	5	0
Do. Theological Works. 1 vol., cloth	3	0
Volney's Ruins of Empires. 1 vol., cloth..	3	0
Do. Lectures on History.....	1	0
Newman on the Soul	2	0
Cooper's Purgatory of Suicides. 1 vol....	3	6
Godwin's Political Justice. 1 vol.....	5	0
Mirabaud's System of Nature. 1 vol.	5	0
Natural Rights of Man	0	8
Frances Wright's Popular Lectures. 1 vol.	3	0
Do. Few Days in Athens.....	1	6
Shelley's Queen Mab. 1 vol.	1	6
Fowler's Works on Phrenology & Physiology	5	0
Owen and Bacheler's Discussion. 1 vol...	4	6
R. D. Owen's Popular Tracts. 1 vol.....	2	6
Bible of Reason, or Scriptures of Ancient and Modern Moralists and Authors ; with the Testament of 1852. By B. F. Powell.	10	0
Bible of Reason, parts 1, 2, 3, bound in 1 vol.	7	0
Ditto, part 1, Scriptures of Ancient Moralists	2	0
Ditto, part 2, Scriptures of Modern Authors	2	6
Ditto, part 3, Additions to part 2: Modern	2	0
Ditto, part 4, or Testament of 1851.....	2	6
Parts 1, 2, 3, can be had in 36 numbers at 2d.		
Sterling's Letters to Coningham, 2nd ed...	0	1
The Bible and the People	0	6
Mackay's Intellectual Religion.....	1	6
Spencer's Social Statics	12	0
Lewes's Biographical History of Philosophy	4	0
The Duties of Man. By J. Mazzini	0	6
First Book of Euclid, with 147 Diagrams.	2	6
Practical Grammar	1	6
Graduated Grammatical Exercises	1	0
Hints on a Logic of Facts	1	6
Public Speaking and Debate.....	1	6
History of the Last Trial by Jury for Atheism	1	6
Paley Refuted in his own Words.....	0	6
Reply to F. W. Newman's Work on the Soul	0	3
Logic of Death	0	1

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square.—Friday evenings [8] a Discussion.—Oct. 3rd [7], Richard Hart, 'Political Parties and their relation to the Future.'

Hall of Science, City Read.—Oct. 3rd [7], Thomas Cooper, 'Life and Character of the Duke of Wellington.'

National Hall, 242, High Holborn.—Oct. 3rd, [7½], P. W. Perfitt will Lecture.

South London Hall, Webber St., Blackfriars Rd.—Oct. 3rd [7½], Charles Southwell, 'Transubstantiation.'

Sadler's Wells Discussion Society, three doors from the Hugh Myddelton.—Sept. 30th [8½], Discussion.

Social Institution, Charles Street, Old Garratt, Manchester.—Oct. 3rd [11 a.m.], a Lecture.

Areopagus Coffee and Reading Room, 59, Church Lane, Whitechapel.—Every Sunday, Monday, and Wednesday (8), a Lecture or Discussion.

Commercial Hall, Philpot Street, Commercial Road East.—Oct. 3rd [11 a.m.], Chas. Southwell will lecture.—Theological Discussions every Sunday evening [7], Tuesday [8], Thursday [8], and Saturday [8].

Progressionist Hall, Cheapside, Leeds.—Oct. 3rd [6½], a Lecture.

Eclectic Institute, 14, Garthland Street, Glasgow.—Oct. 3rd [6½], a lecture.

Eclectic Institute, Denmark Street, Soho.—Every Friday [8½], Mr. J. B. O'Brien, Home and Foreign Politics. Every Sunday [7½], on Moral and Social Science.

ADVERTISEMENTS.

LITERARY INSTITUTION, John St., Fitzroy Square.—The Annual General Meeting of the Members, to receive a Balance Sheet of the Receipts and Expenditure of the Institution for the year ending Sept. 1st, 1852, and the Auditors' Report, will be held in the Coffee Room, on Sunday morning, Oct. 3rd, at 11 o'clock.

The Committee have much pleasure in announcing that a course of Tuesday Evening Lectures will be commenced on Tuesday, Oct. 12th, by Dr. Epps, on Human Physiology.

The session of the Phrenological Class will commence Sunday, Oct. 3rd, on which occasion Mr. Peter Jones will deliver the first of a course of Lectures, to be delivered on Sunday afternoons during the session of 1852-3.

Persons desirous of becoming Members of the Institution are informed that the subscription is 2s. 6d. per Quarter, entitling the Member to free admission to the Sunday and Tuesday Evening Lectures, the free use of the Library, and half-price to the classes—those for Singing and Dancing excepted.

Circulars giving every particular may be obtained on application to the Secretary,

E. TRUELOVE.

Reply to Mr. Holyoake, by Charles Southwell.

Now Ready,

ANOTHER 'FOURPENNY WILDERNESS,' in which may be found more nails for the coffin of nonsense called Atheism, more hints to Freethinkers, & an Analysis of G. J. Holyoake's Examination of 'The Impossibility of Atheism Demonstrated.' By Charles Southwell, first editor of the *Oracle of Reason*, author of the 'Difficultics of Christianity,' &c.

One man's word is no man's word,
Justice needs that both be heard.

Published by Watson, Queen's Head Passage, Paternoster Row, London. Country publishers are requested to forward their orders with the least possible delay.

London: Printed by Holyoake, Tyndale, & Co., 3, Queen's Head Passage, Paternoster-row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster-row. Wednesday, Sept. 29th, 1852.

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

References to Opponents	257	The Palmerstonian Hoax	263
Taxes on Knowledge	259	Discussion in Sheffield open to Improvement	261
Continental Travel	260	Experiences in Wolsingham	268
Letter from Mr. J. A. Langford	261	Mr. Bell's Lectures	269

REFERENCES TO OPPONENTS.

WHEN last in Bradford the Rev. Dr. Ackworth spoke under the impression that I went to other towns publishing the incidents of debate with opponents. Dr. A. was not aware, until informed, that I endeavour, and generally it is my rule, to first publish an account in the *Reasoner* of any point that appears established or conceded by an opponent, and make no reference to it in other towns till there has been opportunity afforded any rev. opponent to contradict the report if he sees well.

There lately reached us a letter from Leicester to the following effect:—Sir,—In the discussion you and Mr. Cecil held in Leicester, a few weeks ago, I understood you to say of Mr. Hamilton, editor of the *Aylesbury News*, that he admitted in a discussion with you at Northampton, that 'there were discrepancies in the conduct of Christ, and that there were imperfections in his character.' I have written to that gentleman informing him of this, and he in reply says, 'My argument with Mr. Holyoake was this, that the Son of God was absolute Divinity, and that the highest proof of that divinity was the infinite purity and the eternal splendour of his character. If that character can be defective in any part, the whole argument is at an end. You must have mistaken Mr. Holyoake. He never could have said that I admitted the defectiveness of Christ's character.' As I wrote down the remark at the meeting as it came from your lips, I cannot think I was mistaken as to the words you used. I confess, however, that I felt some surprise on seeing in the *Reasoner* a notice from you of Mr. H.'s admissions, which turned upon the *words*, the *language* of Christ, rather than his 'conduct' and 'character.' Will you oblige me by inserting this in the *Reasoner*, and appending your explanation?—SANDERS J. CHEW.

Mr. Hamilton is one of the most honourable of opponents, and I am glad to find does not suspect me of misstating anything he has said in debate with me. When speaking in Leicester, I specially referred to the report I had prepared for the *Reasoner* (No. 316); Mr. Chew must have misunderstood me, as I intended to say precisely what he has found in the *Reasoner*. G. J. H.

BOOKS OF THE DAY.

THE Rev. John Deacon Massingham, B.A., of Derby, has published an elaborate 'Parochial Tract' of Questions to Socialists, Sceptics, etc. The rev. author reprints a letter, apparently his own, from this paper, signed a 'True Reasoner.' The questions appear to be eighty-six in number. We understand that our friend

Mr. Hagen has sent some notes upon them to the rev. gentleman. Our opinion is, when the rev. author's Bishop comes to see it, he will shake his head at the juvenility of the performance.

Mr. John Southall may, as he alleges, have put questions to Mr. Holyoake at Staleybridge years ago. But all remembrance of him has faded, and the tone of his pamphlet leaves us with no wish for recall. Our 'friend in Willenhall' will understand this to be the only notice we feel disposed to make of the publication.

Mr. Broom has published the 'Death-Beds of Thomas Paine and Voltaire.' It contains references to authentic sources of information, and has this excellent extract from the *North American Review*, vol. 57, p. 57:—'The struggles of bodily disease were never meant to authorise any inference as to the state of mind, the confidence or despair, of the dying man. The condemned captive, who, in full health and in solitude, looks forward to approaching and inevitable death, has a right to claim credit for sincerity, be his opinions what they may—but the flickering light that is shed on the ghastly and attenuated visage of disease is generally too uncertain to be relied on. All experience shows, that the Unbeliever may die calmly and resolutely, and that the truest Christian may shrink back with terror.'

TAXES ON KNOWLEDGE—WORK FOR NEXT SESSION.

The following letter appeared in the *Stoke-upon-Trent Monthly Narrative:*—The elections are over, for this time at least, though we may expect another election in the autumn of 1853. The work which has pressed so hard on all of us is at an end, and we may now return to our usual avocations. Whatever else may be the result of the elections, one thing has been made apparent to everybody—viz., that the franchise, narrow as it is, extends beyond the circle of newspaper readers. Would canvassing be necessary if every elector took in a daily paper? At any rate it would be much less important than it is at present. Advertisements would reach the whole constituency, and the pretensions of the candidates might be effectually discussed in the local journals. In some places newspapers have been set up during the election, and the Stamp-office has taken no notice of the offenders. The 'no-popery' cry would stand but little chance against a widely-extended press, for it derives its power not only from religious bigotry, but from political ignorance. In canvassing for Mr. Duncombe in Finsbury, I found it necessary to defend him from the charge of being a friend of the Pope! One hard-working man, who was evidently possessed of good sense and a spirit of fairness, accused him of having voted in favour of recognising Cardinal Wiseman's claims on the people of Westminster. Plain common people are too unsophisticated to understand that a prime minister like Lord John Russell would stir up England for nothing, and pass an act of parliament merely to prevent a man from calling himself a bishop. My friend admitted the principle at once, that a Roman Catholic priest ought to be allowed to call himself by any name he pleased, but I had great difficulty in persuading him that the Ecclesiastical Titles Bill was unnecessary or impertinent. But what my arguments could not effect was effected by the bigotry of a furious Protestant who came into the shop where we were conversing. This Mawworm thought 'popery was a very bad thing, and as this was a Protestant country popery ought to be put down.' And he went on to praise the government for issuing the late proclamation against popish processions and popish dresses, till my friend was shocked at his intolerance, and agreed with me that a papist had as good a right to choose in what way he should array himself as a Protestant. He ended by giving one vote to the 'no-popery'

candidate, Alderman Challis, and the other to Mr. Duncombe. I have no doubt that a similar misunderstanding is at the bottom of half the 'no-popery' votes throughout the country, and that cheap newspapers would deprive Hugh Stowell and Hugh McNeile of half their followers.

A prominent feature of the last election has been the mediocrity of the men returned for the large constituencies, and it seems probable that Universal Suffrage, instead of giving us a more radical House of Commons, will give us a set of milk-and-water politicians: this prospect is not a very pleasant one, but it will at least mitigate the dread of democracy which is felt by so many timid people. The defeat of the Whigs by the Tories which has happened in many instances, will have the usual effect of making the former more liberal; they will begin to court popular favour and make concessions, among which we may reckon the newspaper stamp and the advertisement duty, provided they are properly pushed. And here it will be well to consider how we stand, and what must be our next move. The judgment in favour of Charles Dickens's *Household Narrative* has, for the present, legalised monthly publications, and they are increasing throughout the kingdom. The refusal of the Stamp-officer to prosecute the *Stoke-upon-Trent Narrative* for coming out in the middle of the month, and the determination of the Association to defend any paper which may be prosecuted for a similar offence, have established the right of publishing at any period of the month. It remains, then, for *four different publishers* to bring out *four monthly papers* in such a way as to give their readers the benefit of a *weekly paper*. We recommend this scheme to the serious attention of country publishers, and shall be glad to protect them from the legal consequences.

But the reversal of the Dickens judgment is threatened; proceedings have been again taken in the case of the *Household Narrative*, with a view to bring the case before a Court of Error. A Court of Error consists of all the judges except those who have already given judgment in the case. Of course the lawyers for the defendant will delay the matter as long as they can, nor is any great alacrity to be expected from those employed by the crown; but there can be little doubt that, should the case ever come to judgment, the former decision will be reversed. This would give a serious blow to monthly publications in the country; we must therefore exert ourselves to prevent such a misfortune.

The reason given for reviewing the judgment is, that it is desirable that the real state of the law should be ascertained. Why a law should be ascertained which no government dare enforce, is a question which ought to be put very strongly to the House of Commons. It is admitted on all hands that weekly unstamped papers ought not to contain news, but no London unstamped paper is prosecuted for this violation of the law. In another part of this journal will be found a petition on this subject, which should be copied and signed without delay, in order that a committee may be obtained on the subject. The Stamp-office authorities torture Mr. Dickens in order to find out what is the law, and they cannot object to a little torture being applied, in order to ascertain what is the principle of action which supplants the law at Somerset House. These petitions should be forwarded before the meeting of parliament, so that no time may be lost in moving for a committee of inquiry.

Should we thus succeed in staving off the Court of Error, we shall be all the more ready to fight the main battle, and that should be done with more vigour than ever. The Derby dilly must be overturned soon, and then a spirited appeal to the new government may finish the business. At any rate form societies, es-

tablish unstamped periodicals, and get signatures to petitions; and let every friend of the cause act as if victory depended on his sole exertions.

20, Great Coram Street, Aug. 4, 1852. C. Dobson Collet.

CONTINENTAL TRAVEL.

[Concluded from p. 250.]

I was obliged to leave Vienna the second night after my arrival, and therefore lost an opportunity of seeing sundry Archdukes and men of name at Lord W.'s. Well, on arriving at Trieste, and on going on board the Adria, Austrian-Lloyd's steamer, I found, as I expected, a friend. He had travelled to Trieste by a different route. We had a very pleasant and short passage of four days and twenty hours to Alexandria, and I made the acquaintance on board of a very clever, well-informed man, who spoke English perfectly, as he does nearly every one of the principal European tongues, lately professor of Oriental languages at the Ecole Polytechnique, at Vienna, but who, having better prospects in the diplomatic line, has joined the Austrian Consulate in Egypt. By his account the state of religious opinion among the educated classes in Germany must be much the same as it is in England. He had, however, the common sceptical notions about religion being a good thing for the *poor*, &c., &c. I did my best to disabuse him of them. He begged for a copy of the 'Task of To-Day,' particularly as he wished to show it to a missionary at Cairo. On the Nile steamer from Alexandria to Cairo, one of our fellow-passengers was a Russian naturalist in search of three electrical fishes for some collection at Petersburg, who also spoke English tolerably, so that with a little occasional French we got on well. The Austrian, of whom I have just spoken, the Russian, and I had many long talks on religion and politics, and I imparted to them some of the ideas current in England. By their account, and they were both inclined to be 'men of order,' the Russian being rather the more liberal, the whole of Europe must be ready for a new outbreak, and this time in a spirit of exasperation against the powers that be, which did not exist in '48. My friend and myself went to see everything that was to be seen in and around Cairo—the citadel, the slave market, where we might have bought a black boy or girl for about ten pounds warranted sound in wind or limb. We were offered a sight of some Circassian women, slaves, for the small charge of ten shillings, but declined, thinking it too dear, and rather disgusted with what we had seen. We started from Suez in this steamer, one of the Indian Navy, on the night of the 21st, and we expect to reach Aden on the 27th or 28th. I shall leave this now, and add anything more that I may find to say. It was very cold on the road from Vienna to Trieste, altogether an unprecedented season—the peasants are alarmed for their crops. It was cold at Trieste, cool on the voyage to Alexandria, tolerably cool in Egypt, but in this Red Sea for the last two days it has been tremendously hot, and I have hardly got used to it yet, and not being quite well, I feel it considerably.

FOURTH LETTER.

Bombay, June 5, 1852.

Dear H.,—The preceding pages, written on board the steamer in a state of solution, are hardly worth sending you; but as the steamer with the mail starts this day, I despatch this epistle with a few lines to tell you of my safe arrival in this country, which important event came off yesterday about ten in the morning, after a disagreeable though not slow passage of thirteen days and twelve hours from Suez.

From Trieste to Alexandria our voyage was altogether agreeable—good boat, good weather, and good company; from Suez to Bombay entirely the reverse—a bad ship, bad weather, and quarrelsome, ill-conditioned fellow passengers: not that they quarrelled with me, that was beyond their ingenuity, but among themselves and with the officers of the ship. Well only having a few minutes left I must wind up. Can I ask you to be so kind as to send me the *Leader* of the 1st of May, for I missed it in Egypt (where I believe it was sent), and if you don't send me a second one I shall never see that number at all? I suppose I shall find some papers when I get further up the country. Remember my address.

Ever yours, UNDECIMUS.

LETTER FROM MR. . A. LANGFORD.

IN reply to our circular addressed to Mr. J. A. Langford, of Birmingham, we received the following reply. It is quite true, as Mr. Langford does us the honour of believing, that we shall be equally gratified by whatever mode or whatever persons the work is done, provided it be done:—

Dear Holyoake,—In answer to a circular signed by yourself, and requesting my co-operation for the purpose of obtaining subscriptions for European freedom, I beg to say that I have for some time been endeavouring to assist in the good work, and with some success. As I took up the work before receiving your note, what I have done will be independent of the '*Reasoner* Fund,' as I shall have to send my subscriptions to the person from whom I received the cards. But I think that I am sufficiently acquainted with your nature to predicate, that so as the work is done, and done well, you will care little by whose instrumentality it is achieved. I need not say that I wish well to the '*Reasoner* List,' and trust that you will obtain the proposed thousand names, and a considerably larger number of shillings. If there ever was a time when the friends of civil and religious liberty should speak out plainly, and act nobly, it is *now*. I trust that for the honour of our country, for the glory of human nature, for the proof of our own value of the freedom that we enjoy, we shall not be found lacking energy and will, now the time is come when we can show in a far better way than by mere clapping of hands, and shouting of bravos, how much we have at heart the common cause of human progress. It is indeed to be hoped that the success of this shilling subscription will prove to the heroic-hearted Mazzini that Englishmen have ready hands as well as warm hearts, and that their sympathy is not merely *vox et præterea nihil*.

Spring Hill, Birmingham, Aug. 23, 1852. J. A. LANGFORD.

RECLAMATION BY BOMBSHELL AND BAYONET.

THE *New York Herald* states that it is privately informed from Washington, that as soon as Commodore Perry shall have enlightened the President concerning his recent mission to the fishing-grounds, he will resume active preparations for the expedition to Japan. 'We are glad to hear it,' says the *Herald*—glad that the proposed hydrographic survey of Japan is not turned over to the Dutch—glad that the heathen of those islands are not to be abandoned. In these days, nothing but bombshells and bayonets will reclaim the pagans of Japan. Let the gallant Commodore hurry up the good work. Brethren, let us pray.'

THE SUBSCRIPTION FOR EUROPEAN FREEDOM.

Per Mr. William Arbuckle, Ayr.
William Arbuckle.
E. Cowan.
William Hamilton.
J. Morton.
John M'Gregor.
J. Dow.
Robert Brown.
Alexander Ross.
John Dickie.
Thomas Rodger.
J. Genmill.
J. Dick.
A. A.
A. Henry.
J. Henry.
John Morton.
James Morton.
A. Smith.
Thomas Watson.
J. Jodd.
John Lochart.
William Craig.
A. B. Cathertson.
John Walker.
James Hamy.
William Stewart.
Robert M'Callum.
James Paterson.
A. Thomson.
John M'Gill.
John Bruce.
Mrs. Bruce.
James Bruce.
Margaret Bruce.
William Bruce.

Per Mr. E. Cook, Brierley Hill.
B. J. H.
J. S.
R. A.
H. White.
Edward Jarret.

Per Mr. James Charlton, Newcastle.
Paul Shippon, Jelling.
John Ridley, Newcastle.
William Soulsby.
Robert Harriott.
Mr. Wooton.
Joseph Richmond, Darlington, 1s 6d.
William Dawson, Seaton Delaval.
A Friend, 6d.
George Johnson.
John Douglass.
Thomas Baulk.
Matthew Bates.
William Richardson.
John Hall.
John Hedley.

Per Mr. A. H. Ivory, London.
Mr. King.
R. Webb.
Mr. Peel.
Mr. Hearne.
E. Webb.
J. Ivory, sen.
Mr. Hales.
T. Brooks.
W. Waterson.
C. Love.
A. Patten.
T. Barratt.

Per Mrs. Watson, London.
Frederick Cox.
W. Brafeild.
W. N.
William Shoobridge.
Thomas Yeatton.
J. Leach.
C. H. E.
W. J. Prowse.
George Carbonel, Captain.
Daniel Murphy.

Per William Chilton, Bristol.
W. E.
J. Ridout.
H. Morrish.
J. R. Scott.
G. Powell.

Per Mr. E. O'Donnell, Colne.
Edward O'Donnell.
Robert Hartley.
Hugh Schofield.
W. E.
T. W. H.
Thomas Lancaster.
James Schofield.
James Fletcher.

Per Joseph Hart, Leicester.
W. Glover.
Mr. Boot.
Joseph Hart.

Miscellaneous.
T. Watts, Islington, 5s.
Mr. McDonald, Islington.
A journeyman carpenter.
William Smith, Stockton.
Hugh Connell, Bermondsey.
Henry Morris, Derby.
A reader of the *Reasoner*, Sunderland.

[Ninth 100 names.]

Political Topics.

THE PALMERSTONIAN HOAX.

BY G. J. HOLYOAKE.

When alluding last week to the opponents formally to be answered, another was not expected so soon. But the *Star of Freedom* demands our attention. In that paper of September 25th, an article appeared which, after painting Lord Palmerston as a 'scamp,' and something worse, asks—'Why should men, calling themselves democrats and friends of the people, stir themselves to put him up as the people's Prime Minister? *Who does?* my readers will ask. Ay! who does? Thornton Hunt, the eccentric editor of the *Leader*, the pupil of the Church of England communist, Minter Morgan, the admirer of the "pluck" of the French convict, and of the "chivalry" of the convict's "best friend"—the profligate Count D'Orsay, the zealous member of the Chartist Executive, the accomplished vacillator between anarchy and absolution; .... Professor Newman, author of *Phases of Faith*, to which, possibly, he desires to add another chapter; and George Jacob Holyoake, "non-theist, socialist, chartist, household-suffragist, small satellite of the *Leader*, and professor of polite politics." These form the party, or nucleus of a party, proposing—for the present privately, as seems advisable—*to create a movement out of doors in favour of a Palmerston Ministry;* Palmerston as prime, and Graham and Cobden as — accomplices. If, after some wary trial of their ground, they think it safe to proceed, the *Leader* and Co., will canvass the scheme among the liberal members of Parliament, ... and then endeavour to get up "spontaneous" public meetings, to pronounce in favour of a new desirable triumvirate—Palmerston the trickiest, Graham the basest, and Cobden the shallowest. What think you, honest men of England, ... of those who, affecting to be men of principle, can *choose for themselves* a task so utterly disreputable? As for Stuart, Newman, and Smith, the first has always been a poor Whig politician, and the scheme is in every way worthy of him; the other two are also poor politicians, if not Whigs, and so may stand excused—for folly rather than knavery. But what say you to the two members of the Chartist Executive, who ought to be democrats and men of principle, lending themselves to so vile an intrigue? Before you, I charge them both with this dishonesty.

'SPARTACUS (W. J. Linton).'

['We had hoped that last Saturday's *Leader* would have published some wordsfrom Messrs. Hunt and Holyoake, disavowing the sentiments contained in the libellous attack upon the Revolutionists of Europe, commented on by *L'Ami du Peuple* in last Saturday's *Star of Freedom*. No such disavowal appeared; and unless Messrs Hunt and Holyoake can announce their non-connection with the editorial staff of our contemporary, they must be held responsible for the "slang" and slander fulminated by the *Leader's* "present conductors." They are now called upon to vindicate themselves from the *serious charge* brought against them by Mr. Linton. We have refused to believe, we declined to give publicity to that charge, until we received the strongest assurance on the part of Mr. Linton that he had ample and unimpeachable evidence to substantiate and make good his accusation.....We offer to Messrs. Hunt and Holyoake the *free use* of our columns through which to give publicity to their defence or reply.—EDITOR *Star of Freedom*.']

The article and editorial note given above, but slightly abridged, naturally excited

the attention of our readers, under whose notice it fell. After consultation with a few near friends, I sent the following reply to Mr. Harney, who, notwithstanding his offer of the 'free use' of his columns, sends it me back, refusing to publish it on the ground that 'it discusses a variety of subjects, and the conduct of a number of persons who have nothing to do with the question.' The *Star* is open to an attack of unexampled bitterness, repeated in reference to myself over a series of weeks, including the above-quoted accusation, which, *if believed* as told, must do me great injury—should, therefore, the same paper not be open to my defence?—a defence made, too, on behalf of myself and friends, with a few words in reference to Mr. Newman, which seemed due from some one. Still my reply does not allude to all the persons assailed by Mr. Linton and the editor. After reading only so much of the attack as is above quoted, I put it to the reader whether the answer which follows was not entitled to insertion. I was attacked —I was accused—I was invited to answer, and menaced if I did not reply. Surely, then, I was entitled to be heard. As this leaves me for the press, I have to take the train to Manchester, or I should say more.—G. J. H.

To the Editor of the Star of Freedom.

SIR,—Mr. O'Brien has grown incontinent in his suspicions, Mr. Jones has neutralised himself by over-doing that sort of thing, Mr. O'Connor has passed from among us—so it seems that the Apostleship of political Distrust has devolved upon Mr. Spartacus-Linton. We thought you, sir, were in earnest in an attempt to consolidate the scattered forces of Democracy, instead of which you engage a correspondent to pour, week by week, the 'leperous distilment' of his ceaseless antagonism into the ears of 'working men.'

Some weeks ago he declared that 'Ion' had accepted office as touter to the National and Parliamentary Reform Association. The allegation was a gratuitous invention. In another letter Mr. Linton did not scruple to charge freethinking as morally responsible for all the rapes on women, of such hideously-frequent occurrence of late. A libel so flagrant as this, by the author of the 'Life of *Thomas Paine*,' needed no reply but contempt—and you, who knew it was a calumny (such as no priest in these days would utter) published it without rebuke. Now you devote your columns to the publication of another fiction about an 'intrigue' into which I and Mr. Thornton Hunt are said to have entered—to elevate Lord Palmerston to the Premiership! There is only Mr. Linton who could indite the story, and only Mr. Harney who would give it currency.

When Lord Derby acceded to power I was *once* asked by a political friend (of honour quite as unimpeachable as Mr. Linton's) 'whether I thought that if Lord Palmerston became Premier it would not get us out of the dead-lock into which we were thrown by the incapacity of the Whigs and the antagonism of Democrats; and whether it would not be a retaliation on Lord John if his Parliamentary rival took the helm for a month?'

I said I thought it would be worth while displacing Derby that way, *if* we were sure next to supersede Palmerston by somebody *better*. This was my actual answer.

'Then (the Palmerston Ministry temporary) would I ask any accessible and competent persons whether the idea was worth entertaining?'

Very well, I replied—and my ardour was so great that I asked *one*, and only *one*, person what he thought about it. And to this person I spoke *in confidence*, so that it could not go farther. What answer I received I have entirely forgotten. It is some two or three months since this occurred, and I have never alluded to it to any one, nor even thought about it since.

Creation, then, must have given a second groan—a political earthquake must have 'rent the stitches of the earth'—last Saturday afternoon, as Mr. Crantz announced to the unsuspecting news-boys of Farringdon Market that the *Star of Freedom* had exploded with this immense political revelation! What must have been the agitation of Lord Palmerston on learning that I had been impeached by this new Fouquier Tinville

in the terrible *Star* Chamber of Shoe Lane, and before Judge Julian Harney? Deprived in one fell moment of *my* indispensable assistance to the treasury benches—the chances of the great Secretary cut off at one stroke of the pen; and all by that cruel Mr. Spartacus!

The flourishings about Cobden, Graham, the 'spontaneous meetings,' and what not, are, so far as I am concerned, pure inventions of your ingenious correspondent. And this is what *you* are pleased to call a 'serious charge' against me. Let Mr. Linton produce his 'ample and unimpeachable evidence.' I defy him, you, or any one else to prove any more than I tell you: nor can this be proved without breach of confidence, for the sole friend to whom I spoke on this subject is honourable, and not accustomed to transfer private conversations to the columns of the *Star*.

Mr. Linton ends his letter to you with this delicious bit of semi-legal melodrama—'*Before you*, Mr. Editor, *I charge them both with this dishonesty*.' This is the magniloquent peroration of this Bombastes of Brantwood. Suppose I *did* differ from Mr. Linton in my *comparative* estimate of Lord Palmerston's political delinquencies. What of that? Is it come to this, that agreement with one of your correspondents (who never agrees with anybody) is to be the measure of public honesty?

It has been the damning taint of Chartism for years—its perpetual complicity with Toryism! You and Mr. Linton are ever, by implication, holding up the Tories to popular preference—those deadly enemies of freedom at home and abroad. I neither share your taste nor your policy; and of two evils, the Tory and the Whig, I shall continue to prefer the lesser, objurgate as you will.

It is only because it is my custom to answer all opponents sooner or later, and because therefore my friends may suppose that continual silence gives consent, that I condescend to appear in your columns a respondent to such charges as you stoop to retail. Mr. Thornton Hunt follows not my custom, and needs not therefore to make any answer. What that answer would be if he did, you may gather from one sentence in last week's *Leader*—'As soon as a man becomes my accuser, I cease to value his opinion; and as soon as any man withdraws his trust from me on the mere report of a *third* person, I cease to covet his trust.' A sentiment in which I fully concur. For you must understand that Mr. Linton has never communicated to me or to Mr. Hunt the charges which appear to have been in your hands some weeks, although we stood to him in the relation of his personal friends.

The *Star* is talking of the formation of a national party. Is this your mode of accomplishing it? If the unsullied reputation of Francis William Newman is not exempt from the reckless imputation of your accusing correspondent, who will be safe? If a man like Professor Newman, who disregards that etiquette of his official station which keeps so many in the same position silent, and gives a manly and independent utterance on public affairs, is liable to be denounced by any one who chooses to play the Slave Gladiator, who will commit himself to the perilous responsibility of standing on the side of freedom? And when the disparagement comes, not from one of those professional suspectors whose tireless jealousies fall stale on the public ear, but from an artist, from one who aspires to be a poet and a political teacher, what must a scholar like Mr. Newman think of the manners and discipline of democracy? It was thought that the *Star of Freedom* in changing its name had changed its character, but now we see its editor exhuming the cankering spirit of the *Northern Star*, and inaugurating a weekly contribution to the art of hating everybody, and dividing the few who yet remain united—a contribution of suspicions without foundation, of assertions without proof—a tax on progress, a penalty on publicism!

Next you, Mr. Editor, propose to hold me responsible for whatever you dissent from in the *Leader*, 'unless I can announce *my* non-connection with that editorial staff.' By what right do you exact the agreement of my colleagues on any paper with myself? Are the writers of the *Star* all of one opinion? Why if they were all shut up in a room together—the Kilkenny cats; you know the rest. As to my connection with the *Leader*, you are under no necessity to ask me that. When my proprietorship ceased the official Record of Partnership will

inform you. But suppose I were a proprietor still, what would you have me do? When Mr. O'Connor was proprietor of the *Northern Star*, and wished to control the editor, Mr. Harney denounced it as a tyranny; and if Mr. O'Connor had dismissed the editor, Mr. Harney would have called that a tyranny also. Are you—who have always treated a proprietor as a mere machine for paying the expenses of your conscience—the man to make me responsible for the opinions of the editor of the *Leader?* What I write myself I am prepared to answer for, and there my responsibility begins, and there it ends.

The *Leader* has ever been true to its own profession of promoting the free utterance of opinion, and it has never ceased to permit it amongst its own contributors. The gentleman who now guides the *Leader* has never interfered with my opinions. Widely differing from me on many points, he does not feel called upon either to recognise or disavow those differences. Nor shall I be guilty of the impertinence of stepping out of the department assigned to me to sit in judgment on his.

The independent sentiment (not perhaps to be found in any newspaper management of equal credit in London) which never condescended to make my conscientious opinions a disqualification for public service — *the* sentiment, both under Mr. Thornton Hunt's editorship and the present, which never stooped to cant or conventional fear — deserves public acknowledgment; and while I know the writers upon the *Leader* to be true to the national interest and working class enfranchisement, I shall be proud of association with them.

In conclusion, permit me one word of expostulation with yourself. You, for whose patriotism and integrity I vouched when few others outside your own circle would—you, whose chief friends at this hour are persons whose prejudices against you I removed, even when you were estranged and unfriendly to myself—you, whom I have defended against your enemies as though they were my own—you publish charges against me as a participator in a 'vile intrigue;' you publish what (however absurd it really is) you say *is* a 'serious charge,' upon the 'assurances' of one whose confidence you *never had*, whose 'evidences' (as appears from your own admissions) you have not seen, whose 'proofs' you have not examined. I thought the advocate of democracy *par excellence* was made of more generous stuff.

But beware! Your turn will come the moment you cease to be the puppet of Spartacus's baseless antipathies. You put forward as the accuser of democrats as true as yourself one who has made the *English Republic*, whose very name should have saved it from the desecration, the weekly vehicle of contempt for all your Chartist colleagues, and yourself included. Do you think that he who respects no friendship, not even the noble friendship of Thornton Hunt, and believes in no man's integrity but his own, will be long before he denies yours?

Let me ask you, is it not a sad thing, when the people have so few willing to work in their defence, that you should begin again to sow dissension among us?—that, when the people have so few papers standing on their side, you should labour to make them fewer, and force me into discrediting your own, or else submit to the weekly ebullitions of the unappeasable antagonism of your accusatory ally, and to your menace that I shall be held responsible for the opinions of my colleagues? This is the old game of deplorable disunion. Better profess 'polite politics'—which, by the way, I much detest—than profess vulgar animosities.

Still your joint conduct shall make no difference in my public co-operation. When either you or Mr. Linton may be promoting any good cause, you may count on my help, if you choose it. For the rest, I subscribe myself

Yours

(With a trifle less cordiality than usual),

G. J. Holyoake.

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

DISCUSSION IN SHEFFIELD OPEN TO IMPROVEMENT.

To the Editor of the Reasoner.

Dear Sir,—Passing the Hall of Science last night, I stepped in, attracted by a discussion which was in progress on the respective beneficent effects upon mankind of the writings of the 'twelve apostles' and 'Paine, Holyoake, and Owen' —the champion of the twelve being a Mr. Hepburn, a reconverted Mormon, and lecturer upon the evils of that sect; his opponent, a young man, a shoemaker, of considerable fluency of speech, and well read up in radical politics.

Entering the room some hour or more after the commencement of the discussion, I had fears that the state of the affair would require some elucidation from any friend I might find communicative. It was not so; for most warmly was 'heterodox' calling upon 'orthodox,' when he next rose, to 'come to the scratch' (his own phrase)—laying down, at the same time, the proposition that 'Paine had effected great good in America, England, and France, by his works'—proving the same by reading various addresses presented to the great reformer from the 'constitutional societies' then existing throughout England and France—concluding with reading Paine's ideas upon Deity and titles. He sat down reiterating his appeal for a direct 'answer' to the position thus taken.

The 'answer' was a hot and rabid giving forth of what one of the twelve says about charity—taxing his opponent with 'sophistry,' because Paine happens to use the words 'when I was a child,' &c., &c., which are those of the saint he is so fiercely quoting from. With equal consideration of the point in dispute, he then spoke with mandarinic gesticulations and sad bathos of the future state; the divinity of Christ, which he declined an opinion upon, 'because he wasn't there;' the personality of the tempter, which he denied, affirming the devil to be man's own evil nature, &c., &c.

On rising to reply, his opponent said—'It was hardly fair to expect his belief in what he had not witnessed—viz., heaven or hell—since his friend was unable to pronounce upon Christ's divinity or no, "because he was not there!"' He then asked what the gospel meant by the account of Christ's temptation by the devil, if that individual was not?

Mr. Hepburn rushed to the rescue of the evangelist by reading another version, and leaving it to his audience to judge between them—letting fall the remark that this 'he could not swear to, because he had not seen it!' He concluded by an appeal to the audience on behalf of Christianity.

Mr. Robinson, in conclusion, made a counter appeal of some power, entreating all present to read and study the writings of Paine, assured that they would rise from them wiser and better men.

Here arose a storm of mingled shouts, hisses, groans, cries of order, chair, turn him out, and 'to the platform,' of indescribable confusion. The origin was a Mr. Godson (we believe), who essayed to address the chair from the body of the Hall. Having reached the platform, he moved, that neither of the disputants being competent to handle the subject announced, this meeting deems the whole affair an hoax. This was the signal for another uproar, during which Mr. Glaves made an indignant protest against the resolution, showing the benefits that must result from

controversy, though the disputants were not perfect masters of rhetoric or grammar. An amendment founded upon this was passed in great confusion. Mr. Hepburn now demanded the votes of the meeting on the question of his victory or defeat. The audience gave in a verdict that seemed to astound him. After several shots from either side as to the fairness of the discussion, the chairman was thanked, and the crowd separated in knots to fight the battle 'en petite.'

We cannot refrain from marking the conduct of Mr. Godson (we trust we have the name correctly) as most indecorous. From time to time he and his circle of friends kept the meeting in disquiet with attempts to 'make a speech.' Let us hope when we next hear of him or them, we shall have words to say giving greater pleasure to ourselves than censure can. Mr. Robinson announced the intended formation of a 'Secular Society,' as a threat to Mr. Godson that he must 'look alive,' or next year they would be too much for even his talent to overcome. May we hint to Mr. R. that a little less warmth would give him greater clearness in viewing the arguments of his opponent, the which not being seen well, it is hardly probable could be hit on the head, that to discuss with *a grossly incompetent opponent* is no honour, nor is it serviceable to the cause of truth—and to all recommend declining controversy upon a thesis, the very first term of which is a matter of dispute? In this discussion were two men seen arguing upon the respective benefits conferred on man by one class of writers and another, when they were totally at variance upon the point 'In what a benefit to mankind consists!'

Sheffield. J. H., JUN.

EXPERIENCES IN WOLSINGHAM.

SIR,—We take credit in this country for freedom of speech and thought, and doubtless, as contrasted with other times and countries, it is not without reason. We have not, however, attained to that liberty where all may worship God or not as conscience bids, and no one daring to make them afraid. We are not now menaced with corporeal agonies, but we confront those of the heart and conscience. We are ignored and excommunicated. Persistence and endurance have won us the tolerance of the law, and our moral and social emancipation must be achieved by practically demonstrating that true virtue and conduct have no necessary relationship to religious creeds; a fact of which the world has had evidence, if the mystifications of faith had not obscured its honest perceptions. My own memory retains impressions of some scattered over this country who had abandoned the popular creed, and were pointed out and shunned as reprobate and dangerous, although in every moral and social aspect equal to the best of their fellows. Thanks, however, to the efforts and influence of such we have now a more general diffusion of freethought—far more than orthodoxy dreams of, and a faith and purpose in and for humanity which it does not, or will not, comprehend.

An itinerant Wesleyan (Mr. Ingram) declared from the pulpit some time ago, 'That this town, Wolsingham, literally swarmed with freethinkers, and that if he had his will he would sweep them, and everything they possessed, into hell, so that God's earth should be no longer polluted with them.' I regret that facts will not bear out the former part of the rev. gentleman's assertion, nor am I willing to believe that he truly interpreted his own will respecting their disposal, for 'charity hopeth all things.' Another preacher in the Baptist connection, a Mr. Cardwell, who has obtained some credit for liberality of sentiment, recently preached a sermon at the sceptics, not their opinions, asserting, as usual, their insincerity. He pro-

ceeded to divide them into several classes, differing only in folly and incapacity. 'The most knowing,' he averred, 'were superficial, easy to gauge, and defeat;' and as a specimen argument by which that was to be achieved, and in fact the only one he used, he affirmed 'that no person doubted the existence of Julius Cæsar, and the existence of Christ was as much an historic fact—he could prove it.' Perhaps so, but did Christ really die a violent death, was the sun darkened in consequence for a space in mid-day, and did the saints rise from their grave and walk about? Mr. Cardwell concluded that the evidences of his faith were so clear that none but the wilfully blind could err, and such would be damned; and, he added, 'they deserved it.' I wonder if the gentleman ever seriously reflected on the fearful consequences involved in this damnatory clause. Perhaps a child of his own, or a brother, or a father, may be included in it. I have no desire to question the sincerity of others, but to me it seems that the man who can solemnly and deliberately, in the solitude of his own heart, endorse such a sentiment as this respecting the destiny of humanity and the character of his God, has achieved a victory over the common sympathies of our nature. Where no charge of immorality, or even of impropriety, can be preferred, it is an injustice, and a confounding of the moral relation of things essentially distinct, to condemn men for unbelief. There is evil and wrong and crime and hollow-hearted conformity enough in this world for the philanthropist and the moralist to combat with, and is the legitimate sphere of operation, without invading the sanctuary of the human conscience, and denouncing its honest convictions.

It is the duty of the freethinkers to examine both sides of the question. I have read all on the orthodox side which has fallen in my way, from Paley's 'Evidences' to the Religious Tract Society; but for years I have kept out of the sound of pulpit anathemas, and shall continue to do so until argument is substituted for denunciation. We have no society here, but many friends of the cause, open or concealed. No lecturer of freethought ever found his way into this country. It is a spontaneous growth. We get half-a-dozen *Reasoners* weekly—have had about one dozen of 'The Task,' many copies of the 'Logic of Death,' and other current works, all which are well read and are doing service. M.

MR. BELL'S LECTURE ON THE MORAL CHARACTER OF CHRIST.

Sir,—On the evening of Tuesday, September 14th, Mr. Charles Bell, draper, of Middlesborough-on-Tees (the gentleman who professes Theodore Parkerism, and opposed Mr. Holyoake in his late lectures), delivered a lecture in reply on the subject 'Jesus Christ considered as an Example to Modern Reformers.' He laboured to show that Christ *was* a fit example for modern reformers, but I think without satisfactorily answering any of the objections he undertook to meet. He gave a somewhat amusing illustration of the difficulty of discovering any immorality in Christ's doctrine, by stating that philosophers tell us that there are spots on the sun's surface, but it required a strong magnifier to discover them; and it required all the magnifying powers of a G. J. Holyoake to discover spots in Christ's character. I think this is a somewhat awkward concession on the part of our friend Mr. Bell, as it leads one to believe that he would admit there are immoralities in Christ's doctrine, although, perhaps, it is not every one who is clever enough to find them out; but, says he, if all the objections Mr. Holyoake advanced are true, they would not in any way hurt the morality of Christ, any more than the spots detract from the sun's glory. As regards Christ's denunciations against the

Pharisees, *that* he excuses on the ground that desperate diseases require desperate remedies. But further, he says Christ never did denounce every individual Pharisee—he merely inveighed against the whole of them as a body: and he endeavoured to prove this by reminding us of Christ's partiality to Nicodemus. I think Mr. Bell's ideas upon this head, as upon many others, are somewhat peculiar to himself.

He wound up by objecting particularly to your literal acceptation of the verse about cutting the right hand off, &c. Mr. Bell mentioned the fact of Dr. Conquest having made 2000 emendations in the New Testament, and that it was generally admitted that ours was not the correct version. Mr. Bell believed many were led away by the plainness with which Mr. Holyoake's arguments appeared to be stated. I thought Christianity was placed on so firm a footing that none of its professors ever *could* be led away, however plain the arguments might be against it, or however strikingly expressed. Mr. Bell had a good audience—many went to hear and applaud *him*, although they had not the justice to hear both sides. C. W. W.

NOTICE BY THE GLASGOW ECLECTIC SOCIETY.

Sir,—Mr. Peter Henrettie being desirous of having a lecturing tour through the principal districts of Lancashire and Yorkshire, besides visiting London, is now open to enter into arrangements for the delivery of a short course of lectures with any of the freethinkers residing in the before-mentioned localities. We consider him a competent person to lecture or debate on subjects connected with free inquiry. (Signed) John Stright,

Secretary of the Association of Eclectics, Glasgow.

P.S.—Letters of application to be addressed to Mr. Peter Henrettie, Mr. Cairn's, 39, London Street, Glasgow.

Reasoner Propaganda.

To promote the efficiency of the *Reasoner* as an organ of Propagandism, one friend subscribes 10s. weekly, another 5s., some a monthly sum, others 1s. each weekly—others intermediate amounts or make special remittances, according to ability or earnestness. An annual contribution of 1s. from each reader would be easy, equitable, and sufficient. What is remitted, in whatever proportion, is acknowledged here, and accounted for at the end of the volume.

Previously acknowledged, in No. 329, 823s. 2d.—Further subscriptions.—[*Per Mr. Arbuckle, Ayr*:—William Arbuckle, 20s.; John Bruce, 5s.; William Stewart, 2s. 6d.; John Walker, 1s.; James Paterson, 1s.; An On-looker, 1s.; A few Friends, 4s. 6d.]—[*Per Mr. George Wynn, Ashton-under-Lyne*:—James Stafford, 2s. 6d.; George Wynn, 1s.; Levi Greenwood, 1s.; Charles Greenwood, 1s.; Benjamin Greenwood, 1s.; Edward Lawton, 1s.; William Carter, 1s.; John Birtwistle, 1s.; John Hepworth, 1s.; William Pollit, 1s.; William Meadowcroft, 1s.; James Higson, 1s.; John Dyson, 1s.; John Hague, 1s.; John Kenyon, 1s.; Wm. Parkinson, 1s.; Benjamin Swire, 1s.; William Orme, 1s.; James Hadfield, 1s.; Joseph Hetchels, 1s.; Edwin Greaves, 6d.; John Greenwood, 6d.]—[*Per Mr. Johnson, Brighton*:—Mr. Taylor, 1s; G. R., 1s.; J. Harmer, 1s.]—[*Per Mr. Truelove*:—James Gray, 1s.; David Jones, 1s.]—*Miscellaneous*:—T. Watts, Islington, 5s.—James West, 20s.—R. R., 1s.—J. L., 1s.—Thomas Meek, Newcastle-on-Tyne, 1s.—Andrew Smith, 1s.—John Willis, 6d.—George Manby, Sheffield, 1s.—H. Uttley (annual), 10s.—Mr. J. Robinson, per Mr. Billson, Leicester, 5s.—E. C., Brierley Hill, 2s. 6d.—Mr. Bates, per Mr. Watson, 1s.—A Friend, per Mr. Bates, 1s.—Total, 934s. 8d.

Our Open Page.

In the *Bradford Observer* appeared the following notice of the opening of the 'Hall of Freedom,' at Windhill:—A neat and commodious building has recently been erected at Windhill Cragg, Shipley, designated the 'Hall of Freedom.' It is intended to be used during the day as a school-room, and in the evening for the meetings of the Mutual Improvement Society, lectures, public meetings, &c., and its erection will supply a desideratum long felt in the village. The cost of the building is about £300, which has been raised in eleven shares, chiefly by working men. Beneath the hall are cottages, the rent of which will assist in defraying the interest on the capital invested. The opening of the hall was celebrated on Saturday evening last by a tea-party and public meeting, which was numerously attended. At the public meeting the Rev. Kerr Johnson presided. During the evening Dr. Bateman, of London, gave a lecture on 'Family Reading, or How to make Home Happy;' with poetic and other illustrations. The Doctor also gave his explanation of his centrifugal machine for illustrating planetary motion, as shown at the Great Exhibition. The other speakers included Mr. Taylor, schoolmaster, Mr. A. Deacon, the Rev. M. A. Moon, of Stanningley. The Bradford Juvenile Drum and Fife Band attended, and also the Baildon brass band, and performed several pieces during the evening. The party separated about 11 o'clock, after having spent a season of great enjoyment.

N. S. wishes to draw attention to a plan of Emigration suggested in the Open Page of the *Reasoner*, No. 5, New Series, to be carried out as nearly as possible on the Social system propounded by Robert Owen. It would be an agricultural association on mutual interests. Might they not be styled Primitives, as carrying out first principles or truths, embracing all the truths of ancient philosophers and sages—Christ included?

We are desired to say that the friends in Heywood have published the second lecture delivered by Mr. Holyoake in reply to Mr. E. Grubb.

The 'Ode to Kossuth,' by D. Mac D., is not quite up to the printing mark, but the author need not despair where so many have failed.

The genteel, rising Rosherville, near Gravesend, with its splendid public gardens, has recently had the addition of a beautiful and costly church, erected and to be endowed by the Rosher family, which will shortly be opened. There are about sixty houses in the place, two thirds of which are inhabited; and of these residents there are Church of England people, Catholics, Quakers, Secularists, Independents, Baptists, Plymouth-brethren, Southcotonians, Mormonites, and, not long ago, a Jewish family. No Wesleyans.

Mr. Michael Connell's article was incoherent and declamatory, and we thought it disentitled to a place on those accounts. M. C. may learn from our Monthly Parts that we do not profess to give reasons why we decline every thing. They would fill a *Reasoner* some weeks.

The *Liverpool Journal*, of September 11, remarks:—'Scarcely less astounding is the intimation that Robert Owen will stand for the vacant seat of Oldham. That is an event—a sign that "Socialism" is looking up. Mr. Owen's Socialism includes the lesser Communism; and if he goes to the poll the engineers may put him at the top of it. There are not many Owenites in the world: but there are large classes who would like to see the wonderful, honest, earnest, eloquent old man, rising to read Mr. Speaker a lecture about the little Lefevres. Amid the dull decencies of legislative routine it would be refreshing to find a notice on the paper "Mr. Owen—to move for a committee to consider the regeneration of the human race." The human race would count him out—what then? There is a stall, surely, for his innocent hobby in that great Mews for kicking crotchets—Palace-yard.'

LITERATURE FOR THE PEOPLE.

Under this head we give a weekly column of the names of special class books, and the cost of them, for the information of readers who may not otherwise meet with a notice of them.

Clark's Letters to Adam Clarke. 1 vol....	5	0
R. Owen's Book of the New Moral World	7	0
The set of 7 parts in wrappers	6	0
Haslam's Letters to the Clergy. 1 vol....	2	6
Do. Letters to the Bishop of Exeter	2	6
Palmer's Principles of Nature.....	2	0
Library of Reason	1	6
R. Cooper's Infidel's Text Book. 1 vol. ...	2	6
Do. Holy Scriptures Analysed	0	8
Freethinker's Magazine. 1 vol.	2	6
Channing's Works. 6 vols.....	8	0
Theodore Parker on Religion. 1 vol.	1	9
Taylor's Diegesis. 1 vol., half-bound	5	0
Mackintosh on the Attributes of God.....	0	8
Thompson's Appeal of Women.	1	6
Paine's Political Works. 1 vol., cloth	5	0
Do. Theological Works. 1 vol., cloth	3	0

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square.—Friday evenings [8] a Discussion.—Oct. 10th [7], Henry Tyrrell, 'Genius and Wisdom of Shakspere.'

Hall of Science, City Road.—Oct. 10th [7], Thomas Cooper, 'Life and Character of the Duke of Wellington.'

National Hall, 242, High Holborn.—Oct. 10th, [7½], F. W. Perfitt will Lecture.

South London Hall, Webber St., Blackfriars Rd. —Oct. 10th [7½], Charles Southwell, 'Divine Rights of Private Judgment.'

Sadler's Wells Discussion Society, three doors from the Hugh Myddelton.—Oct. 7th [8½], Discussion.

Social Institution, Charles Street, Old Garratt, Manchester.—Oct. 10th [11 a.m.], a Lecture.

Areopagus Coffee and Reading Room, 59, Church Lane, Whitechapel.—Every Sunday, Monday, and Wednesday (8), a Lecture or Discussion.

Commercial Hall, Philpot Street, Commercial Road East.—Oct. 10th [11 a.m.], Chas. Southwell will lecture.—Theological Discussions every Sunday evening [7], Tuesday [8], Thursday [8], and Saturday [8].

Progressionist Hall, Cheapside, Leeds.—Oct. 10 [6½], a Lecture.

Eclectic Institute, 14, Garthland Street, Glasgow. —Oct. 10th [6½], a lecture.

Eclectic Institute, Denmark Street, Soho.—Every Friday [8½], Mr. J. B. O'Brien, Home and Foreign Politics. Every Sunday [7½], on Moral and Social Science.

ADVERTISEMENTS.

SECRETARY WANTED for the Literary and Scientific Institution, John Street, Fitzroy Square. The office being open to competition, candidates must send in written applications, with testimonials of character and ability, addressed to the Committee, on or before Tuesday, Oct. 19th, 1852. Inquiries as to salary, duties, etc., can only be made in the committee room, between the hours of 7 and 10 in the evening.

EDWARD TRUELOVE, Sec. *pro tem.*

NEW FORMS OF CO-OPERATION.—There is now in operation a Metropolitan and Provincial Joint Stock BREWERY COMPANY, whose offices are situated 13, Upper Wellington St., Strand. Incorporated by Act of Parliament. Directors: John Francis Bontems, Esq., Hemel Hempstead, Herts; Charles Henry Edmunds, Esq., Oakley Lodge, Chelsea; Joseph Hawkins, Esq., Bushey, Herts; Edward Vansittart Neale, Esq., 3, Old Square, Lincoln's Inn; Thomas Jones Saunders, Esq., Davies Street, Berkeley Square; Sidney Stevens, Esq., Bell Grove, Welling, Kent.

Those who do take malt beverages had better have them as wholesome as possible, and at economical prices.

Under the title 'New Forms of Co-operation,' an eclectic London weekly paper lately spoke of this Company thus:—'We have before drawn attention to the People's Mill at Leeds, as illustrating the advantages of co-operation in the preparation and purchase of flour. Nearer town, at New Brentford, with offices in Upper Wellington Street, Strand, has been established a People's Brewery. The economical advantages of this new experiment in association consist in the sale of Ales at reduced prices, in enabling the poorest who consume Ales to become shareholders at a limited liability, in giving all subscribers the right to view the premises and inspect the materials used, and in the admission (after 5 per cent. to the shareholders) of the workmen regularly employed to participate in the surplus profits according to wages earned. The sanitary advantages are, guaranteeing genuine beer, and the non-use of those deleterious drugs which are so frequently employed. Except from houses of the highest character, it is next to impossible to obtain Ales the purity of which can be relied upon. With such houses the mass of our population are precluded from dealing. This Metropolitan and Provincial Joint Stock Brewery Company will, therefore, be a means of moral and economical service to all who consume malt beverages.'—*Leader*, Aug. 21, 1852.

The quality of the Beer and Porter brewed by this company has been tested by an eminent analytical chemist—William Bastic, Analytical Chemist, 2, Brook Street, Bond Street, London.

August 18, 1852.

All orders, or applications for shares, or for further information, to be made to the manager, Mr. W. Stevens, at the chief office as above.

Reply to Mr. Holyoake, by Charles Southwell.

Now Ready,

ANOTHER 'FOURPENNY WILDERNESS,' in which may be found more nails for the coffin of nonsense called Atheism, more hints to Freethinkers, & an Analysis of G.J. Holyoake's Examination of 'The Impossibility of Atheism Demonstrated.' By Charles Southwell, first editor of the *Oracle of Reason*, author of the 'Difficulties of Christianity,' &c.

One man's word is no man's word,
Justice needs that both be heard.

Published by Watson, Queen's Head Passage, Paternoster Row, London. Country publishers are requested to forward their orders with the least possible delay.

London: Printed by Holyoake, Tyndale, & Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.—Wednesday, October 6th, 1852.

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

From Halifax to Redcar	273	Does Christianity teach Men to Persecute?..	283
Completion of the Subscription	276	The Rev. A. Gilbert and Mrs. Martin	283
The City of Christ	279	Secularism in Sheffield	284
Military Character of the Italians	281	Trial of the Palmerstonian Conspirators	285

FROM HALIFAX TO REDCAR,

WITH INCIDENTS IN BRADFORD AND BOLTON.

A CONFLUENCE of journeys, lectures, and letters have so blended the events of the past few weeks together, that it is an effort to separate them for record. Incidental references have however somewhat informed the reader of what has occurred. Brief jottings will connect the incidents together.

My first visit to Bolton was made on this tour. Of some newspaper occurrences thereat the reader has already been made aware. The lectures were well attended. The Town Hall was full of animation nightly. Two Christians, at given passages in my speeches, would rush from the right-hand side of the Hall to the left, and then dart at right angles on the platform, with the impetuosity of the schoolmaster of Lithingow, who imagined himself touched by a torpedo, or seen of a wolf. No sooner arrived on the platform than these—you cannot call them 'vessels of grace,' they were electric jars of grace—exploded in flashing detonations, and then they retired into private life, and pursued the even tenor of their way (back to the Hall side) until some other passing remark, on Sunday-schools or Sunday-school teachers, recalled them to spontaneous publicity, rectangular propulsion, and the duties of galvanic oratory.

Mr. Mackie, the editor of the *Bolton Guardian*, undertook to prove that the golden rule of Christ was to be found in the Proverbs. I regret that that remarkable passage has escaped me. It should be added to the curiosities of Biblical literature.

The Rev. Mr. Macrether was disposed to put peremptory questions in a rude manner, but on my explaining (in effect) that a young man should have more courtesy and a minister more patience, he withdrew the questions; thereupon the Rev. Mr. Woodman, who goes about in a peculiar manner illustrating that charity which thinketh no evil, declared that I was afraid to reply—and triumphantly asked whether the early Christians were afraid? As for myself I reminded Mr. Woodman that he knew my answer had always been given in peril or in peace—but I would reserve the right of withholding it when peremptorily demanded. Should I *insist* upon replies from a Christian, he would hold it to be rudeness in me, and I regarded in the same light the same conduct on the part of the Christian. At this point a gentleman, a species of perambulatory New Testament, reminded the audience of the case of an apostle, who was let down in a basket because he *feared* persecution, and of Christ, who 'durst no more appear openly in certain parts because of the Jews.' 'Now,' added the speaker, 'if Jesus Christ

was afraid, it would be no great wonder if Mr. Holyoake should be.' The speech silenced our accuser on that point.

In answer to Mr. Macrether's demand as to whether I would meet a Swedenborgian minister, I answered that after what had taken place, I should sleep upon it before replying. Two nights after (for I made no answer the second night) Mr. Woodman demanded to know if I would meet *him?* I said I would meet Dr. Bayley, of Accrington, an abler minister and of more repute in the churches. Mr. Woodman was much irritated at the preference, but how could he expect that I would meet him? He appears at so many of my lectures, that he has attained the character of one who 'assists at' them, and it would not look well for me to be debating with my '*assistant*.' Christians would say our house was divided against itself.

The Rev. Mr. Macrether—I spell his name from what I remember of the sound—demanded to know whether I was *afraid* of the Swedenborgians. This question is the key to the order of mind they display. With them all turns upon this feeling. Now, one may be tired of them, may be bored by them—but to be *afraid* of them is merely an invention of their own. And I cannot conceive why their own self-respect does not teach them more dignity of supposition.

The Secular Society of Bolton, which promises to be both efficient and numerous, has been called into existence by Mr. E. Grubb's lectures. I was asked by a friend of Mr. Grubb's whether I had expressed any willingness to meet him? I answered that I had; and I have had to repeat this in several places. If Mr. Grubb will communicate his conditions to our office in London, he shall receive my earliest attention. Though I wish him to continue lecturing against us. We are much indebted to his exertions.

After a few days' pause on the hills of Hebden Bridge, I proceeded to Halifax, where I had the opportunity of speaking twice in the Oddfellows' Hall (August 22nd). The evening lecture was political—a luxury accorded to me somewhat unfrequently. Several spasmodic politicians appeared on the platform and in debate. That great ornament of the new society of political 'smashers,' Mr. Cockroft, maintained that I had had in view the criticism of Mr. Ernest Jones's principles, and challenged me to a discussion with that gentleman. I left the matter in the hands of my friends. *When* it might be useful, I should have no objection to debate political principle or policy, after the point of difference had been ascertained. A reading room is connected with the Co-operative Store here, and many active friends are to be met with.

What shall I say of thee, O Bradford—exacting, wilful, pertinacious, contradictory, and retracting? On my return to that town I delivered three more lectures. The last audience was as great as on former occasions, but a public dinner in the same Hall injured our audience on the first night, by keeping the people out till after the time of commencing. Dr. Ackworth, Dr. Godwin, and other reverend gentlemen, did us the honour to attend. Dr. A. said our placard took an unwarrantable liberty with his name. I had, however, taken the precaution to write the placard myself, and no other mention of Dr. Ackworth's name occurred than barely explained that I purposed to give the formal exposition of our views which he demanded at my former visit. The only mention of this gentleman was as follows:—'In consequence of the requirement made when Mr. Holyoake last lectured in Bradford, by Dr. Ackworth, of Horton College, that the principles then attempted to be enforced should be more formally stated, the Bradford branch of the Secular Society have to state that Mr. Holyoake will speak on the 23rd, 24th, and 26th of

August, 1852, on these subjects: 1. New development of the Principles of Free Inquirers. 2. Morality shown to be Independent of Religion, and as possible to the Non-theist as to the Theist. 3. Eternal Punishments, as taught by Jesus Christ, shown to be contradictory to the great precepts on which his own Moral Character reposes.'

Dr. Ackworth is an eminent perplexity. In a former report in this journal from this town (p. 435, vol. xii.) I said Dr. A. conceded that 'a man is not culpable in respect of any disbelief he may have, *provided* he can prove that he is unable to believe.' Dr. A. declared that I had misrepresented him, and then repeated the very words above reported. On our former meeting he declared that 'atheism and morality were incompatible.' Yet on this visit, when I endeavoured to show the independence of morality of Scriptural theology, he not only admitted—he *asserted* that morality in some sense had an independent existence, and yet he maintained his former declaration. In answer to my argument on the contradiction between the noblest ethics of Christ and his own theology, Dr. A. precipitated us into a Woodmanish disquisition on spirit and matter—a magnificent irrelevance, which, in the principal of Horton College, was, to say the least of it, uninstructive. Dr. Ackworth went so far as to say that the scheme of the divine government was *inexplicable*. But if so, what is the use of preaching about it any more?

In reply to my argument on the fact that the Hindoo dies as bravely as the Christian, proving that it is not faith but sincerity which gives assurance in the last hour, Dr. Godwin observed that it was the *religion* of the Hindoo that enabled him to meet the 'King of terrors.' But the audience saw that if a *false* religion would give peace of mind in death, the secularist need not be worse off than the Hindoo or the Christian.

Many notable remarks and issues occurred in these discussions. But I could not report all that occurs at every meeting without excluding all other matter from the *Reasoner*. It is of necessity, therefore, that I confine myself to outline notices.

Dr. Godwin justly complained that I did not send *Reasoners* to all gentlemen about whom I make reports—if, as I said, I assumed an uncontradicted notice to be a correct one. Being distant from home so frequently when the *Reasoner* is published, it is not always in my power to procure copies at the time when I think of it. If, therefore, the Secular Societies would undertake to send copies to any gentleman in their neighbourhood who happens to be mentioned, it would be a timely service.

Dr. Ackworth is willing to hold a formal debate, to be arranged by separate committees, after we have, by correspondence, come to a common understanding as to certain terms. The first leisure I have shall be given to this subject. At present there are three debates in different parts of the country standing over on account of my inability to complete the preliminary correspondence.

Cononley is a place near to Shipley. My visit on the 27th was my first visit to that place. Our lecture room was a lofty building overlooking the country miles round. The audience was a collective one. On the next day (Saturday, the 28th) I enjoyed a romantic rest on Silesden Moor.

On the 29th of August I spoke in Manchester, in the morning, on 'Free Will,' in the afternoon I attended the Conference.

The Sunday evening lecture was on the life and Character of Mrs. Martin. Some external improvements are taking place in the Hall, and I hope we shall soon find means of buying or building a new one there. The Secular Society at

the 'Social Institution' is beginning to be well spoken of by strangers visiting Manchester.

By the friends in Middlesborough-on-Tees giving me a second engagement for the first week in September, I was enabled to spend a little time on the Redcar coast with advantage to my health. Three lectures in the Town Hall of Middlesborough were followed by discussions. An auditor has forwarded me the following list of the persons taking part therein:—'Chairmen: Mr. John Wilson and Mr. William Blackiston. Opponents: Stephen Johnson, the non-resistant; Ralph Puncheon, who is so luminous on theogony; Dr. G. B. Wray, the infallible historiographer; John Kirk, chemist, Bacchanalian defender of Christianity, and "no fool either," as he described himself to be; Robert Headley, the mechanical Christian, who, strange to say, was never good at numbers; William Lennard, the gentleman who is so very happy under persecution; James Maw, the goose and snake defier (terms he applied to the audience, who disapproved of his speech); and Charles Bell, who has subsequently lectured in reply to the lecture on Jesus's ethics. I cannot ascertain the individual's name who dealt so largely in damnation at the close of the last lecture.' This was a young man who discoursed in the coolest local-preacher manner possible on the certainty of eternal torments to nearly everybody. None of the ministers appeared. They are under the impression that discussion aids us, so they leave us to utter the unanswered word. If they can afford so to leave us, we can afford so to be left. Mr. Grubb had been written to by his friends to come to deliver lectures in the same place, but it is said his refusal to allow discussion prevented his being engaged.

A local preacher has published a volume of poems, dedicated (if I remember rightly) to the Countess of Zetland, which contains a rather long poetical description of one of my lectures, which lecture, however, the worthy poet had never heard; which circumstance causes the said poem to be slightly wanting in truth.

The Muses are sadly against me in this district. Mr. Ralph Puncheon, my opponent, is a poet too, and author of that rather sibilant distich—

Gently blows the breezes
Down where the Tees is.

(I write from memory). If not, however, so pertinent, Mr. Puncheon's Pegasus is sometimes as smooth and free in its coursings as Critchley Prince's.

G. J. Holyoake.

COMPLETION OF THE 'REASONER' SUBSCRIPTION OF ONE THOUSAND SHILLINGS FOR EUROPEAN FREEDOM.

This week we publish the Tenth Hundred names of subscribers to the Fund for European Freedom, to be placed at the disposal of Kossuth and Mazzini. We thank our friends for their generous activity. With the exception of one week, before the proposal was fully known, we have been enabled to publish one hundred names weekly. As we wished, the subscription has had the grace of promptness; as we desired, we have received one thousand *names*. The subscription amounts to more than one thousand shillings. It amounts to eleven hundred and twenty shillings and ninepence, for which a cheque will be posted to Mr. Mazzini on the day this list is published.

Those aware of the immense labour of correspondence and personal communication in reaching a thousand persons, and explaining to each the gronnd on which his aid is sought, and the guarantees of fidelity offered for the payment of the money

to the proper parties, and the utility of its ultimate and discretional appropriation —and forwarding acknowledgment cards, and publishing the result—will be of opinion that our readers are not quite so speculative as they are charged with being; that at least a practical element mingles in their reveries.

To the collectors in different towns my own thanks are due for the large share which they have taken in the work. It is easy to collect *sympathy*, but a somewhat different thing to collect *shillings*. Goodwill is very common—*pecuniary-will* rather scarce. It *does*, however, exist much more widely than is supposed, but there requires sagacity to discover it, intelligence to solicit it, and perseverance to collect it. We cannot adequately acknowledge the services of this kind which our friends have volunteered.

We conclude the thousand names this week with one hundred collected by one person, Mr. Wilkinson Burslam, secretary of the Secular Institution, Manchester. Mr. Bowker, of Miles Platting, has sent in another list of names. We have acknowledged numerous subscriptions from an indefatigable friend in a comparatively small place, Mr. Walter Sauderson, of Galashiels, who again writes:—'I have yet somewhere about 40s. to send you for the European Subscription fund, if we had it all collected, which will make nearly 80s. sent from this place—not, however, all from friends of the *Reasoner*. Did every town do the same in proportion to its population—and our proportion is provokingly small when compared with the extent of democratic professions—the sum would be a handsome offering on the altar of freedom.' Mr. Joseph Firth, who promised 20s. from Keighley, has sent 40s. Writing this in Blackburn, I am not able to refer to other letters received, but I believe from 300 to 400 more names have to be acknowledged, and many more are expected. We of course shall publish them with great pleasure, though our proposed subsidy is completed.

Cards of acknowledgment are due to many subscribers. In some cases inability to decipher the address has caused the cards to remain unsent. As a card costs twopence sent in an envelope, we wish to send them, where several are required, through a bookseller's parcel. Where subscribers can so arrange the transmission, we shall be glad to hear from them to that effect.

Let us not forget, what is very agreeable to be able to notice, that several subscriptions in our lists are from persons who do not in any way belong to us. They have distinguished between our personal convictions on sacred questions, and our public sympathy with liberty, and they have not hesitated to help us on a point on which we fortunately agree. We respect the compliment they pay us in supposing that we shall not seek to confound their opinions with our own on any other subject—and they will find that we shall, in the same independent and public spirit in which they have acted, be equally ready to aid them in any common cause, notwithstanding our differences in other respects.

EDITOR OF THE REASONER.

THE SECULAR CONFERENCE.

THE Secular Conference held on Sunday, October 3rd, in the Secular Institution, Manchester, was well attended. A Constitution of Organisation was discussed and adopted. Next week we shall commence to publish reports of the proceedings.

THE SUBSCRIPTION FOR EUROPEAN FREEDOM.*

Per Mr. Wilkinson Burslam, Manchester.

Richard Kean.
Josiah Dawson.
Thomas Powell.
Luke Merry.
Samuel Ingham.
John Jeffrey.
William Price.
Francis Shanley.
Wilkinson Burslam.
John D. Collett.
John Johnson.
William Melrose.
William Caldwell.
Joseph Ashmore.
William Marsland.
John Flatow.
Francis Gray.
Edward Holbrook.
Arnold Hamlet.
Thomas Whitaker.
John Jolliffe.
Richard Reece.
Charles Harris.
George Lowe.
Nathan Crompton.
William MacAllam.
Joseph Holding.
Benjamin Sheppard.
R. H.
Edward Jones.
A Friend.
John Clark.
James Hulme.
John Read.
Benjamin Burslam.
William Howarth.
Stephen Pettit.
William Crabtree.
William Thompson.
A Local Preacher.
James Whalley.
Charles O. Morrison.
George Bailey.
William Bullock.
Samuel Clarke.
Thomas Wright.
John Knight.
John Cameron.
J. H. Kirkman.
William Furness.
James Bryson.
William Wynn.
Benjamin Heywood.
Henry Stanway.
Levi Pendlebury.
George Taylor.
John Brown.
Joseph Hulmes.
John Lilley.
William Lilley.
James Barrow.
Thomas Taylor.
William Barrow.
William Booth.
Charles Leese.
Henry Gill.
Paul Hallmark.
Christopher MacAllam.
Charles MacLoughlan.
Thomas Bailey.
Thomas Booth.
Peter Jones.
Elijah Pendlebury.
Peter Owen.
John Matson.
—— Howarth.
George Mowbray.
William Paterson.
John Wainwright.
William Stringer.
John Fish.
John Higginbotham.
Peter Baxendale.
John Blodwell.
John Whitaker.
Joseph Hormer.
Peter Pilkington.
William Heap.
William Grice.
James Rigby.
William Moss.
William Kenyon.
Nathaniel Dumvile.
Narcyz Malczewski.
Caroline Bullock.
Henry Burton.
Richard Cassidy.
John Cassidy.
John Sandham.
A Friend to the *Reasoner's* exertions.

[Tenth 100 names.]

* In the list from 'Mr. Chilton, Bristol,' in the eighth 100 names, it was printed 'W. E.' instead of W. *C.*'

Topics for Study.

THE CITY OF CHRIST.

A CORRESPONDENT of the *New York Tribune*, who is now on a journey from New York to Nineveh, in a letter dated Jerusalem, May 3, 1852, gives the following account of what he saw in that sacred city on which the 'balmy moon of blessed Israel' still sheds its rays :—

Whatever good the various missions here may accomplish, Jerusalem is the last place in the world where an intelligent heathen would be converted to Christianity. Were I cast here, ignorant of any religion, and were I to compare the lives and practices of the different sects as the means of making my choice—in short, to judge of each faith by the conduct of its professors—I should at once choose Mahomedanism. When you consider that in the Holy Sepulchre there are *nineteen* chapels, each belonging to a different sect, calling itself Christian, and that a Turkish police is always stationed there to prevent the bloody quarrels which often ensue between them, you may judge how those who call themselves followers of the Prince of Peace, practice the pure faith He sought to establish. Between the Greek and Latin churches, especially, there is a deadly feud, and their contentions are a scandal, not only to the few true Christians here, but to the Moslems themselves. I believe there is a sort of truce at present, owing to the settlement of some of the disputes—as, for instance, the restoration of the silver star, which the Greeks stole from the shrine of the Nativity, at Bethlehem. The Latins, however, not long since demolished *vi et armis* a chapel which the Greeks commenced building on Mount Zion. But if the employment of material weapons has been abandoned for the time, there is none the less a war of words and of sounds still going on. Go into the Holy Sepulchre, when mass is being celebrated, and you can scarcely endure the din. No sooner does the Greek choir begin its shrill chaunt, than the Latins fly to the assault. They have an organ, and terribly does that organ strain its bellows and labour its pipes to drown the rival singing. You think the Latins will carry the day, when suddenly the cymbals of the Abyssinians strike in with harsh brazen clang, and for the moment triumph. But there are Cops, and Maronites, and Armenians, and I know not how many other sects who must have their share, and the service that should have been a many-toned harmony, pervaded by one grand spirit of devotion, becomes a discordant orgy befitting the rites of Belial.

A long time ago—I do not know the precise number of years—the Sultan granted a firman, in answer to the application of both Jews and Christians, allowing the members of each sect to put to death any person belonging to the other sect, who should be found inside of their churches or synagogues. The firman has never been recalled, though in every place but Jerusalem it remains a dead letter. Here, although the Jews freely permit Christians to enter their synagogue, a Jew who should enter the Holy Sepulchre would be lucky if he escaped with his life. Not long since, an

English gentleman, who was taken by the monks for a Jew, was so severely beaten that he was confined to bed for two months. What worse than scandal, what abomination, that the spot looked upon by so many Christians as the most awfully sacred on earth, should be the scene of such brutal intolerance! I never pass the group of Turkish officers, quietly smoking their long pipes and sipping their coffee, within the vestibule of the church, without a feeling of humiliation. Worse than the money changers whom Christ scourged out of the Temple, the guardians of this edifice make use of His crucifixion and resurrection as a means of gain. You may buy a piece of the stone covering the Holy Sepulchre, duly certified by the Greek Patriarch of Jerusalem, for about seven dollars. At Bethlehem, which I visited this morning, the Latin monk who showed us the manger, the pit where 12,000 innocents were buried, and other things, had much less to say of the sacredness or authenticity of the place, than of the injustice of allowing the Greeks a share in its possession.

I made the round of the Holy Sepulchre on Sunday, while the monks were celebrating the festival of the Invention of the Cross, in the chapel of the Empress Helena. As the finding of the cross by the Empress is almost the only authority for the places enclosed within the Holy Sepulchre, I went there inclined to doubt their authenticity, and came away with my doubt vastly increased. The building is a confused labyrinth of chapels, choirs, shrines, staircases, and vaults—without any definite plan or any architectural beauty, though very rich in parts and full of picturesque effects. Golden lamps continually burn before the sacred places, and you rarely visit it without seeing some procession of monks, with crosses, censers, and tapers, threading the shadowy passages, from shrine to shrine. It is astonishing how many localities are assembled under one roof. At first, you are shown the stone on which Christ rested from the burden of the cross; then, the place where the soldiers cast lots for his garments, both of them adjoining the Sepulchre. After seeing this, you are taken to the Pillar of Flagellation; the stocks; the place of crowning with thorns; the spot where He met His mother; the cave where the Empress Helena found the cross; and lastly, the summit of Mount Calvary. The Sepulchre is a small marble building in the centre of the church. We removed our shoes at the entrance, and were taken by a Greek monk, first into a sort of ante-chamber lighted with golden lamps, and having in the centre, enclosed in a case of marble, the stone on which the angel sat. Stooping through a low door, we entered the Sepulchre itself. Forty lamps of gold burn unceasingly above the white marble slab, which, as the monks say, protects the stone whereon the body of Christ was laid. As we again emerged, our guide led us up a flight of steps to a second story, in which stood a shrine, literally blazing with gold. Kneeling on the marble floor, he removed a golden shield, and showed us the hole in the rock of Calvary, where the cross was planted. Close beside it was the fissure produced by the earthquake which followed the crucifixion. But to my eyes, aided by the light of a dim wax taper, it was no violent rupture, such as an earthquake would produce, and the rock did not appear to be the same as that of which Je-

rusalem is built. As we turned to leave, a monk appeared with a bowl of sacred rose-water, which he sprinkled on our hands, bestowing a double portion on a rosary of sandal-wood which I carried. But it was a Mahometan rosary, brought from Mecca, and containing the sacred number of ninety-nine beads.

MILITARY CHARACTER OF THE ITALIANS.

Italy! the sunny garden of Europe, whose blossoms are blighted by the icy north wind from St. Petersburg. Italy, that captured nightingale placed under a fragrant bush of roses beneath an ever blue sky. Italy was always the battle-field of the contending principles; since hundreds and hundreds of years the German Emperors, the Kings of Spain and the Kings of France fought their private feuds, their bloody battles on her much coveted soil, and by their destructive influence kept down every progress, and fostered every jealousy. By the recollections of old, the spirit of liberty was nowhere so dangerous for European absolutism as in Italy. And this spirit of Republican liberty, this warlike genius of ancient Rome, was never extinguished between the Alps and the Faro.

We are taught by the scribes of absolutism to speak of the Italians as if they were a nation of cowards, and we forget that the most renowned masters of the science of war, the greatest Generals up to our days, were Italians. Ciccoloumi, Montecucculi, Farnes, Eugene, of Savoy, Spinola and Bonaparte, a galaxy of names whose glory is dimmed but by the reflection that none of them fought for his own country. As often as the spirit of liberty awakened in Italy, the services of Germany, of Spain, and of France poured into the country and extinguished the glowing spark in the blood of the people, lest it should once more illumine the dark night of Europe. Frederic Barbarossa destroyed Milan to its foundation, when it attempted to resist his imperial encroachments by the league of independent cities, and led the plough over the smoking ruins. Charles the Fifth gathered all his powers around him to subdue Florence when it declared itself a democratic republic. Napoleon extinguished the last remnants of republican self-government by crushing the Republics of Venice, Genoa, Lucca, Regusa, and left only by derision, to ridicule republicanism, the commonwealth of San Marino untouched, and the Holy Alliance parted the spoils of Napoleon, and riveted anew the iron fetters together which enslave Italy, and forging new spiritual fetters, prevented the extension of education and destroyed the press, in order that the Italians should not remember their past. Every page, glorious in their history for twenty-five centuries, is connected with the independence of Italy; every stain upon their honour is connected with foreign rule. And the burning minds of the Italians, though every spiritual food is denied to them, cannot be taught not to remember their past glory and their present degradation. Every stone speaks of the ancient glory, every Austrian policeman, every French soldier of the present degradation. The tyrants have no power to unmake history and to silence the feelings of the nation. And among all the feelings powerful

to stir up the activity of mankind, there is none more impressive than unmerited degradation, which impels us to redeem our lost honour. What is it, therefore, that keeps those petty tyrants of Italy, who are jealous of one another, on their tottering thrones, divided as they are among themselves, while the revolutionising spirit of liberty united the people? It is only the protection of Austria, studding the peninsula with her bayonets and with her spies. And Austria itself can dare thus to stud Italy because she relies upon the assistance of Russia. She can send her armies to Italy because Russia guards her eastern dominions. Let Russia keep off, and Austria is unable to keep Italy in bondage; and the Italians, united in the spirit of national independence, will settle easily their account with their own powerless princes. Keep off the icy blast from the Russian snows, and the tree of freedom will grow up in the garden of Europe; though cut down by the despots, it will spring anew from the roots in the soil, which was always genial for the tree. Remember that no revolution in Italy was ever yet crushed by their own domestic tyrants without foreign aid; remember that one-third of the Austrian army which occupies Italy are Hungarians who have fought again and triumphed over the yellow-black flag of Austria—under the same tricolour which, having the same colours for both countries, shows emblematically that Hungary and Italy were but wings of the same army, united against a common enemy. Remember that even now, neither the Pope nor the little Princes of middle Italy can subsist without an Austrian and French garrison; and remember that Italy is a half isle, open from three sides to the friendship of all who sympathise with civil and religious liberty on earth, but from the sea not open to Russia and Austria, because they are not maritime powers; and so long as England is conscious of the basis of its power, and so soon as America gets conscious of the condition from which its future depends, Austria and Russia will never be allowed to become maritime powers. And when you feel instinctively that the heart of the Roman must rage with fury when he looks back into the mirror of his past, that the Venetian cannot help but weep tears of fire and of blood from the Rialto; when you feel all this, then look back to how the Romans fought in 1849 with a heroism scarcely paralleled in the most glorious days of ancient Rome—and let me tell in addition, upon the certainty of my own positive knowledge, that the world never yet has seen such a complete and extensive revolutionary organisation as that of Italy to-day, ready to burst out into an irresistible storm at the slightest opportunity, and powerful enough to make that opportunity, if either foreign interference is checked, or the interfering foreigners occupied at home.

Except a few wealthy proprietors already uninfluential, the most singular unanimity exists both as to aim and to means. There is no shade of difference of opinion either as to what is to be done, or how to do it. All are unanimous in their devotion to the Union and Independence of Italy, with France or against France, by the sword, at all sacrifices, without compromise; they are bent on renewing, over and over again, the battle with that confidence that even without aid they will triumph in the long run.—*Kossuth's Speech in Faneuil Hall*, May 14, 1852.

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

DOES CHRISTIANITY TEACH MEN TO PERSECUTE?

To the Editor of the Reasoner.

SIR,—Being conscientiously opposed to tyranny of every form and degree, and believing that Christianity advocates the fullest freedom of thought and action, there is one charge brought against the Bible which I am especially anxious to repudiate.

It is asserted that the Bible teaches men to persecute. In support of the assertion it is argued thus:—The Bible declares that men's everlasting well-being depends on their believing in Christ; *therefore*, those who hold this ought to use any and every means to cause men to believe; ought even to persecute to accomplish an end so important.

Now this argument assumes that it is right to use *any* means to secure men's everlasting welfare; that the greatness of the end justifies any method of securing it; it assumes, in fact, that it is right to do a little evil to accomplish a great good. But whence is *this* principle derived? It is not in the principle. Is it inculcated in the Bible? If it is, I shall be glad to have the passage pointed out. Until this is done, the argument is no argument. For the passage adduced merely affirms what is necessary to man's salvation; whilst the argument before us affirms that to secure man's salvation it is right to persecute. The Bible says, whoso believes shall be saved; whereas this argument says, use any means to make men believe, no matter how much injustice be perpetrated. Who will say that these propositions are identical?

But further, let us examine the obnoxious passage a little closer. It says *believe* and you shall be saved; it does not say 'persecute your fellow men,' but it says 'believe in Christ.' If believing in Christ is persecuting our fellow men, then the Bible certainly instructs us to persecute. Again; it is argued by some that the Bible leads men to persecute, inasmuch as it regards unbelief as *immoral*. This argument, like the other, leaves out the premise which was likely to be denied. Reasoning in this way is very easy and convenient, and saves a deal of trouble. Suppose Christianity does teach that unbelief is immoral—what then? Does it teach also that immorality should be persecuted? If it does, let it be proved. We shall then have an argument to deal with. Meanwhile the charge against the Bible is unproved; and, in fairness, ought to be withdrawn.

Leicester. D. G.

[We have some observations to insert in reply to the *Bible and the People* from Panthea, which will meet the case of D. G.—ED.]

THE REV. A. GILBERT AND MRS. MARTIN.

SIR,—On Monday evening, June 26th, the Rev. A. Gilbert, Wesleyan Association Minister, of Heywood, delivered a lecture on the 'Life, Character, and End of Mrs. Emma Martin, and her public eulogist, Mr. G. J. Holyoake.' Mr. John Fenton took the chair. Mr. Thomas Jackson was appointed the umpire. Mr. Gilbert commenced by saying that 'he should have more to do with Mr. Holyoake than with Mrs. Martin. It was with him as the public eulogist of Mrs. Martin

that he had proposed to give his lecture.' He said 'he had no sympathy with those who said we should deal with the principles, and not with the persons—men will live out their principles.' Because Mr. Holyoake had spoken at the grave of Mrs. Martin, he drew the conclusion that his principles were bad, and that his morality is opposed to his ethics. He very emphatically said 'Mr. Holyoake had forfeited all rights and privileges to be a public teacher, and that all those persons who had brought Mr. Holyoake to Heywood had done the same.' Stating that the public would not take food from a leperous hand if they knew it; he went on to say that 'Mr. Holyoake had been to Heywood once, but the people would have him no more; he was a man of very gentle manners, &c., and a polished atheist, a sophist, and a subtle deceiver, going about the country to destroy religion; but he (Mr. Gilbert) knew that he would never be able to effect that in his life.' He very slightly adverted to the public character of Mrs. Martin. Mr. Gilbert had heard Mrs. Martin once; and when she was describing the praying people, she said, 'Worry him right, worry him right, and then he will give you all you want—*i.e.*, God. This appears to have alarmed Mr. Gilbert. He alluded to the question he put to Mr. Holyoake when he was in Heywood, saying Mr. Holyoake dared not answer him. They were questions of vital importance, and Mr. Holyoake knew it, and he therefore shirked the matter.' And added, that if any person should get up after he had done, he (Mr. G.) should consider that they were as bad as Mr. Holyoake, and not worthy to be heard in public; 'for any person who can vindicate Mr. Holyoake's character, must be wanting in one themselves.'

But, sir, notwithstanding this, at the conclusion of his lecture I rose to say a few things, and was better received than I expected. I simply pointed out to Mr. Gilbert that he would consider me wanting in candour if I were to quote out of Scripture in the same manner that he had quoted out of the 'Last Days.' He read a line here and a line there. I thought, from what he said when he gave notice that he would deliver a lecture on the 'Last Days,' that he would read them in their entirety, but he did no such thing. I asked him several questions about Mrs. Martin's former husband, but he said he had nothing to do with that. I thought that had a great deal to do with the matter, as I did my best to show him that it was her duty to herself as well as to her children that she should leave him, but was not able to satisfy the Rev. A. Gilbert.

Heywood. JOHN MATTHEWS.

SECULARISM IN SHEFFIELD.

MR. RICHARD T. BUCK has written urging the formation of a Secular Society in Sheffield. We quote from his letter below. He has also written on the Mormon discussion, taking the same view as our correspondent 'J. H., jun.,' R. T. B. saying—'Several of our friends observed that discussions, if conducted in no better manner than this had been, and proved as little beneficial, the fewer there were of them the better, as they benefitted no party, but had a tendency to disgust the thoughtful.'

The first letter alluded to says—'There are other places considerably smaller and less influential, where such associations exist. The insufficiency of persons who have adopted the secular principles (and take in the *Reasoner*) cannot be the cause, for of these there are a considerable number—numerous enough to form a society, the existence of which would be felt by the religious societies with which

Sheffield abounds. Surely our friends do not imagine that because *they* are freed from "religious fear" and its influences, that therefore nothing remains for them to do? Equally as zealous should they be in the support of those principles to which they profess now to adhere, as they formerly were in the maintenance of the religious sects to which they belonged. For it is their duty to endeavour to bring men to a knowledge of the truth as it is in nature, to snatch them from the grasp of priestly dominion, and place their feet upon the rock of Reason. And this can more effectually be done by a united body than by persons working separately. I hope that ere the present year shall have closed upon us, that I, or some other person, will be able to announce the establishment of a Secular Society here. And I have no doubt that when another Conference is held, that among the most active of the representatives will be found those from this city of Hallamshire.

'RICHARD T. BUCK.'

THE TRIAL OF THE PALMERSTONIAN CONSPIRATORS.

OUR political department last week informed our readers of the extraordinary accusation of Mr. 'Spartacus W. J. Linton,' that I had undertaken, with sundry other persons no better than they should be, to elevate Lord Palmerston to the premiership.

The editor of the *Star of Freedom* refuses to publish my reply in that paper. We have not, however, scrupled to publish in this journal the accusation he issued, although the accusation was much more offensive than anything in my answer.

That answer told a few unwelcome truths, but this circumstance was no reason for its non-insertion; and it will cause the editor some trouble to justify its exclusion on the ground of its alleged irrelevance. He who saw no irrelevance in Spartacus's paper, so thickly strewn with names, disparagements, reflections, inuendoes, charges, and impeachments, must have looked at my defence through different spectacles. I knew it would cause the editor some trouble to insert my vindication, but he should have thought of that before he created the occasion for it, and invited it.

The *Star* has often been violent, often impracticable, but always brave. Opposite opinions of all kinds have been heard in its columns. I do not remember when it excluded any one whom it had challenged before. Certainly it never denied insertion to an article on the ground of irrelevancy before. Supposing my letter to have been so—which I deny—irrelevancy was never a sin in the eyes of the *Star* before. Had the editor kept his eye on irrelevancy as a rule, Spartacus, that hero of irrelevance, would have been excluded long ago.

When I read my letter to some literary friends, they said, Mr. Harney will never publish that. 'You do not know Harney,' I answered. 'He has some faults, but want of fairness is not one of them. He will press rather heavily upon the superlatives when he comes to comment upon it, but he will publish it. He would not have allowed an attack unless he had made up his mind to admit the defence.' When he returned the MS., with a somewhat rude note of refusal, I confess I was not prepared for such a step.

In the *Star* of last Saturday I find that the editor says he declines to publish it for the somewhat extraordinary reason of 'regard for me.' I have now published the letter verbatim from the copy sent to the *Star*. The reader can judge how far Mr. Harney's reason applies.

Imagine a judge addressing an accused person thus:—Sir, a 'serious charge' is alleged against you; what have you to say in your defence? Besides, unless you can 'announce your non-connection' with certain other accused parties, you '*must* be held responsible' for indefinite 'slang and slander, fulminated' by the said parties. Now, sir, is the time for 'vindicating yourself.' I offer you the 'free use' of this place for that purpose. But no sooner does the accused, trusting to this assurance, present his defence, than the judge stops him peremptorily, telling him that out of 'regard to him' he cannot suffer it to be made before the jury. And this, too, notwithstanding that the accused is as conversant as the judge with what constitutes a proper defence, and is under his own name and character answerable for whatever he shall offer. The people in court would say that it was a somewhat unnsual way of conducting a trial. This mode might be admired under Louis Napoleon in Paris, but hardly in London.

As, however, the defence is now—thanks to the *Reasoner*—before a higher and more impartial court, the public, Mr. Harney can select from it such portions as he happens to approve, and publish those—or at least inform his readers where they can see, if they so choose, the vindication he invited and rejected.

For the rest, it is no concern to me that my defence was excluded, because there is now an end of the matter as speedily as so baseless and ridiculous a fabrication of fancy deserved. As the *Star* has silenced the defendant, it has closed its own court, and cannot well publish any more 'charges.' Nor can the accuser well carry his imaginative pen into our pages. The attorney-general can claim no right of rejoinder where no counsel has been heard. So, and thus early, endeth this strange trial of the Palmerstonian conspirators.

Though, speaking seriously, this allegation in the *Star* opens an interesting field of enterprise for any young man of moderate ambition. If I was disposed to connect any personal pursuit with my present avocations, a fine opportunity presents itself. I should begin by inserting in all Ministerial organs the following Advertisement:—

TO PRIME MINISTERS EXPECTANT.

MR. GEORGE JACOB HOLYOAKE, Editor of the *Reasoner* (a recognised Ministerial Organ), and Conspirator in General, having had considerable experience in repairing Old and fitting up New Cabinets, begs to offer his services to any parliamentary rival ambitious of stepping into the Minister's place. G. J. H. undertakes to elevate any Moderate Whig to office, within reasonable time, and on reasonable terms. A large supply of red tape always on hand. Cards to view Downing Street to be had on application. The width of the Treasury Benches may be seen at the advertiser's office. G. J. H. never had but one failure, that of Lord Palmerston. 'Unimpeachable proofs' of G. J. H.'s connection with the above noble lord and Cobden and Graham may be seen at the *Star of Freedom* office, where the 'strongest assurances' are received.

Reference, Mr. Spartacus-Linton, Coniston.

G. J. HOLYOAKE.

INSANITY CAUSED BY RELIGION.

DR. CONOLLY, of the Hanwell Lunatic Asylum, in a recent lecture on the treatment of the insane, stated, as the result of the experience of his whole life, that distorted views on religious subjects are the cause of at least two-thirds of the cases of mania in ladies, especially those belonging to the upper classes.—*London Journal*, August 7, 1852.

Our Open Page.

After the lecture to the Society of the Friends of Italy, by Professor Newman, on the 'Place and Duty of England in Europe,' Mazzini spoke as follows on education :—'And education—true, good, God-like education—is out of question in Italy. Do you know that in a country where nothing is done by government to diminish poverty, a government decree shuts out of the elementary schools all rag-wearing children? Do you know that, by an Austrian measure, the direction of the schools, for which we are called to exert ourselves, and to pay, is yielded to the curate (parish priest) of the locality, to the commissary, to the government delegate? Do you know that they can, at their pleasure, dismiss the teacher? Do you know that, whilst mutual tuition is proscribed, *espionage* is inculcated between the pupils? Do you know that the Hymn of the Emperor is sung twice a-day, superstitious Catholic prayers recited four times a-day, in our asylums for children? Do you know that professors for the Lombardo-Venetian University are elected at Vienna—that from Vienna they receive their themes for instruction—that the student's answers, such is the contrivance to make man's free mind a machine, are required to contain the identical words pronounced from the chair, replies dictated by good sense alone being rejected? Do you know that Italian history and Italian philosophy are excluded from the course of studies? Ah! had I children of my own in Italy, and did I foresee that their life was to be spent in bondage, I would, rather than cramp or pervert their intellect under such tuition, leave them unlearned, untaught, to the untutored spontaneity of their beautiful Italian instincts, to the inspirations that come from our own blue radiant sky, from our own Alps and sea, to the mighty ruins scattered around them—to the great, everlasting book of God—nature. There, at least, they would learn what their country has been, what it is called to be. In the schools which you urge us to erect, they would only learn bigotry, servility—passive, brute-like submissiveness: perhaps to curse or denounce their proscribed father.'

A meeting will be held at Mr. Kingsford's, 30, Charles Square, Hoxton, next Sunday morning, at half-past 10 o'clock precisely, to take steps for the formation of a Secular Society, and for active propagandism. Friends in Hoxton are invited to attend.

A funeral sermon was preached at Proctorsville, Vermont, on the 11th December last, on the Death of Mr. Gilman Bond. By his request it was written and *read to him* before he died! The text was, 'Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.' Psalm xxiii. 4.

In the *Encyclopedia* is given this account of the word 'bigot:'—A person obstinately and perversely wedded to some opinion or practice, particularly of a religious nature; Camden, perhaps, has hit upon the true original of the word. He relates that when Rollo, Duke of Normandy, received Gisla, the daughter of Charles the Foolish, in marriage, together with the investiture of that dukedom, he would not submit to kiss Charles's foot; and when his friends urged him by all means to comply with that ceremony, he made answer in the English tongue, 'Ne se by God,'—*i.e.*, 'not so by God.' Upon which the king and his courtiers deriding him, and corruptly repeating his answer, called him bi-got; from whence the Normans were called, bigodi, and bigots.

Campbell, the poet, received a request from a young lady to write something 'original' in her album—he answered as follows :—

An original something, dear maid, you would win me
To write, but how shall I begin?
For I'm sure I have nothing original in me,
Excepting Original Sin.

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square. —Friday evenings [8] a Discussion.—Oct. 17th [7], Robert Cooper, 'Doctrine of a Future State.'

Hall of Science, City Road.—Oct. 17th [7], Thomas Cooper, 'Life and Character of the Duke of Wellington.'

National Hall, 242, High Holborn.—Oct. 17th, [7], P. W. Perfitt, 'Henry Ireton.'

South London Hall, Webber St., Blackfriars Rd. —Oct. 17th [7½], Charles Southwell, 'Justification of the Reformation.'

Sadler's Wells Discussion Society, three doors from the High Myddelton.—Oct. 14th [8½], Discussion.

Secular Institution, Charles Street, Old Garratt, Manchester.—Oct. 17th [6 p.m.], a Lecture.

Areopagus Coffee and Reading Room, 59, Church Lane, Whitechapel.—Every Sunday, Monday, and Wednesday (8), a Lecture or Discussion.

Commercial Hall, Philpot Street, Commercial Road East.—Oct. 17th [11 a.m.], Chas. Southwell will lecture.—Theological Discussions every Sunday evening [7], Tuesday [8], Thursday [8], and Saturday [8].

Progressionist Hall, Cheapside, Leeds.—Oct. 17th [6½], a Lecture.

Eclectic Institute, 14, Garthland Street, Glasgow. —Oct. 17th [6½], a lecture.

Eclectic Institute, Denmark Street, Soho.—Every Friday [8½], Mr. J. B. O'Brien, Home and Foreign Politics. Every Sunday [7½], on Moral and Social Science.

ADVERTISEMENTS.

TRACTS FOR THE TIMES. Price 2d. each.
No. 8. Strauss's Life of Jesus Examined. By Theodore Parker.

No. 7. Salvation. By the Rev. T. Wilson, M.A.

No. 6. The Future Prospects of Christianity. By Professor Francis William Newman.

No. 5. Infallibility, Catholic and Protestant. By the Rev. James Martineau.

No. 4. On the Human Causes which Contributed to the Establishment of Christianity. From the French of B. Constant, by William Maccall.

No. 3. Priestly Systems repugnant to Christian Principles. By the Rev. Thomas Wilson, M.A.

No. 2. Christianity—what it is and what it is not. By Theodore Parker.

No. 1. The Bible—what it is and what it is not. By Theodore Parker.

The FREEMAN. 1 vol., cloth, price 3s. Articles by Foxton, Wilson, &c., &c.

John Robertson, Maxwell Street, Glasgow. J. Watson, 3, Queen's Head Passage, London.

ANOTHER 'FOURPENNY WILDERNESS,' in which may be found more nails for the coffin of nonsense called Atheism, more hints to Freethinkers, & an Analysis of G. J. Holyoake's Examination of 'The Impossibility of Atheism Demonstrated.' By Charles Southwell, first editor of the *Oracle of Reason*, author of the 'Difficulties of Christianity,' &c.

One man's word is no man's word,
Justice needs that both be heard.

Published by Watson, Queen's Head Passage, Paternoster Row, London. Country publishers are requested to forward their orders with the least possible delay.

A HOUSE & OTHER PREMISES TO BE LET. The house contains 11 rooms, and is situate No. 4, Crescent Place, Burton Crescent. A Shop and Large Cellar attached can be had with the house. Inquire of the proprietor, Mr. W. D. Sauli, No. 15, Aldersgate Street, City.

NEW FORMS OF CO-OPERATION.—There is now in operation a Metropolitan and Provincial Joint Stock BREWERY COMPANY, Incorporated by Act of Parliament. Capital, £200,000, in 40,000 shares of £5 each, with power to increase it to £1,000,000. Calls not exceeding 10s. per share, and of which three months' notice must be given; only one call at present has been made.

Offices, 13, Upper Wellington Street, Strand.

Directors: John Francis Bontems, Esq., Hemel Hempstead, Herts; Charles Henry Edmunds, Esq., Oakley Lodge, Chelsea; Joseph Hawkins, Esq., Bushey, Herts; Edward Vansittart Neale, Esq., 3, Old Square, Lincoln's Inn; Thomas Jones Saunders, Esq., Davies Street, Berkeley Square; Sidney Stevens, Esq., Bell Grove, Welling, Kent.

The distinctive features of this Company are—
Genuine beer. Reduced price.

Shares and calls within the reach of all consumers, who, by becoming shareholders, reap the advantages of buyers and sellers.

Admission of a person as *subscriber* by a *single* payment of £1, which entitles him to a greater reduction in price, and confers various other advantages over the ordinary purchaser, and avoids all further liability.

Right of shareholders and subscribers to view the premises and materials used.

Admission (after payment of a dividend of five per cent. to the shareholders) of the workmen regularly employed to participate with the shareholders in the surplus profits in proportion to the wages earned.

The Company is prepared to deliver, free of carriage in any part of London, its Unadulterated Ales, Porter, and Stout, in any quantities not less than four and a half gallons, which the Company pledges itself to be made from Malt and Hops only. The following are the prices:—Strong Ales, 12d., 14d., 16d., 18d., and 20d. per gallon; Bitter Ales, 10d., 12d., 16d. and 20d. per gallon; Porter, 10d. and 12d. per gallon; Stout, 14d., 16d., 18d., and 20d. per gallon; Table Ale and Bitter Table Ale, 4d., 6d., 8d., and 10d. per gallon. N.B.—A discount of 2s. in the pound for cash on delivery. At present the Company does business only for cash.

The Trade supplied. Bottled Ale and Stout:—Quarts, 4s. per doz.; pints, 2s. 6d. per doz. Orders to be addressed to the Chief Office, or to the Branch Brewery, Brentford.

Those who do take malt beverages had better have them as wholesome as possible, and at economical prices; and the more effectually to secure such good and wholesome beverages is to become *shareholders* in, or *subscribers* to, the above Company. Besides, the quality of the Beer and Porter brewed by this company has been tested by an eminent analytical chemist—William Bastic, Analytical Chemist, 2, Brook Street, Bond Street, London.

Applications for shares, or for further information, to be made to the manager, Mr. W. Stevens, at the chief office as above.

London: Printed by Holyoake, Tyndale, & Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.—Wednesday, October 13th, 1852.

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

The First Secular Conference	289	New Refusal of an Oath	300
Discovery of Gold in Nova Scotia	293	A Stranger in Sheffield	301
Albert Darasz	295	Curious Corrections	301
On the Breaking Down of Religious Influences	299	A Wesleyan Warning	302

THE FIRST SECULAR CONFERENCE FOR THE ORGANISATION OF FREETHINKERS.

(REPORT.)

'The free
Of soul, with quenchless zeal, must ever glow
To spread the freedom which their own minds know.'
THOMAS COOPER.

AN Organisation of Freethinkers has at length been commenced in a public and formal manner. That word which, for more than six years, we have had constantly before us, without daring to pronounce it, has at length been uttered. We have committed ourselves to that word of power or of failure, just as we have wisdom to understand it—*organisation*.

Many active friends, mostly members of a previously-instituted Anti-Persecution *Union*, responded to the articles on the 'Principles of Naturalism' inserted in the early numbers of the *Movement*, and to the proposal for the establishment of an 'Atheon' issued at the close of the *Movement*. Mr. Trevelyan, in particular, promoted that proposal. In No. 19 of the *Reasoner*, and again in No. 27, the Constitution of the Society of Utilitarians appeared, and the members who joined them have remained enrolled ever since. The nucleus of these, who remained in communication, have been preparing the way ever since. The Free Discussion Festivals held in London were the work of the same combination. The prospectus of the 'Cabinet of Reason' announced a volume on the 'Organisation, not of Arms, but Ideas'—upon which subject lectures had been previously delivered in many towns—levelled at the same end.

A short time ago, Mr. Robert Cooper sent me two or three reports, from which I omitted the passages on organisation which *incidentally* occurred there. I did so on the two-fold ground, that a public proposal of so much importance ought to be presented in a formal manner, and that I feared that the proposal was premature to make public. For if it was proposed, and failed, it would expose us to the suspicion of weakness. Besides, when a step involving us all was proposed, it ought to be first ascertained whether we were able to follow it up—in fine, what might compromise us all ought not to be proposed without the consent of all. The working classes of this country never formed, for the purposes of propagandism, anything but *societies*. They never had anything worthy of the name of an *organisation*, and I was afraid of mistaking enthusiasm for the sentiment of disci-

[No. 334.] [No. 19, New Series.]

[ONE PENNY.]

pline. Mr. Cooper, however, very much desired his suggestion to appear, and I promised if he would send a separate paper on the subject to insert it. I did so, and since then steps have begun to be taken; and, if this shall prove the right time to commence, Mr. Cooper will have the credit of advising it.

The Conference met at 10 o'clock in the forenoon on Sunday, Oct. 3rd, in the Secular (formerly Social) Institution, Old Garratt, Manchester. Both the exterior and interior of the Hall had been renovated, and wore a cheerful and not unpleasant aspect, which it has not hitherto done. Many strangers attended the sittings of the Conference. Mr. William Newton, of London, was present, among others. Only one reporter of the morning London papers was recognised.

It was observed by persons present, that a greater amount of business was done during the day than was usual at conferences. The sittings were not Talking, but Acting, sittings. Delegates spoke briefly, to the purpose. Several societies known to exist, for some unexplained reason, or through misapprehension, omitted to send reports.

Mr. G. J. Holyoake having taken the chair, Mr. Wilkinson Burslam was appointed secretary, and Mr. John D. Hague, of Sheffield, assistant secretary, of the Conference.

Mr. Burslam announced that a neat card of admission, setting forth the purport of the Conference, had been sent to the following papers:—

Times.	Manchester Guardian.
Daily News.	Manchester Courier.
Globe.	Leeds Times.
Sun.	Leeds Mercury.
Morning Chronicle.	Birmingham Journal.
Morning Advertiser.	Reasoner.
Leader.	Owen's Journal.
Star of Freedom.	Sheffield Free Press.
Reynolds's Newspaper.	Bradford Observer.
British Banner.	Glasgow Sentinel.
Manchester Examiner and Times.	

Certificates of representation on the part of the undermentioned having been handed in, the Conference was constituted:—

Ashton-under-Lyne	William Parkinson.
Bolton	John Wilson.
Blackburn	William Billington.
Bradford	Thomas Wilcox.
Burnley	Hiram Uttley.
Bury	Charles Meadows.
*Glasgow	John Wright.
Heywood	John Mathews.
*Keighley	Joseph Firth.
Leigh	John Cooke.
London	George Jacob Holyoake.
Manchester	{ William Caldwell and John Dedrick Collet.
Miles Platting	Mr. Hayes.
*Newcastle-on-Tyne	James Charlton.

Nottingham	Joseph Place.
Oldham...	John Beswick.
Over Darwen	George Adcroft.
*Owen's Journal	Henry Travis, M.D.
Paisley	James Motherwell.
*Preston	James Lennon.
Rochdale	Abraham Greenwood.
Stafford...	William Tunstall.
Sheffield	John D. Hague, jun.
Stockport	John Crank.
*Todmorden	William Mallalieu.

The following gentlemen, being present, were invited to take part in the proceedings:—

William Hilton	Bolton.
Stephen Bulmer	Bolton.
Mr. McDowell	Bolton.
J. R. Cooper	Manchester.
Francis Shanley	Manchester.
Samuel Ingham	Manchester.
Mr. Hayes...	Miles Platting.

Letter information announced that Mr. Butterworth, of Heywood, was prevented being present by sudden indisposition. Mr. Robert Cooper addressed the following letter to the chairman:—

'My dear Sir,—I regret exceedingly my inability to remain to the Conference. Up to this morning I fully expected being present, but on my return here from Preston a letter was awaiting me which rendered it absolutely necessary for me to be in London on Monday morning. Believe me, I feel much disappointed that I cannot take part in your deliberations. Being the first to urge the necessity of organisation amongst freethinkers, I anticipated great pleasure in such a meeting of old and new friends. Circumstances, however, which I did not expect, compel my return at once. Pray convey to the Conference my earnest hope that while they may adopt those measures calculated to command respect for our glorious cause, they will not compromise a jot of that outspoken and unflinching policy by which alone freethought can live and triumph. Never forget that it is much nobler to be dreaded than despised. 'ROBERT COOPER.'

The following letter on the part of Mr. Owen's Journal was then read, and its suggestions duly considered by the delegates:—

'Dear Sir,—I have to thank you and the council for a card of admission to the "Secular Conference," addressed to me at the printer's in Windmill Street. I regret that I cannot have the pleasure of attending your sittings; but I beg to assure you of the deep interest I feel in the efficient performance of the important work which you have in hand.

'As I am writing, you will perhaps allow me to offer a few suggestions which have occurred to me in reading the notices of the Conference in the *Reasoner*. I have thought that the usefulness of the statement of objects would be much in-

* The asterisks imply that those places were represented by letter: the persons named from other places were present.

creased if that statement were made to point definitely to specific subjects; and that the advantage of this would much more than compensate for the partial sacrifice of brevity. Would it not be well to add to No. 1, "and especially to those which bear the most immediately and powerfully upon the happiness of man?" And to No. 2, "and especially the science of the causes of good and evil to man?" And in No. 3, to use the term *Theology* instead of *Religion*, and to add—"and based upon correct views of human nature, and of the effects of true and false ideas, and of beneficial and injurious external conditions in education and government?" *These* are the subjects which it is important for men to understand, and upon which, if society were rightly informed, the reign of evil would be soon terminated.

'Is it not rather the mixing of the undemonstrable and obviously false *theological* part of what has been called religion with education, which should be protested against—then that of *religion per se?* And may not a child be *religiously* educated, without being taught either the false notions of *theology* or the false theories of morals, which have been identified with religion by erring men? And, again, is it not *purely true* morals which you desire to have taught, as distinguished from the partly true and partly false morals which have hitherto been taught clerically and secularly? And will not the errors of religion, *as it has hitherto been taught*, and the evils which are produced by those errors, be more speedily destroyed by teaching the demonstrable truths which will remove those errors, and separating the error from the truth, than by treating religion as all error, and thereby giving to error the advantage of a partial alliance with truth? Let religion be an element in education; but insist upon having such religion only as is demonstrably true, or, at least, as is *not inconsistent* with *known facts*.

'With best wishes to yourself and the friends assembled at the Conference,

'I am, dear sir, yours very truly, 'HENRY TRAVIS.'

The chairman then addressed the Conference as follows: Gentlemen,—For three centuries at least, Freethinking has had an articulate voice in England. But as yet it has had no organisation. Scattered and unknown to each other, except from report, we have been at the mercy of a popular, a united, a powerful, and often an unscrupulous foe. We now propose to act in concert, and yield a common and intelligent obedience to principles we have established. But standing as we do here amid the ruins of a noble society, we are admonished to speak with moderation. We will begin with little Hope, with little Pretension, and with well-considered Resolution. I say 'little Hope,' because in Propagandism the many are apt to substitute *Hope* for *Exertion*—I say 'little Pretension,' because the sanguine are apt to mistake magnificent pretension for the accomplishment of the work before them—I say 'well-considered Resolution,' for only men who see, and who work when they see, and even exaggerate the dangers and toils of publicism, can be relied upon. We have to carve out our future as though we had no past—and if the enemy closes his ranks, we must cut our way through.

A Blackburn paper, I am told, has confounded this council with that of the Friends of Secular Education. Let us do what we can to prevent the public from making the same mistake. The advocates of Secular schools are only Modal-Secularists—we are professed Secularists. They merely seek to separate *spiritual* from *temporal* Instruction, with a view to exalt the spiritual—we seek the secular element in *all things*, and exalt that. Let this distinction in principle be kept before the public, that we may not by our existence do harm to a useful party and a useful cause.

Of our two opposing elements, the Conspiracy of Silence and the Conspiracy of Assailants, one is dying out. We have lived through the Conspiracy of Silence which tries and extinguishes so many movements. Now the Conspiracy of Assailants appears. The clergy will awake with a spasm and drown all other sounds with the clamour of battle, and seek by impetuosity to discomfit us. But as we did not despair under neglect and contempt, neither will we yield to excitement under attack. We will fight our battle at our own time and in our own way.

For the rest, on the threshold of an undiscovered unity, let the brevity of our speech and the emphasis of our consent be the earnest of our discipline, and we may learn to win the yet distant power we seek.

The delegates then severally addressed the Conference. The substance of their reports, alphabetically given, was as follows: all favourable points are purposely understated, and little or no notice taken of past efforts in each town by persons not directly represented at the Conference. Justice will be done to them another year. [To be continued.]

DISCOVERY OF GOLD IN NOVA SCOTIA.

We lately communicated the particulars of the gift to the Secular Society of 600 acres of land in New Brunswick, by W. J. Birch, Esq. The Directors of the St. Andrew's and Quebec Railway, on whose line the property lies, have issued a report, from which we take the following extract relative to the existence of gold in that neighbourhood, which must enhance the value of the property:—

'The Directors would advert to a subject of some interest, viz., the recent discovery of gold in Nova Scotia. The following extract relative to it has been taken from the *Halifax British American*, one of the local papers:—"There is no doubt whatever that gold—real, veritable gold—has been discovered in Nova Scotia, in large quantities and of great purity. Samples have been forwarded to scientific men in this city, with strict injunctions to secrecy; nor will the parties confide the locality of their diggings even to the men they are consulting as to the quality of the article they are digging. We are informed that a telegraphic dispatch has been received, stating that people are flocking to Annapolis from St. John, and that the rush is so great that seamen cannot be got to man the vessels in the Annapolis River."

'This discovery of gold in Nova Scotia, coupled with its known existence in the vicinity of the River Chandiere (samples of which were shown at the Great Exhibition), would lead to the natural inference that, when sought for, it will equally be found in New Brunswick, situated as that province is between the two discoveries. The consequences which will result from its presence in this quarter of the earth can scarcely be estimated or predicted. Within a ten days' steam voyage of England and the Old World, and on the confines of the United States, the rush of population to it will be tenfold that which daily quits our shores for Australia, or which has already so quickly covered California with inhabitants.'

NOTICE.

A friend in 'Tow Low,' as we read the address—the name of the writer we cannot decipher—desires cards sent due to him and other subscribers to European Freedom.—Two correspondents in Colne—which Colne we know not—have demands upon us which we cannot meet for the same reason. Guessing their addresses, we have written but without success. Will they please write again?

THE SUBSCRIPTION FOR EUROPEAN FREEDOM.

Per Mrs. Watson, London.
Edmund Eadon, Sheffield.
Edwin J. Bell, do.
Robert Heaton.
G. H.
John Foley.
Mr. Glover.
Mr. Seaward, Islington.
Mr. Miles, do.
J. Tanner, Liverpool.
W. Wordley, do.
T. Davies, do.
Mr. Ballantyne.
C. S. S.
Thomas Savage.
Rev. G. McMasters.
Mr. Smelt, Cork.
J. B. Ford, do.
John Crittenden, jun.
John Turner.
George Rumley.
T. R. Jackson, Birmingham.
C. W.

Per Mr. William Holyoake, Birmingham.
William Wilkins.
James Osborne.
Mr. Wright.
Mr. Nicholson.
William Eades.
A Renegade.

Per Mr. Edwin Johnson, Brighton.
J. Tugwell.
J. Ransom.
J. Taylor.
E. Johnson.
H. Hurst.
Thomas Kilmister.
T. Young.
W. Mills.
R. Parsons.
Mr. Potter.
Mr. Weller.
H. Bainbridge.
G. Hewitt.

*Per. Mr. G. Wynn, Ashton-under-Lyne.**
James Stafford.
John Stafford.
Eliza Ingham.
Hannah Leel.
Hannah Wynn.
George Wynn.
John Greenwood.
Charles Greenwood.
Benjamin Greenwood.
John Kenyon.
John Lee.
John Dyson.
Thomas Oldam.
Edward Lawton.
Robert Whitworth.
Ralph Scott.
John Birtwistle.
James Sellers.
James Hadfield.
Enoch Goddard.
William Meadowcroft.
Thomas Wilcox.
Samuel Williamson.
William Taylor.
John Taylor.
Alfred Kershaw.
William Aitken.
Edwin Greaves.
John Sidebottom.

Per Mr. George Millar, Glasgow.
George Scott.
James Mason.
James Fraser.
John Weir.
Wilson Smith.
John M'Intyre.
James Russell.
James Ruy.
James Wilkie.
William M'Laren.
James Lawrance.
John Millville.
John Millar.
John Jeffray.
James Campbell.
Daniel Naismith.
George Thomson.
James Shanks.
Robert Burr, 2s.
Thomas Smith.
George Gemmel.
Andrew Gemmel.
Alexander McKenzie.
George Millar.

Miscellaneous.
Edward Search, 20s.
C., 5s.
W. M., 2s. 6d.
William Willson, Tow Low.
John Graham, do.
R. R. [Eleventh 100 Names.]

* The subscribers to this list are nearly all power-loom weavers, who have a wife and two, and some three, children to support out of about fifteen shillings a week.

Political Topics.

ALBERT DARASZ.

FUNERAL ORATION BY LEDRU ROLLIN.

Absence from town prevented me being present at the tomb of Darasz, but we will pay what tribute we can by recording the last honours to his memory. The *Star of Freedom* and the *Monthly Narrative* of Stoke-on-Trent have given accounts. Were republicans as organised as earnest, half the papers in London would have been informed of the burial, and have been enabled to publish reports of the orations. It has been with difficulty that we have obtained these particulars. Democracy has no machinery for publicity. We add extracts from a 'Threnody' by W. J. Linton. The *Sheffield Free Press* says:—

The name of Darasz will be familiar to those of our readers who take any interest in the cause of freedom on the continent. By his death, the Central European Committee, composed of the leaders of the democratic movement in France, Italy, Poland, Germany, and Romania, loses one of its founders and its most zealous and experienced member, and Poland one of her bravest and most gifted sons. By the courtesy of a friend, we are enabled to present the following condensed translation, from a Brussels paper, of a report of the interment of this patriot-exile, and the orations spoken over his tomb. On the 19th August, died Albert Darasz, Polish exile of 1830 and 1848, and representative of his nation in the Central Committee; and the 22nd saw him interred, at Highgate Cemetry, in his long home. The funeral cortege was composed of the proscribed of all nations aspiring to liberty, united under their respective flags, headed by Ledru Rollin, Mazzini, Bratiano, Generals Kmethy and Perczel, the venerable Bishop of Waitzen, Mr. Taylor, (banker,) and an immense concourse of mourners. While the three flags (Polish, Italian, and French,) were lowered over the grave, Stanislaus Worcell, colleague and bosom friend of the deceased, addressed the crowd, in French, concluding with the words:—'Ours, then, is the future! Round this future gather our sympathies and hopes, turning from the grave of our friend. Since, then, a comrade has fallen—ay, the bravest amongst us!—let us close our rank with a shout, "Forwards!"' A unanimous cry of 'Vive la republique!' followed this appeal, and Staniwiez, in the name of the Polish Democratic Society, to which he belonged, spake over the grave (in Polish) words of homage to the memory of the deceased, whom, in concluding, he thus apostrophised:—'Peace, noble citizen, be to thee! In thee we lose a zealous guide, a fellow worker of activity indefatigable, at the moment when the Aurora of Freedom flushed our hearts with fresh rays of hope. Very soon again shall burst the volcano now silenced; and then, when holy

Liberty, seated firmly on her throne —the earth—shall distribute crowns of flowers to the emancipated nations, beautiful shall be the place in the bouquet of Poland occupied by thy name! Peace to thy ashes; honour and imperishable memory to thy name!'

Ledru Rollin next spoke, with that voice of thunder that has shaken so oft the tribune of the French Assembly. 'Frères,' said he, 'when over all Europe liberty is in dungeons or in chains, when right is for the moment vanquished, and priests and perjured despots anathematise the idea, recognising no other means of government than success or force; when in the official world all is saturnalia, fête, and orgie, ah! this is a striking spectacle among the tombs! But yesterday, at Genoa, a whole people followed the coffin of the noble mother of an exile. Now it is here where so many divers nationalities, yesterday hostile, dragged by their masters into implacable hatreds, come to sacrifice their prejudices upon a tomb, and fraternally clasp each other's hands. Yes, it is a great and a noble spectacle, which borrows something of its sombre majesty, of its inexorable decrees even from death: which, transforming itself continually, seems with its mysterious and prophetic voice to say to the old world, to the world of obscurantism, exploitation, and violence: the time has come; give place to the world of light, of justice, and of equality, give place to the new world. In fact the time has come; for the people at last, convinced of the crimes of their tyrants, are about to commence a supreme struggle. Otherwise, wherefore that crowd? wherefore those mingled standards? Is it simply to follow a cold corpse? Oh! no; worthy of love, worthy of honour, as was Darasz, the greater number of you have not known him. You are here because his life was a principle, his death an act of devotion, his country heroic Poland, a nationality dispersed and vanquished. You are here because for sixty years there has risen to the heaven of France a new dogma, the dogma of human fraternity, which makes the grief of one the grief of all nations; a dogma inaugurated in the blood of our fathers, turned from its object by a despot, and which could not be well understood until after a series of struggles, and two powerless revolutions. But at last thy triumph has come. O new religion of human solidarity! Salutation to thee, daughter of revolution, philosophy, and unfettered reason! It was reasonable that the religions of the past should attempt to stifle thee in their baptism; for these religions are narrow and exclusive: they divide, they distinguish, they fulminate, they excommunicate, they have their good and their perverse, their elect and their damned; whilst thou, without exception of races or beliefs, seest that under the immensity of the heavens, brothers should love one another. Thy triumph is come; and if it has taken thee half a century amidst combats, prisons, and scaffolds, to give wings to thought, to give wings to matter, to create, between man and man, a sacred tie of love, to raise an altar in every heart, a hearth in every nation, at least the revolution henceforth will be universally fruitful; for the day when it shall burst forth like a subterranean fire, it shall burst forth at the same time all over the world; liberty, justice, right for all in thy name, O holy human solidarity!

Let the prideful or the weak, who would systematically shape the world according to their own standard, declare that the revolution is a sterile work, so long as the economical laws of the new order of things have not been discovered. They are bad labourers who pretend to sow before the earth has been ploughed. No, it is not a sterile work to clear the earth of all the authorities and all the parasites. No, it is not a vain work to make from one end of Europe to the other, all men equal and brothers under the republican form. No, it is not a vain work to overthrow all the barriers which separate the peoples to lay the new economical principles on the basis of one grand mutuality. Then only will come science, for she will then have at hand all the elements of the problem, and be able to contemplate them from on high and for all, as that sun which now sheds its light upon us. Yes, the work is beautiful and gigantic, for never in the universe will there be a transformation so magnificently accomplished. But why more words, brothers, between us, who, without exception of theories or systems, are penetrated with the same idea—the idea of revolution? But dissertation in the presence of the dead is to make of rhetoric a trade. Death acts without relaxation—act so also, be mute that you may strike the surer. No more words, then, but an act, a deed. In presence of all these remnants of peoples, united here as in a valley of Jehosophat for a proletarian resurrection, in the name of human solidarity, in the name of the coming revolution, in the name of the Universal Republic, soon to be founded; swear, brothers, on this open grave: swear between the peoples an indissoluble alliance; swear that in the supreme struggle against all the tyrannies, you will remain united as we now are in the same grief and in the same hope.

The crowd responded with a universal 'Nous le jurons tous' (We swear it all) with uplifted hands, as a sign of adhesion. M. Paul Darasz, M.D., in a few heartfelt phrases, thanked the assembly for the honours heaped on his departed brother. An Englishman then spoke, in French, expressing the sympathy with the cause of European democracy entertained by the people of England, and the cortege departed in silence.

THRENODY ON THE DEATH OF ALBERT DARASZ.

[EIGHT OF THE TWENTY STANZAS.]

Another death! another martyr lain
In the Exile's tomb!—O, Grief! thy fangs are sharp,
And these heart-cleaving agonies threat to warp
The hopfulest spirit from its upward strain.
Alas! the higher hope, the farther fall:
And more than lofty hope must be thy pall.

Far from thy home thou liest; strangers' ground
Must pillow thy sad sleep. Some two or three,
Thy brother-exiles, doubtly kin to thee,
Their tears long since exhausted, droop around
Thy narrow death-bed: hearts that may not break—
Harden'd against thy loss for Poland's sake.

O blessed Dead! beyond all earthly pains,
Beyond the calculation of low needs;
Thy growth no longer choked by earthly weeds;
Thy spirit clear'd from care's corrosive chains!
O blessed Dead! O blessed life in death,
Transcending all life's poor decease of breath!

Thou walkest not upon some desolate moor
In the storm-wildering midnight, when thine own,
Thy trusted friend, had lagg'd and left thee lone.
He knows not poverty who, being poor,
Hath still one friend. But he who fain had kept
The comrade whom his zeal hath overstept.

Thou sufferest not the friendly cavilling,
Impugning motive; nor that worse than spear
Of foeman—biting doubt of one most dear
Laid in thy deepest heart, a barbed sting
Never to be withdrawn. For we *were* friends:
Alas! and neither to the other bends.

Thou hast escaped continual falling off
Of old companions; and that aching void
Of the proud heart which has been over-buoy'd
With friendship's idle breath; and now the scoff
Of failure even as idly passeth by
Thy tomb-ward corse:—Thou soaring through the sky.

Knowing no more that malady of hope,
The sickness of deferral, thou canst look
Thorough the heavens, and healthily patient, brook
Delay—defeat. For in thy vision's scope
Most distant cometh. We might see it too,
But dizzying faintness over-veils our view.

And when disaster flings us in the dust—
Or when we wearily drop on the highway side—
Or when, in prison'd, exiled depths, the pride
Of suffering bows its head, as oft it must—
We cannot, looking on thy wasted corse,
Perceive the future. Lend us of thy force!

W. J. Linton.

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

ON 'THE BREAKING DOWN OF RELIGIOUS INFLUENCES.'

To the Editor of the Reasoner.

SIR,—To wile away half an hour at a railway station I purchased No. 6 of the *Reasoner*, which contains an article on 'The Breaking Down of Religious Influences.' I had never seen the *Reasoner* before, but had often heard of it. From what I had heard of it, I inferred that it was remarkable for its cogent and almost irresistible *reasoning* against the truth of Christianity. It is evident, however, that the writer of the article has found his depth, as he is compelled to employ an argument which every unthinking irreligious man has employed for ages, and which no writer laying the least claim to a 'reasoner' would, in the present day, think of employing; for, of all vicious arguments, that, I think, is the most vicious which attempts to prove the unsoundness of a principle from the inconsistency of the professed exponents of that principle. The absurdity of such a mode of argument must be palpable to the understanding of a child; and yet this is precisely the mode adopted in the paper referred to.* Adopting the same line of argument, we may say, that because many persons are gluttons and drunkards, *ergo* eating and drinking are a curse; and again, because some persons employ lucifer matches to perpetrate their deeds of incendiarism, *ergo* lucifer matches are a curse to society. Such deductions as these 'G. J. Holyoake' would, of course, demur to; but when similar deductions are made by himself to establish a precisely similar argument, they become perfectly legitimate.

The conduct of certain gentlemen at the Birmingham Town Hall is adduced to invalidate the truth of Christianity. It is stated that, in a moment of excitement at a religious meeting, one gentleman struck another in the presence of the whole assembly. Now, I take the truth of this for granted, as the *Reasoner* is the only channel through which I have seen any account of the transaction. And what does it prove? No person, with his mental powers unimpaired, can, for a moment, believe that it proves the falsity of Christianity. Is any one so weak as to believe that this Birmingham bookseller was influenced by Christianity when he struck Mr. Gale? And yet it is evident that 'G. J. Holyoake' believes it—or, in other words, he believes that Christianity is false, *because* one of its professors has violated its laws.† Of course, he believes equally as strong that there is something vicious and radically unsound in the laws of his country, *because* persons who profess a regard for the sanctity of those laws wilfully and deliberately break them.

The Stockport riots are next adduced to confirm the argument. The *Reasoner* states that 'there is no denying that these rioters were religious.' It is difficult, perhaps, to understand what is meant by the word *religious* here. If those rioters were religious *because* they *worshipped* the ale-house, and paid their *devotions* at the shrine of Bacchus, I admit that they were religious; but if it is asserted that they were religious in the New Testament sense of the term, I most emphatically deny it. I have yet to learn that Christianity inculcates violence, murder, and all kinds

* This is a mistake.

† Mr. Holyoake believes nothing of the sort.

of atrocity; yet I *must* believe so, if—as asserted by 'G. J. Holyoake'—the Stockport atrocities were committed in the name and with the sanction of Christianity. As 'G. J. Holyoake' is evidently unacquainted with the doctrines which Christianity teaches, I beg to inform him that one of its great commands is to 'love one another.'* Had he known this before, he would have at once seen the impropriety and absurdity of his mode of argument. I have conversed with many sensible persons—some of whom are residents of Stockport—on the subject, and they all agree that drunkenness had everything, and Christianity nothing, to do with the origin of the disturbance; and this I think is a conclusion which any impartial person who has merely read the public papers would come to. Instead of my faith in the truth of Christianity being shaken by the arguments of the *Reasoner*, I am bound to say that few things have had a greater tendency to confirm my faith than the article entitled 'The Breaking Down of Religious Influences.'

Stalybridge. ——— D.

[The letter of our correspondent is founded on misconception. We did not argue the *unsoundness* of the Christian principle, but the *inefficacy* of that principle to restrain men from immorality. Let the reader turn to *Reasoner*, No. 321, and he will find that 'D.,' of Stalybridge, is far at sea.—Ed.]

NEW REFUSAL OF AN OATH.

Sir,—As a proof how much secularists require that affirmations be allowed to be substituted in place of oaths, in all cases where conscientious objections exist to taking an oath in the usual way, the importance of which you urged in your article headed 'Questions to Candidates,' No. 312, I may relate that I was this day requested by one of my employers to conduct a case in the County Court. I represented to him that some difficulty might arise with respect to my taking an oath, at the same time explaining my views upon the subject; but he still wished me to proceed with the matter. I accordingly went, and upon the case being called, and the clerk offering me a Testament, I addressed his Honour, informing him that I had an objection to taking an oath in the usual manner. Although my voice was sufficiently loud to be heard by any person in Court, this had to be repeated to the Judge by his clerk (as is generally the case), his Honour being very deaf. Prior to this the clerk, with a smile, asked me if I were a Quaker, which I suppose he meant as a joke, as he knows me sufficiently well not to have required my negative answer to such a question. The Judge at once took the alarm, and although I requested his permission to point out a precedent (your own case before Mr. Commissioner Ryland, No. 303), he declared he would have nothing to do with any new doctrines there, and that my employer must come himself; not even giving me the opportunity of stating that I was willing to take the oath as a legal ceremony, but not if the Court regarded it as a profession of my faith, for he stopped me when I arrived at the word ceremony by again stating that my employer must come himself. This of course lessens the value of my services to the gentleman in whose employ I am, and is a manifest injustice to me, as I cannot see why, because I do not happen to be a Quaker (I do not write this in a reproachful spirit towards that class of men, on the contrary, I have a great respect for them), I should not be allowed to make an affirmation as they are permitted to do, or at least to take an oath as you did before Mr. Commissioner Ryland. A.

* Is this the *only* command?

A STRANGER IN SHEFFIELD.

SIR,—In a recent number I was rather surprised to find a letter signed 'The Secretary of the Rational Society, Sheffield.' I was not aware there was such a society in Sheffield. But the writer of that letter intimates they have laboured in the cause for years. The reason I thought there was no society of that kind in the town was this—I came into Sheffield in July last, and I searched the town through to find *Robert Owen's Journal*. I could not get a single copy. But any of the news-agents was willing to send for any number of them. I regret to say the *Reasoner* is as scarce in the news-agents' windows as *Robert Owen's Journal* is to be found in the town. I think Rational Societies will take a step in the right direction when they induce periodical vendors to show the *Reasoner* and *Robert Owen's Journal* as regularly as other periodicals. GEORGE MAWBY.

CURIOUS CORRECTIONS.

SIR,—In your notice of my friend's pamphlet, entitled 'A Brief Inquiry into the Natural Rights of Man: his Duties and Interests,' you have made two misstatements and misquotations. First, you make the author to have represented 'Napoleon's government as hopeful for humanity as one of Cavaignac's.' Now he has nowhere said this. At p. 21, speaking of the horrible French affair, he says—'Moreover, it may be questioned whether Louis Napoleon's government is not as good and as hopeful for humanity as any government which Changarnier, Cavaignac, or such-like pretended republicans, would have given to the French people.' I, for one, question this, and I know many others who question it also—living witnesses and illustrations of the truth of our author's assertion. I may *question* whether Earl Derby's government, proud tyrant as he is, may not be as good and as hopeful for humanity as any government which Cobden or Bright would give us; but I cannot *assert* this, for want of sufficient evidence—Cobden, like Cavaignac, not having been tried. We may have that trial to pass through.

You next object to the expression that 'the priests are hired tools;' and you put these words between inverted commas, as if they were a quotation from the book; and you insinuate that the author is not to be trusted in making such assertion—which assertion is, however, yours, not his. What he has said is at page 61, in a note on the science of society, and is as follows:—'As for the formation of character, the governing classes know very well that the masses do not form their own character, and so they do all they can to form it for them, through the medium of the false teaching, religious cant, and senseless gabble which they disseminate through the country by their *paid tools*, the clergy, the lawyers, the schoolmasters, and the venal scribes of the press—especially the newspaper press, which they have subsidized for the purpose of bamboozling the people, and disguising from them the real causes of all their miseries—class legislation, land monopoly, usury, and profit-mongering.' No matter, sir, your denying this; and I think the denial would have come with a better grace from almost any other person than yourself. Nevertheless it will, with a bold front, stand forth as an important fact in the history of our country, important to be known and understood, long after your denial will have been forgotten. You admit—if unwillingly, still you admit—for you say truly that 'the facts and quotations of this author may be trusted.' I only wish that you will afford me the opportunity of giving you the same credit which you have, in this last-quoted sentence, awarded to our excellent and amiable author. A. C. C.

A WESLEYAN WARNING.

SIR,—If I were desired to name any sect where the sad effects of religion are more particularly obvious, I would unhesitatingly name the Methodists. In their utter abnegation of self, and in their solemn and passionless aspects, they more resemble human machines than rational beings. Many instances might be quoted in confirmation of the *immoral* effects of religion. I will now simply notice a pamphlet by the Rev. J. D. Geden, Wesleyan Minister (to whom we sent an invitation circular on your recent visit to Newcastle), not from any extraordinary or peculiar merit attached to it, but because it is new, and because it is at hand. In the 'Life of his Mother,' he corroborates what I have asserted in detailing the various phases of her career as a sinner and a saint. She is converted from 'the wickedness of her ways unto God' from hearing a Methodist preach in a chapel metamorphosed out of a blacksmith's workshop: and from the period of her conversion to the close of her life, 'the gay and sprightly Kezia' became a gloomy fanatic. The giddy mazes of the dance, wherein she was an accomplished adept, were deserted for the oppressive stillness of the closet; and her constitution, which before was so vigorous, now became racked with excruciating pains. Her fanaticism was carried to such an extent, that she devoted the night to the study of the Bible, 'pacing her room for hours together with it in her hand,' in order that she might secure the 'heavenly wisdom' which she so anxiously desired—and the day, to continuous orisons in secret. Yet, in the face of such deliberate suicide, it was God who 'subjected his servant to painful and protracted discipline, that she might shine as the stars for ever.'

Such a course is dangerous to those who pursue it, and highly dangerous as an example: for every one's life ought to be an example to others; and where the individual comports himself improperly, he is as a finger-post pointing the way to ruin. Truly lamentable also are the results where such enthusiasts are parents, as in the present instance, for the power which they exert over the minds of their children is directed to sap the youthful joyousness of their dispositions, and, more than poverty, to freeze the 'genial currents' of the soul.

Newcastle-on-Tyne. JAMES HAY.

A DEFINITION OF BLASPHEMY.

A lady fair, the other day,
Said, with a winning smile,
'Define me, Mr. Pencil'em,
This Blasphemy so vile.'

Lady, most certainly I will—
At least, I'll try to do it;
Though lawyers mystify the thing,
And parsons misconstrue it.

This may be orthodox to you,
Yet heterodox to me;
But *that* is Blasphemy to both
With which both disagree!

PENCIL'EM.

Our Open Page.

Mr. J. D. Parry, whose paper we are still compelled to decline, urges, as some others have, that as we say '*all* are heard in the *Reasoner*,' therefore *they* must be. What we said on this head was said in answer to a writer, who alleged that we excluded him through disposition to suppress a rival. Now we do not recognise any as rivals, and all who ever assumed to be rivals have been, and will be, freely heard. All are heard irrespective of such pretensions, *if* they are likely to interest or instruct our readers. But in the vague and wild sense of hearing everybody, write what they may, we did not intend to be understood. We have some correspondents who would write the *Reasoner* out of existence very soon if we were to let them have entirely their own way. We must be allowed a little discretion in the matter.

Mr. White, of Manningham, received.—Will Mr. Shepherd, of Portsea, favour us with a separate paragraph on the subject he alludes to?—I. F. G.'s note was received with pleasure.

The *Family Herald*, No. 492, says that there has been 'No "Deluge" in Australia. Geology indicates that this remarkable island has remained above the ocean while all the remaining portions of the globe, at one period or another, were submerged, and that the naturalist now recognises in existing Australian animals the types of races which have long since passed away, while fossil geology affords us curious testimony in favour of this view.' [If this be correct, what becomes of the Noachian deluge?]

The thirtieth thousand of the 'Logic of Death' has been issued.

The *Aylesbury News* has these remarks on 'Voluntaryism *versus* Violence:'—'Mr. George Sunter, junior, writes to show that voluntary education is better than state education; and that is a proposition so clear as to be indisputable. Yet he takes up the controversy against those who contend for a State education. Now there are several kinds of education: the first and the best is that of self-education, when the individual neither depends upon his neighbour's charity nor the national support. The second best is that of being educated upon the voluntary or charitable plan, whereby people pay for the education of their neighbours' children. The last and worst system of education is the education of the State. Well, if we cannot have the first, we must have the second; if we cannot have the first and second, we must have the last. The reason why a State is bound to educate the people, if the people do not educate themselves, is this, that it is the cheapest and easiest method of preserving life and property. When State education, however, comes to be the education of creeds and of party, the people had better be entirely without it. Now these are the points which our Derby friend should have contested. His production is, nevertheless, full of many noble sentiments, which prove him to be a pure patriot and an enlightened man.'

Dr. Smiles observes:—Edward IV. once addressed his subjects, when in a state of rebellion, as 'simple people who knew nothing of state affairs;' and Henry VIII., afterwards addressing them in a proclamation in answer to one of their petitions, characterised them as '*but brutes and unexpert folk*, who were as unfit to advise him as blind men were to judge of colours!' But the greatest enemies of the working classes would not now dare to speak of them after this manner. Nevertheless, many contend that it is *dangerous* to give to the mass of the people political knowledge, holding, with Bishop Horsley, that 'all that they have to do with the laws is to *obey* them.' Others, again, would not allow the people to have knowledge of any kind, unless with a dash of Catechism and Common Prayer Book in it. The Clergy will not hear of mental food being given to the mass, until, like Otaheitan cooks, they have first chewed it. But these gentry are too late.

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square.—Friday evenings [8] a Discussion.—Oct. 24th [7], S. M. Kydd, 'Was the Duke of Wellington a Great Statesman ?'

Hall of Science, City Road.—Oct. 24th [7], Thomas Cooper, 'Life and Character of the Duke of Wellington.'

National Hall, 242, High Holborn.—Oct. 24th, [7], P. W. Perfitt, 'Origin and History of the Second Civil War.'

South London Hall, Webber St., Blackfriars Rd. —Oct. 24th [7½], Charles Southwell, 'Unity of the Protestant Churches.'

Sadler's Wells Discussion Society, three doors from the Hugh Myddelton.—Oct. 21st [8½], Discussion.

Secular Institution, Charles Street, Old Garratt, Manchester.—Oct. 24th [6 p.m.], a Lecture.

Areopagus Coffee and Reading Room, 59, Church Lane, Whitechapel.—Every Sunday, Monday, and Wednesday (8), a Lecture or Discussion.

Progressionist Hall, Cheapside, Leeds.—Oct. 24th [6½], a Lecture.

Eclectic Institute, 14, Garthland Street, Glasgow, —Oct. 24th [6½], a lecture.

Mutual Improvement Society, Five Ways, Dudley.—Oct. 24th [7], Mr. Crowe, 'Progress of Democracy.'

NEW FORMS OF CO-OPERATION.

THERE is now in operation a Metropolitan & Provincial Joint Stock BREWERY COMPANY. Incorporated by Act of Parliament. Capital, £200,000, in 40,000 shares of £5 each, with power to increase it to £1,000,000. Calls not exceeding 10s. per share, and of which three months' notice must be given; only one call at present has been made.

Offices, 13, Upper Wellington Street, Strand.

Directors: John Francis Bontems, Esq., Hemel Hempstead, Herts; Charles Henry Edmunds, Esq., Oakley Lodge, Chelsea; Joseph Hawkins, Esq., Bushey, Herts; Edward Vansittart Neale, Esq., 3, Old Square, Lincoln's Inn; Thomas Jones Saunders, Esq., Davies Street, Berkeley Square; Sidney Stevens, Esq., Bell Grove, Welling, Kent.

The distinctive features of this Company are—

Genuine beer. Reduced price.

Shares and calls within the reach of all consumers, who, by becoming shareholders, reap the advantages of buyers and sellers.

Admission of a person as *subscriber* by a *single* payment of £1, which entitles him to a greater reduction in price, and confers various other advantages over the ordinary purchaser, and avoids all further liability.

Right of shareholders and subscribers to view the premises and materials used.

Admission (after payment of a dividend of five per cent. to the shareholders) of the workmen regularly employed to participate with the shareholders in the surplus profits in proportion to the wages earned.

Those who do take malt beverages had better have them as wholesome as possible, and at economical prices; and the more effectually to secure such good and wholesome beverages is to become *shareholders* in, or *subscribers* to, the above Company. Besides, the quality of the Beer and Porter brewed by this company has been tested by an eminent analytical chemist—William Bastic, Analytical Chemist, 2, Brook Street, Bond Street, London.

Applications for shares, or for further information, to be made to the manager, Mr. W. Stevens, at the chief office as above.

ADVERTISEMENTS.

A YOUNG LADY, experienced in tuition, wishes to obtain a situation as GOVERNESS in a private family. She undertakes to teach English, Writing, and Arithmetic, and the rudiments of French, Music, and Drawing. Unexceptionable references can be given. Apply (by letter only) to A. B., care of Mrs. Watson, 3, Queen's Head Passage, Paternoster Row.

SECRETARY WANTED for the Literary and Scientific Institution, John Street, Fitzroy Square. The office being open to competition, candidates must send in written applications, with testimonials of character and ability, addressed to the Committee, on or before Tuesday, Oct. 19th, 1852. Inquiries as to salary, duties, etc., can only be made in the committee room, between the hours of seven and ten in the evening.

EDWARD TRUELOVE, Sec. *pro tem.*

FOWLER'S WORKS, ETC., ETC.

In the press, and shortly will be published,

LESSONS ON ASTRONOMY. By Mrs. L. N. Fowler.

Just Published, price 6*d.*,

MARRIAGE: its History & Ceremonies. With a Phrenological and Physiological Exposition of the Functions and Qualifications for Happy Marriages. By L. N. Fowler.

The Natural Laws of Man: a Philosophical Catechism. By J. G. Spurzheim, M.D. Price 4d.				
1. Love and Parentage	..	..	0	3
2. Matrimony	.. ..		0	3
3. Amativeness	.. ..		0	2
4. Physiology, Animal and Mental	..		0	10
5. Memory & Intellectual Improvement			0	5
6. Hereditary Descent: its Laws, &c...			0	9
7. Familiar Lessons on Physiology	..		0	3
8. Intemperance and Tight Lacing	..		0	3
9. Tobacco: its Effects, &c.	.. ..		0	6
10. Familiar Lessons on Phrenology	..		0	6
The above 10 tracts bound in 1 vol., cl. bds.			5	0
Lectures on the Church of England Prayer Book. By Joseph Barker. 1 vol., cl. bds.			2	0
(To be had in 17 numbers, at 1d. each.)				
Clarkson's Cold Water Cure, cloth bds...			1	0
— in a wrapper			0	8
Popular Introduction to Astronomy. 1 vol.			1	0
Life of Douglas, the Born Slave. 1 vol., cloth boards			1	6
Interesting Memoirs and Documents relating to American Slavery. 1 vol. ..			1	0
Newton's Reasons for not Believing in the Doctrine of the Trinity. 1 vol. ..			1	4
Dr. John Taylor's Doctrine of Original Sin. 1 vol..			1	4
Law's Serious Call to a Devout and Holy Life. 1 vol.			1	4

London: J. Watson, 3, Queen's Head Passage, Paternoster Row. Abel Heywood, Manchester. Turner, Stoke-upon-Trent. Green, Leeds. Cook, Bradford.

London: Printed by Holyoake, Tyndale, & Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.—Wednesday, October 20th, 1852

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

The First Secular Conference.....	305	The Exchange with the 'Leader'.....	317
Opening of the Hackney Secular Hall	308	Subscription for European Freedom	318
The State invoked against our Advocacy....	309	The 'Sun' newspaper.....	319
Teachers of Popular Infidelity	310	Seizure for Churchrates	319

THE FIRST SECULAR CONFERENCE FOR THE ORGANISATION OF FREETHINKERS.

REPORT.—II.

Bolton Secular Society.—Twenty-seven members. Place of meeting, Bowker's Row, Gt. Bolton. Secretary, Stephen Bulmer, Union Buildings, Bradshawgate, Bolton. Bolton members conceded to be sober and intelligent.

Blackburn Secular Society.—Fifty members—increase probable. Meet in the Mutual Instruction Association Rooms, Ainsworth Street. Secretary, Thomas Stevenson, jun., 33, Lyon Street, Blackburn. Estimation of the society by the public open to improvement. 300 persons are known to hold views similar to the seculars in Blackburn.

Burnley Branch of the Secular Society.—Twenty-eight members. Meet in Hammerton Street. Secretary, J. Catton, St. James Street. The seculars considered, in a moral point of view, quite equal to Christians.

Bury.—Mr. Meadows gave hopes of the activity of this place, where many friends exist. A new society is being formed here, upon the plan laid down at the Conference. Secretary, Christopher Meadows, Princess Street, Bury.

Bradford Branch of the Secular Society.—Forty-nine members. Meet in Mitchell's Temperance Hotel, Union Street. Secretary, Thomas Wilcox, 32, Adelaide Street, Manchester Road, Bradford. The society has lately lost position by the engagement of Mr. W. W. Broom. The council paid Mr. Broom according to agreement, and suspended his lectures, being such for which they felt they could not be responsible.

Glasgow Eclectic Hall.—The members are about fifty in number. Meet at 14, Garthland Street, opposite the Trades' Hall, Glasford Street. Secretary, John Wright, 160, High Street, Glasgow.

Keighley Secular Society.—Twelve members. Hold lectures in the Working Man's Hall, where they have established a school. Secretary of the society, Joseph Firth, care of Mr. D. Weatherhead, Keighley. The report from this place had the following passage worth quoting in the first person:—'There are many freethinkers in Keighley, but for different reasons they do not appear to be free to associate. In any neutral place, say the market, we believe we could obtain a show of hands in favour of our principles. Hoping that your deliberations will be guided by sound discretion, and that you will aim at little but do much, is the

sincere wish of yours, on behalf of the members of the Keighley Secular Society, JOSEPH FIRTH.'

Leigh Secular Society.—Sixteen members. Assemble at James Cook's, Bookseller, Sugar Street. Secretary, John Cook, Sugar Street. Public estimation favourable—good prospect of wider union of freethinkers.

Manchester Secular Society.—Seventy members—the society recast. Meets at the Secular Institution, Old Garratt. Corresponding Secretary, Wilkinson Burslam, 43, Brook Street, Old Garratt, Manchester. The members of this branch have been associated two years. They have engaged as lecturers Messrs. G. J. Holyoake, George Hooper, Thornton Hunt, R. Cooper, George Edwards, &c., during which time they have paid upwards of £100 for lectures, and £50 for advertising. 'The delegates do not claim to represent the very large number of secularists resident in Manchester, but simply those who choose to avail themselves of the opportunity afforded them of meeting for mutual improvement and the hearing of lectures at the Secular Institution. The number enrolled for this purpose will be about seventy, while the actual number of freethinkers in Manchester must be over two thousand. We could not expect, for various reasons, that all this number would attend to our appeal for organisation. To some we were too insignificant, to others our place of meeting was rather obscure. But we intend to make an effort to remedy these defects. We are taking steps to erect a new Hall, in which we are promised Mr. Holyoake's aid.

Miles Platting.—No special society was reported from in this district. Correspondent, Mr. Thomas Hayes, Failsworth, near Manchester.

Newcastle-on-Tyne Secular Society.—The report of this society was as follows:—One of those Christians who think it useful to come up to the battle of the Lord, recently described Newcastle-on-Tyne as 'swarming with atheists.' Although this, like the Bible, is not to be understood literally, yet is so far true that there are some 'Complete Dissenters'—what is more, they appear to have a desire to 'swarm' into one hive, from whence they think they can sally forth in a compact body to do battle with the 'common enemy' somewhat more effectually than by the isolated, *guerilla* kind of warfare they have practised in the past. They have therefore formed themselves into a society, which at present numbers twenty members, and which has taken the name of the Newcastle Secular Society. They hold weekly meetings in the Committee Room of the Nun Street Reading Rooms, which they occupy free of charge. The Lecture Room in Nelson Street, capable of containing 1000 persons, is open to them on the same conditions as to other bodies. Freethinking lecturers attract large audiences in this town, and, notwithstanding the silence of the local press respecting us, our principles have made, and are making, hopeful progress. Reverend gentlemen are beginning to find that they must do something, and we have accordingly from time to time a running fire of lectures and tracts. Lectures on such subjects as 'Atheism Demolished,' 'Progress, God's Order,' 'The present position of the Enemies of Christianity,' &c., &c.—tracts on 'Infidelity,' 'Logic of Life,' &c. As a sample of the manner in which Christians speak of us, take the following extract from 'The Visitation of the Thunder, a Sermon preached at St. Mary's Church, Gateshead, on Sunday, July 11th, 1852. By the Rev. J. Davies, D.D., Rector of that parish.' Mr. Davies says—'I have reason to believe that, besides the general levity and heedlessness of youth, notions of speculative, carried out into practical, infidelity, prevail to a fearful extent among this class (the young men) of our crowded population. Circumstances will not admit of my now arguing the question with them,

if indeed argument is of any avail, where the heart and the life are rather in fault than the judgment. I will only express the solemn conviction, founded upon a much larger amount of reading and reflection than it is possible for them to have bestowed upon the subject, that Christianity, as the plan of God for the deliverance and salvation of man, and as embodied in holy Scripture, is true, and that the issue of the day of judgment will prove it to be true—true, to the unspeakable joy and delight of the believer—true, to the unutterable confusion and dismay of those who had dared to reject it and set it at naught.' It is scarcely necessary to remark, what must be evident, that writing like this is intended for us, but is not applicable to us. It does not damage our position, and so long as gentlemen like the Rev. Mr. Davies persist in not understanding us, we shall be enabled to work efficiently against them, without their being able, from their ignorance of us, to retaliate. This Secular Society has nothing to report in the way of work performed, for it has but just sprung into existence. It does not care to deal in promises about the future, but will endeavour to do something worth sending a representative to report about by the next Conference of Secularists. The society has issued a neat card of membership.—JAMES CHARLTON, Corresponding Secretary.

Nottingham Secular Society.—The number of paying members are thirty-one, and the attendance of non-members very encouraging. The place of meeting is capable of holding 250 persons. The society can obtain the use of the Assembly Room, holding 1200 or 1300, which has been refused to other parties very recently—a proof that the society is held in higher estimation than some sections of the Christians. Secretary, Joseph Place, Chancery Court, Broad Marsh, Nottingham.

Over Darwen.—Four members. No place of meeting at present—no public credit, unless discredit in religious opinion may be called credit. Secretary, George Adcroft, Green Street, Over Darwen.

Paisley Society of Social Friends.—Numbers fifty members. Meets in Wilson Hall, 40, High Street. The Hall holds 150 persons. The society can command a large hall capable of holding 800. Secretary, James Motherwell, Bookseller, Cross, Paisley. As to character, 'Detested by the rigidly religious, tolerated by the mass, and held as honest and honourable by a few.' 'Pursuant to request in No. 329 of the *Reasoner*, the Paisley Society of Social Friends beg leave to report further, that their society has maintained an existence for the last fourteen years, originally and for some years in connection with the Rational Society; lately—when, in our opinion, the connection served no useful purpose—as an independent body, holding the same views as before, seeking to promote their progress by weekly meetings for lectures, discussions, social parties, schools, &c. Like all bodies of a similar kind, our teachings have never been strictly secular; more anti-theological than socialistic. Because, when we attempted to demonstrate the possibility of an improvement in temporal matters, opponents called upon us to think upon things unseen, so we were compelled to demonstrate the futility of such attention. We consequently hail with satisfaction the meeting of the Conference, and trust its deliberation will result in establishing an extensive organisation. Next Sunday our society discusses the propositions of the Secular Society as given in the *Reasoner*.—JAMES MOTHERWELL.'

Preston.—The number of freethinkers associated here is about twenty, but 300 might be organised under the name of the Secular Society. We have a small room for meeting in, but a hall capable of holding 700 is available. We have no secretary permanently, but I shall always feel happy in acting as such myself.

Freethinkers as a body are looked upon with Christian abhorrence, which meaneth much in this town.—James Lennon, Bookseller, Newton Street.

Rochdale.—The number of persons associated here are fifteen, under the denomination of the Rochdale Secular Society. They have no regular meeting place yet, but one can be commanded capable of holding 1000 persons. Secretary, Abraham Greenwood, Mooss, near the Ship Inn, Rochdale. Public estimation for practical capacity favourable—that is, of freethinkers generally in this place.

Stafford.—A few persons only are professedly associated, but they are likely to confederate with the Conference societies. Distinctive action is much needed here. —William Tunstall.

Stockport Rational Society.—Twenty-four members. Hall, the Lyceum, Wellington Street. Secretary, Martin Birch, Thomas Street, Stockport. 'The estimation in which freethinkers are held in Stockport rather low by the religious, but by the general public is pretty good.'

Sheffield.—The Rational Society of Sheffield numbers thirty-two members, having for meetings a large Hall ('Hall of Science') at their command. Sheffield has a large population of freethinkers, who, though unorganised, exercise great influence in the public affairs of the town. The well-known convictions of several men of considerable mental attainments, tend much to soften down the expressions of discourtesy and rudeness too commonly used by the Christian public regarding those who differ in principle with them upon theology. Indeed, the class of secularists are acknowledged (grudgingly) to be of 'service' to the well-being of the community, and the activity of more than one challenges respect from all quarters. Secretary, William Lawton, Pea Croft, Sheffield.

Todmorden.—A society is in progress here. The Court House can be had for lectures, and many friendly parties exist. Secretary, William Mallalieu, Todmorden.

After these reports were delivered, the chairman read the draft of a constitution, which closed the morning sitting.

At the conclusion of the afternoon sitting (which we hope to report next week) a meeting, numerously attended, was held in the Secular Institution, which was addressed by Mr. James R. Cooper, of Manchester, Mr. John D. Hague, jun., of Sheffield, and Mr. G. J. Holyoake, who spoke to the following resolution, which closed the business of the day:—'That this meeting is of opinion that the conduct of Christian preachers, the tone of Christian literature towards freethinkers, and the disabilities imposed by Christian laws upon the freedom of theological conviction, warrant the organisation of secularists, both for the defence of themselves and the dissemination of their views.'

OPENING OF THE HACKNEY SECULAR HALL.

Some energetic friends at the East End have erected a building capable of holding 300 persons, which they have entitled the Secular Hall. It has been raised in shares of £1 each. The Hall was opened on Monday, October 18th, with a soirée, at which Mr. Robert Cooper presided. Mr. G. J. Holyoake introduced the first sentiment, and was followed by Mr. C. F. Nicholls, Mr. Turley, and others. The Hall is tastefully decorated, well ventilated, and lighted by two handsome glass chandeliers. It is situated in Goldsmiths' Row (near the Goldsmiths' Alms Houses), Hackney Road, in the midst of a dense population, where a secular day school and evening lectures will be of great service.

THE STATE INVOKED AGAINST OUR ADVOCACY.

[In what manner Mr. Townley has produced the Discussion referred to in the following article, we have had no opportunity as yet of examining. The *Evangelical Magazine and Missionary Chronicle*, for September, has, however, formed its opinion, which we have now to quote. It is not for us at this time to animadvert upon the intolerance and Catholic dislike of publication of adverse opinion in which the reviewer indulges. We hope there are not many Christian journals which have the same feeling. It is for Christians to dissent from this sentiment, if they regard it as disfiguring their cause. We however put the instance upon record in illustration of the remark we have frequently to make that such sentiments are held in quarters where 'true religion' is supposed to have taken up its permanent abode. We now introduce to our readers this specimen of 'pickpocket' criticism, which reads like a passage from the *Satirist* or *Literary Gazette*.—Ed. of Reasoner.]

It is a nice question, upon which we will not enter, how far, in free states, the legitimate liberty of the subject is infringed by a restraint being put upon the popular harangues and public appeals of atheistical demagogues. It cannot be denied that the man who denies the existence of a Great First Cause, and who endeavours to teach the great masses of the people to think with him, saps the foundation of all personal virtue, and of all national security; and were he to succeed in his unhappy efforts, would unquestionably disorganise society, and introduce a state of things in which all available motives for social and relative virtue would perish from the earth. If there are those unhappy beings whose idiosyncrasies, or whose career of wickedness, have brought them to say, with the fool, '*there is no God*,' we cannot persuade ourselves that it is any unjustifiable curtailment of liberty for a government to say—'You shall keep your mischievous notions to yourselves; you shall not be permitted to publish your God-denying theories, and thus to minister to the subversion of all authority, human and Divine.' All liberty is based on certain great restraints upon the disorderly and corrupt propensities of human nature; and we know of no propensity more vicious than for a man to disbelieve that he is a creature of God, and to endeavour, from the press and from the platform, to teach others to think with him. *To restrain such a man within certain limits*, is no more an assault on liberty, than to watch *pickpockets, and to cage them up whenever they are found indulging their vocation.*

So far as the controversy between our friend Mr. Townley, and the atheist Mr. Holyoake, is concerned, we have no fault to find with the spirit displayed on one side or the other. The mild and gentle tone of the Christian advocate did much, doubtless, to restrain his antagonist from all offensive outbreaks. And, indeed, the course pursued by Mr. Townley, in pegging Mr. Holyoake down to the only point announced for discussion—viz., 'Is there sufficient proof of the existence of a God; that is, of a Being distinct from Nature?' contributed materially to keep in the back-ground the offensive common-places of the atheistical school. Should Mr. Holyoake be disposed to challenge Mr. Townley to a second stage in the controversy, we shall better see the animus of this apostle of atheism. Meanwhile, we are compelled in strict truth to say, that Mr. Townley has by far the best of the argument—nay, we must go farther, and assert that there is nothing like an argument at all in Mr. Holyoake's flimsy attempts, by glib talking, to mystify the public ear. We have looked with great care at every sentence uttered by him,

and we cannot find anything bordering on a single logical showing in defence of his deity which he calls Nature. The utter feebleness of atheism is only equalled by its insolent pretence. How far public discussions with atheists may subserve the general interests of religion and morality, it is difficult to determine. If all who enter the field against them keep them to the point in hand, as Mr. Townley meekly did, they will gain nothing in discussion with the reflecting public—and it is just probable that a mild and gentlemanly bearing maintained towards them, may lead such men as Mr. Holyoake to calm and profitable reflection. But with their deep-rooted aversion to natural and revealed religion, we are disposed to apply to them the words of the Great Teacher: 'If they believe not Moses and the prophets, neither would they be persuaded though one rose from the dead.'

'TEACHERS OF POPULAR INFIDELITY—G. J. HOLYOAKE.'

[VERY different in temper and conception from the preceding, is the next notice which we have to quote. Under the above heading the *Christian Spectator*, for October (an attractively printed and well written 6d. monthly, of which Hall and Virtue are the publishers), has done us the honour of considering and criticising the general course of that advocacy which is conducted chiefly in this journal. The ability displayed in the paper is greater than the journals have before bestowed upon us—and there is an entire absence of that cankering spirit of bitterness which meets us at this time in several other Christian quarters. We hope our friends will see in the fair and critical recognition of our aims, manifested in this paper, new inducements to preserve before the public that positive side of our views so long obscured by very natural but now nearly obsolete antagonisms. We are also bound to notice the different spirit from that we usually meet with which this notice manifests, and when we have occasion to speak of Christians to take precaution not to confound all together—the fair and the unfair, the generous and the cynical.—ED. OF REASONER.]

Most intelligent Christian people have an impression—warned to that effect by Dr. Whately some five-and-twenty years ago—that the infidelity of the nineteenth, is not that of the seventeenth or eighteenth century; and that its popular living exponents are more decorous, if not better, men than the Carlile and Taylor of the last generation. But the notion of the *thing* is a vague one, with all but the observant few; and the general sentiment towards the *men* is, that the less they shock the more they are to be feared. The precise relation of this infidelity and its teachers to the mass of the people—or to that 'intelligent artizan class' which statesmen and religionists agree in regarding as the colouring matter of English society—is likewise unknown: it is only known that that class is not Christian in any satisfactory sense of the term. I am glad to have obtained leave to exhibit, through the *Christian Spectator*, some views of the subject that may contribute to its better understanding. If I succeed in my own purpose, I shall serve Christianity without displeasing its impugners.

I am anxious, in the first place, to say, that it is with much reluctance I use the term 'infidelity' in the superscription of these papers. I have carefully cast about for a word that should be at once equally indicative and less objectionable—but cannot find it. The thing I mean is—hostility to Christianity as a revealed reli-

gion; including Atheism and Deism—disbelief in God, and rejection of Christ as a supernaturally authorised teacher. I should be glad to see the epithet 'infidel' restricted to its strict significance—one who is 'unfaithful.' The denier and the doubter would then be released from a stigma—to the practical unbeliever would be transferred the odium that justly attaches to embodied falsehood. The people of whom I am about to write would object, some of them, to be styled 'unbelievers'—others of them, to being styled 'Anti-christians.' 'Rationalism' I do not concede. To avoid periphrasis, therefore, I must apply a conventional term with a disclaimer of offensive intentions.

One cannot walk about London open-eyed, without observing announcements of Sunday evening lectures on various topics, not infrequently religious; and sometimes in a coffee-house window may be read the notice, 'A Theological Discussion here on Sunday evenings.' In the larger advertisements, the name of Mr. G. Jacob Holyoake will pretty regularly appear. Perhaps in the same connection will be found a list of publications by that gentleman. Inquiry would elicit the fact that Mr. Holyoake is the most popular of these lecturers—is also the editor of a periodical (the *Reasoner*), which may be regarded as the organ of his party—is the founder of one or two organisations avowedly antagonistic to Christianity—and has the reputation, among Christians themselves, of superior ability, purity of life, and invincible courtesy in discussion. I may add, of my own knowledge, that among political and social reformers, Mr. Holyoake is a self-appointed but unassuming moderator: no less decided in opinion and bold in speech than any, he is ever chiding the violent, counselling the ardent, and stimulating the sluggish.

With the reputation alluded to, the Rev. H. Townley did himself no dishonour in consenting to publicly discuss with Mr. Holyoake, on a recent occasion, the fundamental thesis—'Is there sufficient proof of the existence of a God?' That discussion originated, I believe, at the instance of a gentleman of Islington, who had frequently engaged in personal cotroversies with Mr. Holyoake's disciples in that neighbourhood. A verbatim report of the discussion has been printed, and is attracting considerable attention. The controversialists appear to have conducted their respective cases, through two nights' debate, with admirable temper. For myself, I could wish that Mr. Townley had abstained, in his opening speech, from reading a letter from a Mr. Henry Knight, avowing his conversion from atheism to orthodox Christianity; and, adding an expression of the joy it would give him to see his present opponent likewise renouncing *his* opinions. It is the vice of theologians that they suffer anxiety to proselytise to disturb the passionless pursuit of truth; and it is not a likely method to convert a man, that of audibly praying over him. Mr. Holyoake's response to this part of his opponent's address, and to the citation of some lofty names on the side of theism, was in these solemn sentences:—

'I am as much concerned as this reverend gentleman can be, as to what shall be the issue of my own condition in the future; I am as much concerned in the solution of this question as he is himself; and I believe that the views I entertain, or that any of us may entertain, conscientiously will be our justification in that issue, if we should come to want justification. When we pass through the inexorable gates of the future; when we pass through that vestibule where Death stands opening his everlasting gates as widely to the pauper as to the king; when we pass out here into the dim mysteries of the future, to confront, it may be, the interrogations of the Eternal—I apprehend every man's responsibility will go with him, and no

second-hand opinions will answer for us. Nothing can justify us, nothing can give us confidence, but the conscientious nature of our own conclusions; nothing can give us courage but innocence; nothing can serve our turn but having believed according to the best of our judgment, and having followed those principles which seem to us to be the truth.'

The course of the argument was this:—Mr. Townley appealed to the evidences of design in nature as proving the existence of a designer. This Mr. Holyoake seemed to admit, but pushed the argument *ad absurdam*, by asking—Who contrived the Contriver? Mr. Townley retorted, You are confounding the inductive and analogical processes; your mind is occupied about experience, which leads to certainty, and not about analogy, of which probability is the result. Mr. Holyoake insisted that nature presents no phenomena which may not be explicable from itself—Mr. Townley, that it is more probable they are the work of an independent intelligence; and that prudence dictates acceptance of the probability. Very impressive is Mr. Holyoake's rejoinder:—

'Now I think *that* the demoralisation of reasoning. I know, on the part of my friend, this is said in the utmost purity—this is said in kindness, to warn us against what he supposes may be a precipice; but I submit, in human affairs we never so act: a man never asks himself, whether it is safe and proper to be a patriot, or to take the side of truth—he only asks, not whether it is prudent, but whether it is his duty to do so—whether it be right and proper. I confess, I believe in this matter we ought to disregard the question of prudence, and cleave closely to the reasons of our conduct, and to the righteousness of our actions.

'I cannot say, with my friend, I am in search of happiness. I think, happiness ought to be a secondary thing. Our first thing is to make sure we are right; the next thing, is to make sure we do our duty. It is our business to walk in the right path, and leave our happiness to take care of itself. Harm can never happen to any who believe only that which seems to be true, who do only that which seems to them to be right, and who walk uprightly among men. Such people do not require prudence; prudence is best answered by that course, and happiness will come in the end.'

My conviction is, that every reader of the 'Discussion,' however much he may admire the ability and temper with which Mr. Holyoake conducted his side of the controversy, will come to the conclusion that Mr. Townley fairly and logically established the truth of his position. Mr. Holyoake repeatedly, in the course of the discussion, as expresses himself abashed at the presumption of dogmatism on either side of this great question. For my part, I do not say—is the substance of his language—There is no God: I only say, I *know* of none. The facts to which you point me do not warrant so positive a conclusion as you build upon them. It is but a sublime conjecture which you present, and I cannot consent to repose upon that. The opening path of knowledge may conduct us to God, or to a satisfactory resting-place in nature. Of either result I shall be glad; but I will snatch at neither. 'I explain nothing'—are his actual words—'I do not explain how matter came to be, nor do I think any man can. Nature no man can fathom—we can only suppose, and all that is given to us is, not to suppose contradiction. Suppose we what we will we still stand like children on the shores of eternity, who must look forward with wistful and unsatisfactory curiosity; but let the profound sense of our own littleness, which here creeps in upon us, check the dogmatic spirit, and arrest the presumptuous word—we stand in the great presence of Nature, whose inspiration should be that of modesty, humility, and love.'

To the same effect is the preface to the first volume of the *Reasoner* :—

'Locke wrote, a century and a half ago, the objects this periodical essays to realise, in words to this effect :—"Were the capacities of our understandings well considered—the extent of our knowledge once discovered—and the horizon found which sets bounds between the enlightened and dark parts of things—between what is and what is not comprehensible by us—men would acquiesce in leaving the unknown alone, and employing their thoughts and discussions with more advantage and satisfaction on the affairs of this life." This is what the *Reasoner* aims at in Theology. It treats it as a speculation—interesting, but still undetermined—and regards religion as a premature result, as an unfounded practice, as fealty sworn to an unknown king, as the obeyance of dubious and conjectural mandates.'

And in the 'exposition of the principles of the Society of Theological Utilitarians' we are told :—

'It is not denied that God exists. It is not said that God cannot exist. The argument is, that the fact is not made out.'

This, no doubt, is atheism; but it is not so certainly the atheism on which David fixed the eternal stigma of folly—nor that which John Foster characterised as the 'portentous heroism' of impiety. It does not sound like the self-congratulation of the coward heart that dares to deny because it fears to believe. It does not look like the last of a series of 'proud triumphs over religious faith'—the premature exultation of guilt 'that the grand Foe is retiring.' It has the air of dignified submission to a sorrowful necessity—of the intellectual conscientiousness that will not grasp at a conclusion, however inviting, fairly beyond the reach of reason. It is a position which entitles the man who occupies it, to something more respectful than compassion; and renders the imputation of wilful unbelief a dishonour to religion, and an offence against free speech. It is, therefore, with indignant regret—though, from my acquaintance with our religious literature, not with surprise—that I have read a notice of this discussion in the *Evangelical Magazine*, replete with loose statement and contemptuous bitterness. The reproduction of such notices in the *Reasoner* is infinitely more harmful, in my humble judgment, to the evangelical cause, than the ability and zeal of its editor. The intolerance of Christians is the feather that wings and the steel that arms the arrows that are shot from the 'Temples of Freethought' against Christianity itself. You can seldom listen to Mr. Holyoake for an hour, without being reminded that he has suffered six months' imprisonment for the avowel of his atheism—that Carlile and Hetherington were the martyrs of their freethinking—that the laws under which their persecution took place are still upon the statute book—that every now and then some conscientious unbeliever is insulted, and perhaps made to suffer, in a court of justice, for his inability to take an oath—that a Christian suitor can, and sometimes does, nonsuit his infidel opponent by informing against his opinions—that large properties have been perverted from the end to which they were bequeathed, because that end, being anti-Christian, was held to be immoral—and at each of these reminiscences the applause will wax louder, and the cries of 'shame' more fierce. If, as a blushing Dissenter, I venture to remark, that it is the State Church that is responsible for all this, I am confounded by the unanswerable retort—What have you Dissenters done, then, to relieve us from legal disabilities? and do you not sanction them by your social intolerance? Do you not refuse our co-operation in politics—evade, or rudely interrupt discussion—insinuate that our labours are sordid, our lives licentious, our auditories the 'depraved and deluded masses?' We are Dissenters equally with you—and the liberties you claim for yourselves, you can-

not withhold from us; but you *love* us as the Jew loved the Samaritan, as the mediæval Papist loved the Jew.

Yet atheism is so wretched, so gloomy, so dark a theory, that one can hardly always wonder at the intolerance it excites. The most difficult thing, to my mind, to see, the most difficult thought for my imagination to conceive, is that there is 'no God.'

I do not wish to represent, however, that Mr. Holyoake's atheism is exclusively intellectual disability to accept the argument from design; or that he rejects Christianity merely because Christians are intolerant and the Church corrupt. The former explanation his speeches and writings do not permit—the latter, he scornfully denies. In the discussion with Mr. Townley, he takes pains to impress his hearers with the practical gravity of the question before them. In his opening speech he says:—

'Neither of us would take an interest in a controversy on this point, if it were not for the foregone conclusions upon it—that this Being, distinct from nature, is in possession of certain attributes which are of immense consequence to us, if established. It is because there is more mixed up with the question than the mere fact as to whether some Being exists independently of nature; for instance, if any man would debate whether there existed a Divine Being—whether a Providence, who was the father of his creatures, whom we could propitiate by prayer in our danger, from whom we could obtain light in darkness, and help in distress—if any man debated a proposition like this, I should say there was much of great practical utility about it; I presume, the only value of debating it in this form is, that afterwards that might come out of it.'

It is impossible to avoid feeling, that it is a foresight of the attributes which would be ascribed to a God, did he admit his existence—a knowledge of the doctrines that would be deduced from the proposition if consented to—that inspires Mr. Holyoake's advocacy of a negation with the ardour of positive belief, and the eloquence of anxiety to persuade. But if this be the case, it is *moral cowardice* that deters Mr. Holyoake from believing. A slight acquaintance with the history of his mind, will suffice to confirm and account for this impression. Five years of his life were spent in the Sunday-school of Carr's Lane Chapel, Birmingham. Twice every Sunday, for nearly the whole of that period, he sat beneath the pulpit of the Rev. J. Angell James. The author of the 'Anxious Inquirer' seems to have poured all the influence of that celebrated book upon the head of his young disciple. An imaginative and sensitive youth was inflamed by presentations of truth that alternately attracted and repelled him—inspired by turns the raptures of adoring love, and an anguish less selfish but not less poignant than despair. Such, at least, is my interpretation, in the light of my own heart-memories, of this terrible fragment of autobiography:—

'My youth was sacrificed at the shrine of piety. My days were given to toil and to prayer. After the day's task was done, I was lured into the prayer-meeting. When the seventh day of rest came, I was immured in a Sunday-school, and it brought no rest to me. The should-have-been buoyancy of youth was absorbed by the gloom of religion. Premature cares weighed on my young spirit. Supernatural fears destroyed my peace, and I was degraded by an artificial sense of depravity. I looked on nature not as inherently glorious, but as the unintelligent tool of God—regarded the world only as a sublunary trial—my friends, but as brands of an eternal burning: pleasure was a temptation, joy a crime, and death a

horrid foreboding. I knew no cheerfulness, no utility. Now these were with me, as they are at this hour with millions, but the religious additions to the natural calamities of my birth. I was reared in want, and was more familiar with desolation than with the rising sun. With indignation I look back on the direction given to my aims. Instead of being encouraged to rely on my own energies, and calculate my own resources, I was sent to the throne of grace, and cruel was the mockery of my petitions. No God ever had a truer suppliant or more devout worshipper, yet those near and dear to me perished unheeded around me.'

I cannot trace the connecting links between this and the next succeeding phase of Mr. Holyoake's career with which I am acquainted. I know not whether it was at one leap he emerged from this gulf of darkness mingled with lurid fire, and gained the bold but dreary eminence from which he now looks back with 'devout thankfulness' on the 'gins and pitfals of evangelical religion;' or whether, as is more probable, he fought his way through the tangled thicket of metaphysics to a standing-place in materialism. Surely, the face that was averted in anguish more akin to perplexity than fear, from an Almighty Terror, did not, when uplifted, look at once into a vacant universe, and accept escape instead of victory? Surely, with slow and laborious demonstration the problem was wrought out, and a result contrary to universal belief attained?—When next Mr. Holyoake is met with, it is at the bar of a tribunal which is sentencing him to punishment for his new belief. He emerges from prison the consecrated apostle of his persecuted faith—for *it is a faith* that he has taken up with. There is a positive side to the negation for which he has suffered—and for that positive side he is preparing to work. No longer a believer in God and his providence, in Christ and his salvation, he preaches nature and science, art and morality—nature, the only subject of knowledge; science, 'the providence of life;' morality, the harmony of action; art, the culture of the individual and of society. In January, 1846, appears the first number of the *Reasoner*—which promises to 'restrict itself to the known and the present,' and to 'seek to realise in its fulness the life that *is*.' Our Birmingham youth has taken refuge from the 'tyrants' of his childhood in the belief that the world is fatherless; but he will make it, as much as he can, a pure, pleasant, and honourable home—he will strive to diffuse the utility and cheerfulness lacking in his mother's house.

I have mentioned a society of 'Theological Utilitarians.' Of that association Mr. Holyoake was the founder; and I believe the following exposition of its objects is by his hand:—

'I. The extirpation of the grosser religions and the refutation of the refined ones. II. The registering of Theological arguments—distinguishing such as remain unanswered from such as have been refuted. III. The reduction of the authority of the Bible to the level of profane history—Moses to the level of Mahomet, David to Milton, Paul to Cicero. IV. The promulgation of systematic morality, founded on the nature of man, and his harmonious relation to external things—a morality independent of religion, and which, instead of showing men to heaven, shows them to themselves, and, as Bishop Butler expresses it, "deduces their course of life and behaviour from that which their real natures point out."'

The first clause excites at once a smile and a shudder, by the simplicity of its avowal. 'The extirpation of the grosser religions and the refutation of the refined'

—the bloody rites of Juggernaut, and the sweet words of Jesus, alike to be trodden out by the iron foot of utility!—But some will not be displeased to see that Mr. Holyoake has no mercy for semi-Christianity—makes no advances to those who would sacrifice all that is substantial in the religion of the New Testament, for the sake of extending its merely nominal dominion.

The 'Society of Theological Utilitarians' has, I believe, come to a natural end. But its leader has recently founded another, and a more elaborate organisation, entitled the 'Society of Seculars.' He appears to think that his mission has accomplished its first stage—that having won for freethinking, even for atheism, the right of free speech, it should now enter the field of constructive effort. The creed of the association—for a creed is not disavowed—I take to be identical with that of the Utilitarians; but its object is of a more practical character. 'One public purpose is,' we are told, 'to obtain the repeal of all Acts of Parliament that interfere with secular practices, by forcing religious compliances of speech or conduct, and to obtain the abrogation of so much of the common law as may be applied to the same purposes. The first branch of this object will be to obtain the passing of an Act of Parliament which shall enable persons to make affirmations, who object to the terms and ceremonies of oaths.' This society will have branches wherever two or three of its adherents are resident. The number already attached to the society I know not. Mr. Holyoake has somewhere said that his (*i. e.*, infidel—not exclusively atheistic) views, have a hundred thousand sympathisers in the United Kingdom, and are held, as deliberate convictions, by twenty or thirty thousand. In another place he speaks of the wide field open between 'the dilettante scepticism of gentlemen, and the undisciplined rationalism of the poor.' The estimate I deem moderate—the sphere a wide one. Popular infidelity will, therefore, soon become an organised and distinct thing in the capital of Christendom. I doubt, however, whether organisation can long exist where there is so little that is positive in belief. Yet I long to see Christians take their right place. It may be a step towards that, to get them to understand the man who is the impersonation of this element. One more quotation from his writings—the closing paragraph of a little volume on Discussion* will show, better than further words of mine, how eloquent and earnest a man is he, and how false to the spirit of their faith have some Christians been:—

'False is the tongue which tells us that we implore debate in vanity. Let our lives bear witness whether we have idly entreated the privilege of controversy. We sought it for light, we coveted it for direction, and we maintain it for self-defence. We have won the privilege dearly, and shall not resign it. We appealed to the clergy, and they would not heed us. Standing on the dim and shadowy verge of the future, where every man must tread for himself and alone the vestibule of the eternal labyrinth, we appealed to our brother traveller for light and help. We trusted to his Christian profession of love and truth, of service and gentle speech, and he turned from us in contempt, bestowed no word upon us, but went and denounced us to those who had influence—and abandoned us to the fury of the bigot, and the vulgarity of the rabble—and *we were driven away like a plague ship to carry our agony into the loneliness of the sea.*'

This is not the *true* way to treat infidelity. Mr. Townley has met it in the right spirit. So have others whom we could name. Is not the infidel—infidel though he be—a man and a brother? He may not know the Father of All, but *is he not* one of his children?

* Why do the Clergy avoid Discussion, and the Philosophers discountenance it?

THE EXCHANGE WITH THE 'LEADER.'

To the Editor of the Star of Freedom.

SIR,— The paragraph in last week's *Star of Freedom*, to the effect that the editor of the *Leader* refused, within these few days, to exchange with the editor of the said *Star*, is founded on a forcible misconstruction of some doubtful report. The editor of the *Leader never* did exchange with the *Star*. He said, when revising the Exchange List, on accruing to the editorship of the *Leader*—'I object to the exchange with the *Star*. It is a paper whose antagonism I suppose we must calculate upon. They may interpret an offer of exchange into *courting* them, and found an accusation some day on that.'

As the exchanges were *then* in my hands, I asked that the matter might be left with me, and I ordered the exchange to be made. On accidentally looking into the list the other day, the editor asked why the *Star's* name had remained, forgetful of the request I had made to him. In my absence no answer could be given, and therefore the publisher refused the paper when next applied for.

What conversation may have taken place betwixt a servant of the *Leader* and a messenger of the *Star*, must have reached your office with a colouring in the carriage, as commonly happens on these occasions. The *Star* may object to the *Leader's* public views—there can be no objection to that—but it is surely unusual to mix up with that dissent a rencontre between servants, which no principal can control, and for which they are not usually held responsible. Were it so, no establishment would be at peace. The editor of the *Star* knew that the exchange was made by me, and through me, and a line of inquiry would have preserved the friendliness of exchanges. The letter I lately addressed to your paper, and which was declined insertion, ended with the assurance that no co-operation of mine would be interrupted by the course pursued by your paper. The misconception of the principles of the *Leader*, expressed in your columns, cannot possibly be permanent, and can never call for any form of resentment from the conductor of the *Leader*.

Yours faithfully, G. J. HOLYOAKE.

Reasoner Propaganda.

To promote the efficiency of the *Reasoner* as an organ of Propagandism, one friend subscribes 10s. weekly, another 5s., some a monthly sum, others 1s. each weekly—others intermediate amounts or make special remittances, according to ability or earnestness. An annual contribution of 1s. from each reader would be easy, equitable, and sufficient. What is remitted, in whatever proportion, is acknowledged here, and accounted for at the end of the volume.

Previously acknowledged, in No. 332, 934s. 8d.—Further subscriptions.—[The following friends write:—'We believe it would tend to insure the existence and efficiency of the *Reasoner*, if its friends would guarantee a sum, however small, at regular periods; therefore we shall endeavour to send the enclosed sum quarterly. Yours faithfully, W. H. Bennett, 1s.; F. Eastman, 1s.; W. Clarke, 1s.; W. Dyer, 6d.]—[*Per Wilkinson Burslam, Manchester:* Benjamin Shephard, 6d.; Nathan Crompton, 1s.; Luke Merry, 1s.; James Hulme, 1s.; Thomas Powell, 1s.; Mr. Williams, 2s. 6d.; William Howarth, 1s.; George Thompson, 1s.]—*Miscellaneous.*—Arthur Trevelyan, New Oiggin, 50s.—W. R., Liverpool, 20s.—C. Leese, Congleton, 1s.—Mr. Bennett, do., 1s.—Mr. Skellerin, do., 1s.—James Makinson, Upholland, 4s.—James Shepherd, Portsea, 2s. 6d.—A. W. and Friend, 4s. 6d.—James Stothers, 1s.—Adam Mason, Miles Platting, 1s.—George Mawby, Sheffield, 1s.—L. F. G., 1s.—J. C., Rochdale, 1s.—J. F. S., ditto, 2s. 6d.—J. C., ditto, 1s.—W. B., ditto, 1s.—J. H., ditto., 1s.—G. W., ditto, 1s.—Joseph Smith, ditto, 1s.—J. W., 20s. —Thomas Payton, 1s.—H. S., 1s.—Lector, 1s.—John Drummond, 1s.—Robert Rutherford, 1s.—E. Jervis, Hanley, 1s.—Charles Dent, 2s. 6d.—John Walker, Wigan, 1s.—John Sisson, Liverpool, 6d.—D. M., Islington, 1s.—W. Swire, Ashton-under-Lyne, 1s.—T. S., Barrhead, 1s.—Mr. S., (quarterly), 5s.—J. Sivwright, Derby, 1s.—Total, 1030s. 8d.

THE SUBSCRIPTION FOR EUROPEAN FREEDOM.

Acknowledged in the Star of Freedom.
W. Whitehead, Braw, 2s.
A Friend, Chippenham, 6d.
Greenwich, per Mr. A. Cooper, 5s.
W. Wotton.
Greenwich, per Mr. A. Cooper, 7s.

Per Mr. J. P. Ruddock, Bluberhouses.
Joseph Barker.
John Whittaker.
Jesse Briggs.
John Steele.
Joseph Crosley.
William Shuttleworth.
Joseph Smith, 5s.
John Smith.
Charles Barret.
William Spencer.
G. R. Spencer.
T. Rishworth.
J. Smalley.
Stott Thornton.
Joseph Thornton.
Thomas Chapman.
W. Bell.
J. Breare.
J. Miller.
James Sharp.
Mr. Barrett.

Per. William Adamson, Belfast.
A. G.
G. G.
Thomas Galloway.
A Friend.
William Adamson.
A Friend.
James Thomson.
A Friend.

Per Mr. James Pebody, Northampton.
William Watts.
William Luck.
George Luck.
James Pebody.
E. H.
J. G.

Per Mr. John Moss, Hebden Bridge.
James Marsland.
Mr. Dewhirst.
Mr. Whipp.
Mr. Spencer.
Mr. Rigg.
John Spencer.
Mr. Hartley.
Mr. Normanton.
John Asky Suttcliffe.
Jonathan Smith.

Per Mr. J. Hart, jun., Leicester.
T. Partridge.
J. Partridge.
J. Ward.
E. Stacey.

Per Mr. William Stainsby, Bradford.
John Topper.
Catherine Topper.
Mary Topper.
John Topper, jun.
Thomas Greenwood.
James Shadow.
Richard Wilkinson.
James Smith.
William Stainsby.
Thomas Smith.

Per Mr. Samuel Morton, Macclesfield.
James Booth.
John Bailey.
William Eaton.
S. Morton.
Joseph Pearson, sen.
Joseph Pearson, jun.
Nicholas May.
William Genders.
James Genders.
George Nuttall.
James Clarke.
Ralph Clarke.
John Levingston.
William Beard.
John Hurst.
William Gosling.
A Friend.
A Friend.

Miscellaneous.
Anthony Winskill, Tow Low.
John Moss, Hebden Bridge.
George Pymm, Strand.
John Wilson, Perth.
George Mawby, Sheffield.
Mr. Meakin, Derby.
Henry White, London.
George Garrett, Hammersmith.
J. Southern, Newcastle-on-Tyne.
Edmund Bardwell, Sheffield.
William Watson, do.
John White, Worcester.
Mr. Field, do.
J. Salt, New North Road.
R. F. Restieaux, Clerkenwell.
Alexander Jackson, Derby.
Thomas Barrett, do.
James Sivwright, do.

[Twelfth 100 Names.]

Our Open Page.

A course of Sunday evening lectures has been announced at the Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green. The Institution is undergoing a reformation, and in a short time it will be made capable of holding 800 persons. We shall give further notice of this Institution shortly.

Some forthcoming papers in the *Leader* will be as follows:—A series of articles containing a critical dissection of Bishop Butler's analogy of religion—that great Oxford bulwark of orthodoxy. Letters on the disabilities of unbelievers in courts of justice, by a secularist. In December the papers on Comte's Positive Philosophy will be resumed, embracing his Sociology (Religion—Politics—Society).

The *Sun* newspaper—the advocate of the rights of labour, the champion that for years poured forth its denunciations against Tory misrule—is now virtually part and parcel of the Tory-Protectionist press. Those columns which extolled Kossuth and Mazzini, now teem in praises of the 'President Emperor,' whom, in the fullness of heart, they style 'the chosen of God, the saviour of France.' The *Sun* ranks among the Tory press, supports a Protectionist government, and publishes Jesuit leaders. Working men! the proprietor of the *Sun*, in discharging the whole of the compositors, thirty-three in number, expressed his regret in parting with men who had faithfully served him ten, twenty, and thirty years, but as he knew they were Society men, he had had recourse to that step without making any proposal to them. He had heard that the *Morning Post* was saving two thousand pounds a year by hiring cheap men in Scotland, and he had engaged a similar body. The reduction is about thirteen shillings a week per man, and the addition daily of four hours, subject to reductions even from that for fines, &c. Three-and-thirty men are thus thrown out of employment. The *Sun* is now being produced by cheap men from Scotland, assisted by the cheap men on the *Morning Post*. If it succeeds, another evening paper is to be done the same way, and forty more discharged to make room for cheaper men.—William Jacqes, fifteen years compositor on the *Sun*.

Will Mr. Lynes, of Coventry, say whether Mr. Edward J. Turner's circular may be inserted? It may be useful to friends in other places.

In Gravesend, the other day, the Church's Broker was again in the course of call, and made seizures on the goods of two uncompromising refusers to sanction demands on Dissenters against their will, for repairs, &c., of their neighbour's place of worship—'the Church.' Other similar seizures are in prospect. How much longer, in these days of progress, are Christianity and injustice to go hand in hand? Are the motives correct with the pulpit and the bench, for the enforcement of an unjustifiable act? The late much-respected Rector of Gravesend, the Rev. Dr. Joynes, in reference to Church-rates, said—'What would you think of a law that enabled a nobleman to pick the broken sticks from a neighbour's hedge to light the fire in his hall, whilst his own forest trees remained untouched?' Do the right thing, if the heavens fall—said a Heathen.

S. R. H.

Another new church has been commenced within the last few days at Islington, says yesterday's paper (October 10), whilst the *Times* of Thursday, the 7th instant, puts forth this tempting advertisement:—'Episcopal Chapel for sale, near Kennington. Will seat 500 persons, and capable of producing £500 per annum. The property is leasehold, and subject to a small ground rent.' There is, says a weekly paper, within two hundred yards of St. Mary's, Fish Street, six churches enjoying an average congregation—including parson, clerk, choristers, pew-openers, and their several wives and families—of seventeen persons each. Yet, if any one begins to talk about erecting schools for the secular education of the people, great is the outcry that the church is in danger.

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square.—Friday evenings [8] a Discussion.—Oct. 31st [7], G. J. Holyoake, 'Modern Freethinking.'

Hall of Science, City Road.—Oct. 31st [7], Thomas Cooper, 'Life and Character of the Duke of Wellington.'

National Hall, 242, High Holborn.—Oct. 31st [7], P. W. Perfitt will Lecture.

South London Hall, Webber St., Blackfriars Rd.—Oct. 31st [7½], Charles Southwell will lecture.

Sadler's Wells Discussion Society, three doors from the Hugh Myddelton.—Oct. 28th [8½], Discussion.

Secular Institution, Charles Street, Old Garratt, Manchester.—Oct. 31st [6 p.m.], a Lecture.

Areopagus Coffee and Reading Room, 59, Church Lane, Whitechapel.—Every Sunday, Monday, and Wednesday (8), a Lecture or Discussion.

Progressionist Hall, Cheapside, Leeds.—Oct. 31st [6½], a Lecture.

Eclectic Institute, 14, Garthland Street, Glasgow.—Oct. 31st [6½], a lecture.

Mutual Improvement Society, Five Ways, Dudley.—Oct. 31st [7], Mr. S. Cook, 'History of the World to the time of Adam.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—Oct. 31st [7], Mr. Beals, 'Life and Character of the Duke of Wellington.'

NEW FORMS OF CO-OPERATION.

THERE is now in operation a Metropolitan & Provincial Joint Stock BREWERY COMPANY, Incorporated by Act of Parliament. Capital, £200,000, in 40,000 shares of £5 each, with power to increase it to £1,000,000. Calls not exceeding 10s. per share, and of which three months' notice must be given; only one call at present has been made.

Offices, 13, Upper Wellington Street, Strand.

Directors: John Francis Bontems, Esq., Hemel Hempstead, Herts; Charles Henry Edmunds, Esq., Oakley Lodge, Chelsea; Joseph Hawkins, Esq., Bushey, Herts; Edward Vansittart Neale, Esq., 3, Old Square, Lincoln's Inn; Thomas Jones Saunders, Esq., Davies Street, Berkeley Square; Sidney Stevens, Esq., Bell Grove, Welling, Kent.

The distinctive features of this Company are—

Genuine beer. Reduced price.

Shares and calls within the reach of all consumers, who, by becoming shareholders, reap the advantages of buyers and sellers.

Admission of a person as *subscriber* by a *single* payment of £1, which entitles him to a greater reduction in price, and confers various other advantages over the ordinary purchaser, and avoids all further liability.

Right of shareholders and subscribers to view the premises and materials used.

Admission (after payment of a dividend of five per cent. to the shareholders) of the workmen regularly employed to participate with the shareholders in the surplus profits in proportion to the wages earned.

Those who do take malt beverages had better have them as wholesome as possible, and at economical prices; and the more effectually to secure such good and wholesome beverages is to become *shareholders* in, or *subscribers* to, the above Company. Besides, the quality of the Beer and Porter brewed by this company has been tested by an eminent analytical chemist—William Bastic, Analytical Chemist, 2, Brook Street, Bond Street, London.

Applications for shares, or for further information, to lie nade to the manager, Mr. W. Stevens, at the chief office as above.

ADVERTISEMENTS.

Robert Cooper's Lectures on the Soul.

In the press, and will be published the first Saturday in Novemher,

IMMORTALITY OF THE SOUL, Religiously and Physiologically Considered: a Series of Lectures, by R. Cooper. To appear in weekly numbers, price 2d. Each number will contain a complete lecture. Subjects:—1. What is the Soul? 2. Review of Popular Arguments. 3. Resurrection & Ascension of Christ. 4. Philosophy of Materialism. 5. Facts from Anatomy and Physiology in relation to Materialism. 6. Is the Doctrine of a Future State essential to the Morality of Mankind? 7. Instinct and Reason—Supplementary Discourse.

Published by J. Watson, 3, Queen's Head Passage, Paternoster Row, London.

TRACTS FOR THE TIMES. Price 2d. each.

No. 8. Strauss's Life of Jesus Examined. By Theodore Parker.

No. 7. Salvation. By the Rev. T. Wilson, M.A.

No. 6. The Future Prospects of Christianity. By Professor Francis William Newman.

No. 5. Infallibility Catholic and Protestant. By the Rev. James Martineau.

No. 4. On the Human Causes which Contributed to the Establishment of Christianity. From the French of B. Constant, by William Maccall.

No. 3. Priestly Systems repugnant to Christian Principles. By the Rev. Thomas Wilson, M.A.

No. 2. Christianity—what it is and what it is not. By Theodore Parker.

No. 1. The Bible—what it is and what it is not. By Theodore Parker.

The FREEMAN. 1 vol., cloth, price 3s. Articles by Foxton, Wilson, &c., &c.

George Combe's Letter on Secular Education. 1d.

Review of Gilfillan's Bards of the Bible. 2d.

Moral and Social Songs for the Use of Secular Schools. 2d.

Shortly will be published, at 1s. 6d., POPULAR CHRISTIANITY. By F. J. Foxton, B.A.

John Robertson, Maxwell Street, Glasgow. J. Watson, 3, Queen's Head Passage, London.

NEW ROAD, ST. PANCRAS.

TO LET, Furnished, in a private house where there are no children or other lodgers, a Bed Room and Sitting Room, or a Bed Room only. The rooms are large and the situation airy. Terms moderate.

Also, at ROXETH, near Harrow, three miles from the Sudbury and Harrow railway stations, TO LET, TWO COTTAGES with GARDENS and PADDOCK. The cottages are in thorough repair. The occupiers are entitled to send their sons to the Harrow School at a very small annual charge.

For further particulars address, post paid, to Mr. Tiffin, House Agent, 30, Great Marylebone Street, St. Marylebone.

London: Printed by Holyoake, Tyndale, & Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.—Wednesday, October 27th, 1852.

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

The Enemy at the Door	321	Mr. Grant's first letter to Mr. Holyoake ..	326
Correspondence with the Rev. Mr. Grant ..	323	Two letters from Mr. Grant	327
Mr. Emery's letter to Mr. Grant.....	324	Mr. Holyoake's wording of the Proposition	328
Mr. Holyoake's first letter to Mr. Grant....	325	Mr. Grant's 21 articles.....	330

THE ENEMY AT THE DOOR.

THE majority of our readers will learn for the first time of the correspondence with a Birmingham Independent Minister, which appears on the following pages. Many readers, however, have been aware of it from other sources. The publicity given in the *Banner* and the *Bible and the People* to my unfinished correspondence has caused many to take a one-sided view of the whole matter. The Rev. Mr. Grant has pursued the unusual course of printing my unconcluded letters without asking my consent. My duties in promoting our organisation and visiting our societies have left me no time to answer his letters as quickly as he desired, and thereupon he has come to the conclusion that I 'decline' the discussion; and, notwithstanding that he had before him my repeated assurances that I should attend, and was attending, to his requests, he has proceeded to represent me as avoiding a debate to which I have unhesitatingly assented —even named the town in which to hold it, and have made the best arrangements I was able to meet him at an early date.

Dr. Campbell, of the *Banner*, an older and more experienced man than Mr. Grant, and not so likely to be carried away by hasty inferences, has aided the misrepresentation of my agreement and intention, and many of our friends, especially in Blackburn, imposed upon by Mr. Grant's extraordinary proceedings in that town—of which we shall give an account next week—are inquiring what all this commotion is about. This short paper is written for their assurance. There is no truth in the representations that I have declined, or intend to decline, meeting Mr. Grant. There is a report spread in Leicester, to which town Mr. Grant belongs, that a public discussion has been appointed between us, and that Mr. Grant was present pacing the platform excited and alone, calling upon me in vain. There is no truth in any such discussion having been agreed to between us. What Mr. Grant may have done is an affair of his own, and will in due time come under our consideration.

Mr. Woodman, and others, are doing precisely what Mr. Grant is doing. But neither will succeed in forcing discussion upon us until the proper time. The enemy may be at our door. We are glad he is—but he is not to come in till we let him in. No amount of noise outside will induce us to move before it seems proper to do so. We are no longer a mere fighting party. We have won certain ground, and we shall keep it. We shall give battle to all who demand it, but not when *they* dictate, but when *we* see fit.

In that little volume which so disturbs Mr. Grant, and which he quite misreads, entitled 'Why do the Clergy avoid Discussion?' it is predicted that we shall have opponents in plenty ere long, and our prediction is being verified to the letter. We shall

have (if Mr. Grant will pardon the presumption of saying so) abler opponents than himself, after we have met him; but we must meet him in that manner that shall entitle us to opponents of a more patient temper and fairer judgment. If I am to meet every man the moment he sets up the belligerent cry of 'warm work' here, and cries out 'we *dare* not meet *him*,' I shall be at the mercy of every minister who may choose to utter these bravadoes. We must set our faces against this species of incitement, or the intelligent Christian will come to think that we cannot live upon our reputation a single month in the face of an enemy. He will say we are not only wrong, but weak. We must guard against this imputation.

The contest thickens and widens. In the Yorkshire districts, where I have been all the week, opponents, challenges, and menaces abound. On two nights last week I met the Rev. Mr. Winks in Leicester, before the largest audiences which have, I think, assembled at our discussions. As fast as I am able I am meeting all opponents who have *prior* claims to Mr. Grant, whom I shall meet before long, as he, I hope, doubts not himself.

We who have passed through the opponency of the Bishop of Exeter, and the crusade of the Brindley race, are not unprepared for the new species of warfare with which we are favoured. And profiting by former experiences, we ought to be able to find in this new crusade a nobler and more permanent opportunity than we eliminated before. All we ask of our friends is patience, and we promise them that the policy to be pursued shall be conducive both to the truth and our own honour. Week by week we will keep them aprised of all proceedings. As circumstances seem to require, we shall abandon other work in order to pursue this efficiently.

Mr. Grant has issued a separate edition of our correspondence. Perhaps by next week we too shall have one ready at the *Reasoner* office. We shall announce particulars in our next number. Our friend W. J. B. has enabled us to keep pace with the enemy. Other friends will doubtless join as soon as they see the temper of the foe and the necessity of the hour.

One thing every reader may do—that is, circulate the *Reasoner* in new quarters. This past fortnight I have seen evidence I never saw before of the necessity of asking that this be done. In districts I have visited I have found the densest ignorance of our principles and views, and the most extravagant and ridiculous reports circulating about us. A single copy of the *Reasoner* would correct many of them. But nothing but religious publications, with their erroneous reports, find their way there, and well-meaning persons among the working class are imposed upon by persons who would be with us, if thy knew us.

We know of a hundred thousand persons in Great Britain who think with us. If each one devoted but a penny a week to the *Reasoner*, what an immense circulation we should have! Instead of having to defer meeting opponents in order to find the weekly outlay for printing and paper, which the sale does not yet provide, we should have a valuable surplus, and much of my own time would be set free for other work. Let this agitation so vehemently raging around us now, in other than the Grant and Campbell quarters, have the effect of calling up our friends to that activity which would enable us to compass all our foes by circulating weekly our answers (to their mistaken representations of us) in every corner of the land.

Let the enemy menace, reproach, taunt, misrepresent. We must answer by *work*. Let no one think himself too rich, no one too poor to order a penny *Reasoner*. The fortunate day of opposition has come upon us. Have we the good sense to use it well? Irritation—such as we have not before encountered—will now be employed against us. Public meetings will vote disparaging resolutions against us. For a time it will be said we want courage. We must learn to bear all this, and more than this.

Nothing can harm us so much as yielding to precipitancy. Patience, and we shall live all down—industry, and we shall answer all. Take time, and we shall establish our own truth. All things are given unto those who are never irritated into premature action, but who work without resting, without excitement, without fear.

London. G. J. Holyoake.

CORRESPONDENCE BETWEEN THE REV. BREWIN GRANT, B.A., AND MR. G. J. HOLYOAKE.

The following correspondence has partly appeared in the *Bible and the People* for Oct. Two letters more than appeared in the *Bible and the People* appeared in the *British Banner* of Oct. 13th ult. We therefore copy from the *Banner* of that date (the arrangement of the letters being our own), and supply two letters, Nos. 4 and 5, omitted in both publications.

The preface to these letters is thus given by the editor of the *Banner*, in a leading article of the above date :—

'In another column will be found a lengthened correspondence between the Rev. Brewin Grant and Mr. G. J. Holyoake, on the subject of what the latter gentleman calls "secularism," but which, in plain speech, as we understand it, means atheism. The correspondence is well deserving perusal, since it comprises much that is characteristic both of the systems and their advocates. It will be seen that Mr. Holyoake, for the present, declines the discussion—a circumstance which is much to be regretted, since truth is always a gainer by conflict. We should exceedingly have liked to see him put forth his utmost strength in support of what he calls "secularism." The question is great beyond all human conception, and merits the deepest attention of every rational being. If Mr. Holyoake be really right, immense multitudes of the wise and the good of every age have been wrong; and, in present times, the numbers are great of those who inherit error. If Mr. Holyoake has really the truth, it should not be imprisoned in his own bosom. *With his convictions, it becomes him to be forward on all occasions, both by pen and tongue, to avow his creed, to expound it, defend it, recommend it, and, as far as possible, spread it.** The correspondence, however, which has ensued cannot fail to be useful since it may fix attention upon the subject, and prepare the public for the appearance of the Rev. Brewin Grant, both in Bradford and elsewhere. We have much pleasure in stating, that that gifted individual is to address the working classes of Bradford on "secularism," on Tuesday, the 19th inst., in connection with the meeting of the Congregational Union of England and Wales. We cannot doubt that he will be honoured with a vast attendance of intelligent men, and we have as little doubt that he will acquit himself in a manner worthy of his character, his subject, and his position. We hope, in a future number, to give the substance of his argument. But we trust the matter will not end here. We hope that arrangements will be made by which Mr. Grant may be enabled to come into contact with the masses throughout the hives of England. His capabilities eminently fit him for usefulness in that direction; and *we cannot doubt that Providence will*

* We thank Dr. Campbell for this declaration. Mr. Holyoake does, and will endeavour to act upon this advice. This sentence would not make a bad motto for a placard in those towns where readers of the *British Banner* take part in refusing him a public hall to speak in.—Ed.

open his path to go forth and employ the abilities his Master has given him, for the advancement of the good of mankind, and the glory of their Author.'

Mr. Emery to Mr. Grant.

June 16th, 1852.

Dear Sir,—Mr. G. J. Holyoake has been recently lecturing in Leicester on 'Roman Catholicism the Type of orthodox Churches around us,' and 'A New Development of the Principles of Free Inquirers.' At the close of the last lecture, Mr. Winks offered some objections, as did also Mr. Cecil. It was subsequently arranged that Messrs. Holyoake and Cecil should discuss Mr. Holyoake's 'secularism.' Two nights' debate came off last week, at the close of which Mr. Winks offered to debate with Mr. Holyoake at any time. It now turns out that Mr. Winks cannot arrange before September or October.

The friends with whom I act would like to bring Mr. Holyoake in contact with some one of acknowledged ability, so that we might have 'a foot to foot encounter,' like the one Dr. Ackworth says he will have with him at Bradford. It occurs to us, then, that you are 'a fit and proper person' to engage in such a discussion; and if you would do so in this town, we would do all in our power to expedite the arrangements.

We would propose the engagement of an efficient and impartial reporter, so that we might have an accredited and a sort of standard debate published.

I forward with this a *Reasoner*, containing Mr. Holyoake's 'Secularism,' for your guidance. From the kindly manner Mr. Holyoake speaks of you, I feel certain he would consent to almost any arrangement being made which should accomplish this object. The people here also are weekly expecting a discussion, not knowing the subsequent alteration made by Mr. Winks. If you would consent, I am sure that the most thoughtful and orderly would attend the meetings, as was the case last week.

If you would favour us with an early reply, I would talk to your brother about the matter, and we might soon get into working order. Awaiting this kindness,

I am, dear sir, yours truly,

To the Rev. Brewin Grant. THOMAS EMERY.

No. 1.—The Rev. Mr. Grant to Mr. Holyoake, by transferrence.

Birmingham, June, 1852.

My dear Sir,—A constant pressure of engagements has delayed my acknowledgment of your letter, and now I answer hastily. It has struck me as a difficulty in discussing with Mr. Holyoake, that the same statements may be re-asserted by him in various towns after they have been, as some think, refuted; and, therefore, a fair and cheap report of any debate ought to be in print, to follow him, with a view of both sides. The occasional inquiries of zealous individuals, by way of objection, are often no very satisfactory means of trying any question.

But the main difficulty to my own mind, in reference to your offer of an accredited report, is the assertion in the *Banner* that Mr. Holyoake refused to correct his speeches for the press, after his discussion in London with Mr. Townley.

As to my discussing with Mr. Holyoake, it is somewhat uncertain, from my numerous and pressing engagements. Mr. Holyoake's whole life is given to these questions—we have professional duties, and many extra-professional, which render us not fair opponents: still, if arrangements could be made, I would do my best; only on this condition, that it should be in a town where Mr. Holyoake has fol-

lowers, and there should be a clear understanding that the report should be printed.

It would be useless for us to become lost in the paltry questions about Romanism the type of Protestantism, &c.

I should prefer discussing the value as well as the truth of Mr. Holyoake's whole mission, in some such theme as the following:—

'What would be gained by mankind in general, and the working classes in particular, as to this life, by the removal of Christianity, and substituting atheism in its place? In other words, wherein consists the superiority of the atheist's gospel over the Gospel of Jesus Christ?'

If, as Mr. Holyoake affirms, 'utility' is one of the 'guarantees of morality,' and if, as is generally admitted, even by others, truth is useful, there is every propriety in trying the question on this issue—What good is it to men to learn atheism? For surely, if it is of no use, it is only waste of breath and time.

Whilst further, supposing atheism to be true, utility or expediency is the only obligation left. On these grounds I propose, in reply to your note, the discussion of the above theme; but, since you desire 'a standard discussion' for publication, the end would be best answered by a central place; and I should much prefer London, the scene of Mr. Holyoake's discussion with Mr. Townley, as that would command wider attention.

Perhaps Mr. Holyoake would favour me with a statement of the advantages he maintains that atheism would confer and which Christianity opposes.

For the advantage of due consideration, that we may not merely throw off at random statements that are immature, I should also request that the discussions be weekly, and that we have three of them; Mr. Holyoake commencing to maintain his propositions as to the benefits of atheism, and I replying in equal time.

It would certainly be better were I more familiar with these matters; but if the discussion be undertaken, I must try and qualify myself to become more like a 'fit and proper person' to represent Christianity against atheism.

Pray do not delay, as I have done, but let me have, as early as possible, your views on the subject. If you like to forward this note, with my compliments, to Mr. Holyoake, he perhaps would have no objection to favour me with his own views on the proposal.

Yours very truly,

Mr. Thomas Emery. BREWIN GRANT.

No. 2.—Mr. Holyoake to the Rev. Mr. Grant.

Johnson's Hotel, Newcastle-upon-Tyne, July, 1852.

Rev. Sir,—My friend, Mr. Emery, has forwarded me your letter, in accordance with your permission.

What the *Banner* has said concerning my refusal to correct my own speeches for the press after my discussion with the Rev. Mr. Townley, I do not know, as I have not yet seen that number of the *Banner*. You seem to infer that I should refuse in every case, which is more than I have ever said. In a discussion with you, such as appears to have been proposed by your correspondent, I should prefer revising my own speeches, and reading through yours, and should wish you to do the same respectively on your part.

Exertions, upon which I have to depend for an income, will prevent me immediately entering upon this discussion. Were 'my whole life [as you assume] given to these questions,' I should be at once at liberty to join issue upon them. But I will prepare to acquiesce in the arrangements soon after they are completed. Your

remark upon the 'paltry question about Romanism the type of Protestantism' I do not understand. As a reputed opponent of Catholicism, I should have supposed you would have put a higher estimate upon those fatal coincidences.

The first proposition you name as the subject of our debate strikes me, upon the first reading, to be a useful one, with the change of one word. The proposition would then stand as follows:—

'What would be gained by mankind in general, and the working classes in particular, as to this life, by the removal of Christianity, and substituting Secularism in its place?'

As to the town of holding the discussion, I consent to your conditions. The National Hall, High Holborn, in London, would be the most suitable I know of in the metropolis. Of the provinces, Leicester would be the first place and Birmingham the second. You ask me if I would supply you with 'a statement of the advantages I maintain, that atheism (secularism, if you please) would confer, and which Christianity opposes.' I will endeavour to do this, but I should be much assisted if you would first inform me what are the principal points of Christianity which you are concerned to defend, for the features of Christianity are stated with important differences in nearly every discussion in which I take part.

Exhausted by some exertions much beyond my strength, I have been unable to reply to your letter (which I regret has lain by me nearly three weeks) until a friend was at hand to write for me.

Yours faithfully,

GEORGE JACOB HOLYOAKE.

No. 3.—The Rev. Mr. Grant to Mr. Holyoake.

Birmingham, July 27th, 1852.

Dear Sir,—In reply to your inquiry, 'What are the principal points in Christianity I am concerned to defend?' I may state, first, the New Testament in general, as the authoritative standard for Christians. Secondly, the general doctrines of 'the orthodox,' more especially of the Independents, with whose opinions you are well acquainted; excluding, however, election and reprobation, together with the supposed condemnation of all men for Adam's fall, which are founded on metaphysical views, and about which we are not agreed. Thirdly, the particular doctrines I am concerned to maintain are chiefly:—

The atonement, or God's mercy to sinners, provided through the Redeemer;

The example of Christ, and all New Testament principles, as our rule of life;

The judgment of the world by the Saviour, and particularly of the hearers of Christianity, by the law of Christianity.

Of course this includes the existence of God and the immortality of the soul, together with our responsibility. If there be any other doctrine not implied or expressed in the above, I shall be happy to give you my view upon it. And now allow me to inquire what you mean by secularism, whether it is not the practical side of atheism—an attention exclusively to man's temporal wants, to the exclusion of God, the soul, and a future existence?

If so, can you have any objection to expand the term 'secularism' into 'secularism founded on atheism?' since, if this element be not in some way recognised, our religions would not come into collision: for I am so far from denying the importance of this life, that I maintain Christianity to be beneficial here on earth; whilst you have to maintain the superiority for this life—of an exclusive regard to temporal good.

I hope you will, therefore, devise a method of expression, either in the proposi-

tion itself, or in an explanatory appended statement, that shall recognise atheism as the speculative element or doctrine of which secularism is the practical result.

If you, then, could say, that 'by secularism is meant an exclusive attention to this life, apart from the ideas of God or religion' (of course, as free from offence or occasion for prejudice as you can, the only object being to understand our respective ground), such a statement, either inserted in the proposition or appended to it as a definition, would render everything satisfactory to my mind, and I hope to yours also.

As soon as we have thus settled the terms of the question, we could fix upon friends to form the other arrangements as to place, etc. The time is chiefly at your convenience; only not Mondays or Thursdays, which are service nights. It would be better for me, as well as for you, that a few weeks should intervene; and I hope that during this your health will be recruited, which I am sorry to hear is now failing from extra exertions. Hoping for an early reply,

I remain, yours very truly,

BREWIN GRANT.

P.S.—I shall, of course, rather regard the moral effects than the metaphysical side of the Christian doctrine.

No. 4.—From the Rev. Mr. Grant.

Birmingham, Aug. 11th, 1852.

Dear Sir,—I am anxious for a definitive answer from you as to the settlement of the terms of our proposition, and also as to the time, that I may see whether I can make any other arrangements consistent with that.

It would be much better if we could get a larger room than the one you mentioned; this, however, could be inquired after.

I am anxiously awaiting your *propositions*—that is, the series of advantages you regard as promised by secularism, and which will give order and direction to the discussion. I also want your *definition* of secularism, which I suppose will be something in the spirit of what was mentioned in my previous note.

I hope your state of health is not the impediment to writing, but that it is rather the occupation, for which you are again prepared by rest.

Pardon this solicitude, as I am desirous of arranging, both for other affairs, and to *prepare* for the discussion.

Yours very truly,

Mr. George Jacob Holyoake. BREWIN GRANT.

No. 5.—From the Rev. Mr. Grant.

Birmingham, August 30, 1852.

My dear Sir,—I am surprised, and somewhat perplexed, at having received no reply to my note of the 11th inst., and letter of July 27th. I hope it is not your want of health, and that, being reminded by this, you will favour me with your definition of secularism, and the list of benefits to be expected from it. I am very desirous of some definite arrangement for discussion, as, if possible, I should endeavour to get a pulpit in London between the nights, besides other matters.

Please, also, to consider whether some other room than the one you mentioned would not be better, as holding more.

A reply by return will greatly oblige,

Yours very truly,

Mr. G. J. Holyoake. BREWIN GRANT.

No. 6.—Mr. Holyoake to the Rev. Mr. Grant.

Redcar, 2nd September, 1852.

Rev. Sir,—Accept my thanks for your consideration of my health: had that been better, your last three letters should not have remained unanswered so long. A dead saint often enjoys posthumous estimation, but I never heard the relics of a dead reformer were accounted of any value, and I have been anxious not to be included in that unproductive classification. But my health is now much improved; and had not prior engagements in Bradford, arising out of a former meeting with Dr. Ackworth, of Horton College, prevented, I had ere now answered your repeated questions.

Let a definitory affix accompany the proposition in my last: the whole standing thus:—

'What would be gained by mankind in general, and the working classes in particular, as to this life, by the removal of Christianity, and the substitution of secularism in its place?'

By 'secularism' is meant giving the precedence to the duties of this life over those which pertain to another world.

The leading points with respect to secularism that I undertake to explain are:—

I. That attention to temporal things should take precedence of considerations relating to a future existence.

II. That science is the providence of life, and that spiritual dependency in human affairs may be attended with material destruction.

III. That there exist (independently of scriptural religion) guarantees of morality in human nature, in intelligence and utility.

These, as you perceive, include the 'series of advantages I regard' as conferred by 'secularism.'

With respect to Christianity, I should advance these propositions:—

A. The atonement by the death of Jesus Christ is unsatisfactory as a scheme, and immoral as an example.

B. The example of Christ and the teachings of the New Testament: the first is unsuitable for imitation, the second unsuitable for guidance—except on the principle of arbitrary selection.

'Our religions would,' therefore, sufficiently 'come into collision.'

For the reason I mentioned, I am in some perplexity as to the opinions of any religious body; and it would oblige me if you would consider me quite ignorant of the 'opinions of the Independents,' and favour me with some brief abstract, or refer me to some manual of them which you accept.

I hope you will come to think Leicester the best place in which to hold the discussion. The arrangements could be made with more readiness there, by friends upon the spot already interested in the subject.

Trusting that you may find herein satisfaction of your queries,

I am, Rev. Sir, yours faithfully,

The Rev. Brewin Grant, B.A. G. J. Holyoake.

No. 7.—Rev. Mr. Grant to Mr. Holyoake.

Birmingham, Sept. 6th, 1852.

Dear Sir,—You have perpetrated a mistake in distinguishing between a dead saint and a dead reformer; but I am happy that you are neither—though at present, and till after our discussion, I am bound by law of arms to deny that you are a living mortal of either kind—reformer or saint. Meanwhile, allow me to congra-

tulate you on being on the right side of the black curtain, where I hope you will remain, and not remove till the prospect brightens.

You afford me room to complain, that I am more in the dark than I expected to be after receiving a communication as to your views of secularism, and the list of benefits you promised. First for secularism 'giving the precedence to the duties of this life over those which pertain to another world:' do you not know that the duties of this life pertain to another world, according to Christianity? And do you admit any attention to the duties pertaining to another world? If so, what attention? If none, why not exclude it altogether? which is what I always understood by secular—temporal as opposed to eternal.

The word precedence needs defining as much as secularism, for I am sure you would not have a discussion on a cloud. If it means, a child should first take the breast before it reads the Bible—or, that a man should finish his work before he goes to meeting—we may agree; but, in Christianity, that work is part of a duty pertaining to another world. Then why introduce confusion into our terms, and not stand to your guns—no future life, all attention to this? If you retire from the main position, how can we discuss?

Why should I, who believe you teach error—errors chiefly of omission—discuss the propriety of your system, leaving out its only distinguishing elements? Why should you, who believe that you teach truth, leave out your truths, that there is no future life, that there is no God to distract our attention from this life, and obstruct usefulness to our fellow man?

Let us discuss what you lecture upon, and what you write about, otherwise our religions do not come into collision; for you convey yours out of the reach of powder and ball to bring a different army into the field to the one we wish to combat.

However, if you still decline to describe secularism in what seems its true colours, I will not on that account refuse to compare the merits of Christianity and secularism in the proposed debate—only under this explanation, that, in the definition offered, you omit its offered distinguishing feature, by not observing that religion includes the duties of this life, and by supposing that secularism admits of a secondary attention to another life; which is only, in fact, a mixture of secularism and spiritualism, the proportions being undefined. Secondly, you promised a list of the advantages which secularism (or atheism) would confer, and which 'Christianity opposes;' whereas you have sent me none, but only three general propositions, the data from which these unnamed advantages are, I suppose, inferred by you; but no intimation of the advantages themselves. So, on this I am quite in the dark. Whilst the first of these principles is only a repetition of the objectionable definition of secularism, the second affirms an evil of spiritualism, and the third is a theory of ethics, as to their hypothetical basis. These, you say, I shall perceive 'include the advantages you regard as conferred by secularism.' How so? The first mis-defines secularism; the other two speak of something else—namely, an imaginary danger of spiritualism, which is no advantage of secularism; and a description of a theory of morals, which is beyond the question. This is all the insight you give me into your religion—three short verses; and though I have given you all the chapters and verses of the New Testament, and more specific information, you require an additional account of mine.

I may, however, refer you to the *Bible and the People*, in which my views on most topics of Christianity are pretty clearly stated, and by which I abide. The only things I know of published by any general body of the Independents are the

'Congregational Library' and the 'Year Book.' The Congregational Union has also published an outline of doctrines, not as authoritative, but as expressing the general opinions of our churches. The Bible is our only authoritative manual.

In glancing over the thirty-nine articles of the Church of England, I find that, excluding some that are ecclesiastical and some that are metaphysical, together with some that are liable to misapprehension, though their general meaning is right, I could subscribe to the following twenty-one out of the thirty-nine, namely 1, 3, 4, 6, 7, 11, 12, 14, 15, 16, 19, 22, 24, 25, 28, 29, 30, 31, 32, 33, 39.

Out of these, and the *Bible and the People*, and the New Testament, and the statements already made, I hope you will be able to find enough for your purpose. And now allow me to ask what books or manuals you refer to, as the authorised statements of secularism, and your views in general?

And allow me to add, that the definition of secularism sent by you, being a mixture of principles secular and spiritual, and being also liable to various meanings, and not specific enough to distinguish any system, since it seems to admit of both worlds; that definition cannot be a part of our agreed statement. For it misrepresents by implication both Christianity and secularism in supposing that the former does not include the duties of this life, and the latter in supposing that it recognises another life.

I must, therefore, take the main proposition, apart from the appended explanation, and go on a voyage of discovery amongst your writings to find out what secularism is.

Also, if you cannot favour me, according to promise, with your proposed advantages, but only with the three propositions contained in your letter, I must search your writings for these, as well as for your principles, and proceed to discuss the superiority of the principles in your writings over those contained in the Christian Scriptures.

It will be extraordinary if there be nothing more distinctive in your views as ordinarily advocated, and nothing more definite in the results proposed, than in the propositions contained in your letter.

I am really anxious that your opinions under the name, whether of secularism or atheism, shall be fairly tested alongside the Gospel; that the freethinking school may put forth their best defence, in company with such a reply as we may be able to make; but, in order that this may be done fairly and effectually, it will become you to be no more careful in avowing your opinions now than when they are not undergoing the criticism of discussion; otherwise your friends will form a new opinion of your confidence in your views, or your valour in their defence.

I propose (whatever further explanations you may afford or withhold) that our discussion on the main proposition take place in London the latter part of this month; and in the hall you mentioned, if one more capacious cannot be obtained: the time is, of course, to be arranged at your convenience.

Yours very truly

BREWIN GRANT.

P.S.—Please to inquire when the hall will be free: I will also inquire whether any other better room is attainable; also find a committee who may join with mine to make all arrangements.

No. 3.—Rev. Mr. Grant to Mr. Holyoake.

Birmingham, September 22, 1852.

My dear Sir,—I feel somewhat disappointed at the delay in our movements, and

the unsatisfactory position in which things seem left, especially since the discussion having been announced in the *Bible and the People*, and quoted into papers, as the *Banner* and *Nonconformist*, people are naturally on the look out for it, and will require some explanation of the state of matters. Indeed, I shall be obliged to let our correspondence explain itself (if it will do so) in the *Bible and the People*, and you can of course do the same in the *Reasoner*, that our respective friends may understand the position we are in, and the positions we are desirous of taking in the discussion; but, to make the explanation complete, will require a reply to my last, giving both a clear statement of secularism, and a list of those advantages which it will confer, and which Christianity opposes. For if you cannot state beforehand, in a few plain propositions, the benefits to be conferred by your system exclusively, neither you nor I will know what we are going to affirm or deny, and if you can state these things it will only be fulfilling your promise.

There seems no reason for this extraordinary delay in our arrangements, and I do hope that the matter will be either definitely settled or declined by you, and then all uncertainty will be removed, only in that case the title of the second volume of the 'Cabinet of Reason'—Why do the Clergy avoid Discussion?—will have to be altered.

Of course I can scarcely anticipate this, and yet the delay in our correspondence is a source of difficulty; it only remains, therefore, for you to give a more definite expression of the nature of secularism, and to give such a list of its advantages as may be understood and appreciated by plain people; or else to decline giving any statement of its meaning and its professed results, and fix the time for debating secularism, as in the proposition agreed upon; leaving me to find in the books you recognise (of which a list is desired) the nature and consequences of your opinions; besides these two plans, the first of which is the most consistent, there is but one other method—namely, to decline the discussion altogether.

You have hinted in various ways the difficulty of understanding the doctrines of any religious body, being variously stated; whereas you do not state to me your opinions at all, nor refer me to any satisfactory source of information.

I have an indistinct recollection of reading in the 'Trial for Atheism' your declaration, that having been brought up amongst religious people, you should know their doctrines; also, in the second volume (I think) of the 'Cabinet of Reason,' you declare that when any religious opponent arises, you discern by his observations to which of the six classes (into which you have divided Christians) he belongs; and so are prepared to meet that peculiar form of Christianity. This supposes a good acquaintance with the doctrines of Christians; whilst if you are to be regarded as ignorant of what any Christian body teaches, it not only contradicts the above, but places you in the unenviable position of opposing what you are unacquainted with. You will pardon these plain observations, since they appear called for by the shadowy and uncertain nature of your correspondence.

Will you oblige me by an immediate reply to this letter, stating definitely what you propose in relation to the matters contained in this and the preceding letter not yet replied to? I have written by this post to inquire when the National Hall is free, that you may choose the nights, and at once make arrangements.

Yours very truly,

Mr. G. J. Holyoake. BREWIN GRANT.

No. 9.—Mr. Holyoake to the Rev. Mr. Grant.

London, 22nd Sept., 1852.

Rev. Sir,—May I ask on what information or with what view you began this

correspondence? Your proposing that the discussion shall take place at the end of this month, is my reason for the question. It will, I fear, not be possible to me this year.

Preparations for our Secular Conference—collecting our *Reasoner* contribution towards European freedom—revising books passing through the press—and fulfilling some long-standing speaking engagements, have prevented me answering your interesting letter of the 6th inst. My first leisure hour shall be given to it.

Yours ever faithfully, dear sir,

The Rev. B. Grant, B.A. G. J. Holyoake.

No. 10.—*The Rev. Mr. Grant to Mr. Holyoake.*

Birmingham, Sept. 23rd, 1852.

My dear Sir,—I do not wonder, that after so long a time you should now inquire 'on what information and with what view I began this correspondence?' It is plain we do not belong to the party of progress, or we should not now be beginning over again: your friend, Mr. Emery, of Leicester, and those whom he represented to me as desirous for me to discuss with you there, will be able to explain that I did not begin this correspondence: but you need be in no doubt as to my view or object in proceeding with it, in reply to your friends; it was in order to test fairly the pretensions of secularists to do any good by their system exclusively: and surely you could have no better preparation for a conference, nor better opportunity of commending your principles, than by a clear defence of their advantage to those whom you wish to receive them.

It does not appear to me that your engagements are more pressing than mine, whilst the topic we propose to discuss is your own peculiar business, to prove the worth of your teachings.

Nor do I see why next year will be more eligible than this: allow me to add, in conclusion, that I refer you to the two preceding letters, a reply to which is by no means superseded by your note of the 22nd, not merely as to the confusion and indistinctness of your definition and propositions, but as to the definite settlement of an early discussion; it seems to me, that you owe it to yourself, your party, and your principles, not to delay any longer such an appearance as shall tell your followers and others definitely what you propose, and what benefit it will confer.

Whilst on my side, I feel bound not to leave such a question, as we have mutually agreed upon, open for three more months, while you and your friends go round declaring principles which you neither define nor defend in a regular and fair investigation, such as we proposed and agreed to.

Yours very truly,

Brewin Grant.

P.S.—I fined by this morning's post there is a likelihood of obtaining a large chapel, which will diminish the expenses and afford more room.

No. 11.—*Mr. Holyoake to the Rev. Mr. Grant.*

1, Woburn-buildings, Tavistock-square, London, Sept. 28, 1852.

Rev. Sir,—For myself, I have maintained silence in the *Reasoner* on this correspondence, supposing that it would not be made public except on its completion, and with our joint consent. With any inconvenience arising from the publicity you have precipitated, of course I have nothing to do.

I am not unaccustomed to the tone you assume in your last two letters. But

when an opponent chooses to take upon himself the imperative, I feel disposed to leave him to pursue his own course, and wait to see what he will do.

After debating our views for six years, may I not ask who is the Rev. Mr. Grant that we should pause in our work of organisation while that gentleman pronounces his judgment upon us?

You say, 'it does not seem to you that my engagements are more pressing than yours.' Of this I need not observe more, than that of the order of my own duties I am the proper judge.

I beg to repeat, that my first leisure hour shall be given to the replies required in your letters.

Yours faithfully,

To the Rev. Brewin Grant. G. J. Holyoake.

No. 12.—The Rev. Mr. Grant to Mr. Holyoake.

Birmingham, October 1, 1852.

My dear Sir,—I suppose you are aware that your letter of the 28th would be too late to prevent what you complain of—the publication of our correspondence—of which you were advertised soon enough to send your views on that subject, as well as on others; your silence virtually gave consent, and it is not proper for you now to complain of what you thus allowed. Nor do I understand how you could 'suppose the correspondence would not be made public, except on its completion and by our joint consent,' in the same note in which you complain of its publicity, with which, therefore, you were evidently acquainted from my letter. I gave you very good reasons for the step, and waited for your reply; but none came till too late: still I do not see what harm is done, nor why giving the correspondence in explanation of the state of matters, to those who have been looking for a discussion, should in any respect impede the arrangements, or be made the occasion for reproach.

How long I must have waited for any definite termination, in the shape of an appointed time for meeting, it would be difficult to guess from the protracted nature of our correspondence hitherto. The charge of precipitating matters is certainly one from which, in this case, you are free; nor can I be seriously accused of it, since the frequent delay, and the little information arriving after patient waiting, might naturally lead me to conclude that there was not much more to be expected from you. Besides the reasons for publication to answer inquiries, by allowing persons to see what each had said, and the delay in your remonstrance till after the press was at work, it is, perhaps, sufficient for you that I acted on your own example; for in a copy of the *Reasoner* (No. 5, Vol. xii.) I find 'Hiram Uttley to Dr. Bayley (Letter V.), Burnley, Sept. 23, 1851;' and annexed is the reply of Dr. Bayley (Letter VII., besides a letter of your own on the subject, and your observations on the Doctor's communication. It is not stated whether this was by 'joint consent;' but I observe that in his case also he is treated at the end with opprobrium; and from the gentleman he was recognised to be in his first letter, he is declared in the last to be in 'the garb of a priest, with all its dogmatism and ill-feeling.' This is by no means courteous, whilst the publication of such correspondence in the *Reasoner* implies that you see no harm in doing what you complain of in me. It is a pity that courtesy, on your side, should melt away at the end of a correspondence which might lead to useful discussions.

However plain I may be in stating my opinions, or in examining your positions, it will be contrary to my desires if anything escape me at all discourteous to your-

self, and I hope not to be betrayed into this even in reply to what borders on provocation. You reprove the 'tone I assume' in the two preceding letters—but what if I had complained of your extraordinary question: 'On what information and with what view I began this correspondence?' Such forgetfulness on your part, and such questioning of my object, was as unfortunate as it was inappropriate: nor is it the most respectful method, after our long correspondence, to defer to a leisure hour a reply to arguments and inquiries which alone have to do with the subject, and turn off to personal condemnation, which had better have been postponed to a convenient season—that famed leisure hour which, on various occasions, has been the reserve-fund to defray what should have been paid on demand.

You declare that you 'are not unaccustomed to the tone I assume in my last two letters, but when an opponent chooses to take upon himself the imperative, you feel disposed to leave him to pursue his own course, and wait to see what he will do.'

I sent you word what I intended to do, namely, to publish our correspondence for public information; which you might have completed, by something definite, either in agreement or refusal, and not in the wide terms of 'not being possible this year.' Nor need you be in any doubt as to what I shall do further: first, I shall not take offence, nor willingly give just cause for it; whilst, secondly, I shall give more attention to the pretensions of the secularists than hitherto, and omit no opportunity of placing its advocates in a logical dilemma; dealing with you and your class as you have dealt with Christianity—only in a fairer spirit—returning the war into your own camp; examining carefully every paper you issue, and every step you take: and demonstrate the necessity of greater care, accuracy, and consistency in your statements than have been hitherto displayed. The only weapons I shall use will be fair argument and comparison of quotations from your accredited writings. I shall not ask in derision: Who is Mr. Holyoake, 'that, after' not 'six years,' but eighteen hundred, the teachers of Christianity, who have steadily won their way, and are now more powerful than ever all over the world, should now surrender that banner before which all other forms of opposition have fallen into decay, like old fashions, to be succeeded by a 'new development of the principles of free inquirers?' The imperative tone attributed to my letters is, I hope, only imaginative; since I only stated clearly my own convictions of what was due to your own position; which was not to dictate your duties, but to discharge mine by pointing out what appears to be yours; and though you are 'the proper judge' (which I do not question, since I appealed to your judgment), you may still not always judge properly; and therefore are open to honest criticism and friendly suggestion, which may be offered without exposing one to the kind of observations contained in your note. I fear it has not occurred to you to examine your own tone of remark, and that you are apt to regard forcible argument as obtrusive insolence. Please to remember your own observations on all the clergy: your defiances, challenges, invectives, and charges.

You say, those of them who deserve 'admiration are the exceptions' ('Cabinet of Reason,' Vol. II., p. 17); their declining discussion is from want of serious belief in their creeds (pp. 11, 12); the clergy who refuse discussion 'ought to forfeit their influence;' and this warning is done in capitals: 'Men, beware how you trust your eternal interests to those who dare not trust their principles to public discussion' (p. 20); they are men 'who trade on the name of Christ;' Paul is 'rude and intolerant' (p. 1); Christ and his Apostles are examples of rudeness, &c. (p. 12).

This tone in your 'Cabinet of Reason' by no means places you in a position of a moral censor on courtesy of style; especially since many of the above observations are as untrue as they are ill-mannered; but if you compare them with my respectful correspondence, it may suggest the inquiry, whether there may not be an unconscious tendency to break off in a heat from an engagement that promises warm work? Read again your directions for discussion, in the same book, the generous advantages you urge to be allowed us, the forbearance in listening without emotion to unpleasant observations, and compare this with your shortness of forbearance in these preliminary stages, and then say, whether, after all, you have not as much need of self-discipline as occasion to sermonise to parsons on their illiberality. Be assured I want no more than frank and explicit advocacy of opinion in the pursuit of truth. I am no man's adversary, least of all yours, in whose course I have felt an interest, in whose trials I have sympathised, and in the warping influence of unwise and un-Christian treatment, have lamented those occasions which have knit your affections to scepticism, as the supposed asylum of freedom.

I am hostile only to what seems to me error, those distortions of Christianity which have turned you from it, and those further distortions by which you mislead others, and, therefore, I accepted this apparent opportunity of a fair and generous contention for truth, in which courtesy should no more be wanting than such plain and honest rebuke as occasion may seem to require and justify.

Let this letter, then, with your last (evidently written in excitement), be regarded as an episode in our correspondence, and let our attention for the future be confined to the comparison of Christianity, practical and doctrinal, with practical and doctrinal atheistic secularism.

I shall accordingly expect your best attention to the inquiries and arguments already sent, and still unreplied to, relating to a clear definition of your distinctive principles, and a plain statement of the public good they will confer, and shall hold myself in readiness, whenever you are disposed and at liberty to engage in the discussion of the proposition already agreed upon by us.—In the meantime I remain,

Yours very truly,

Mr. G. J. Holyoake. BREWIN GRANT.

☞ A reply to the last four letters of Mr. Grant has been forwarded to that gentleman, and from which our readers will see, when it is made public, that some important points bear a different complexion when both sides are heard.

We are preparing to issue, in a separate publication, the whole of the Grant and Holyoake correspondence. The particulars will appear next week.

Owing to the great length of this correspondence, we are compelled to defer the list of subscribers for European Freedom till next week.

A Supplement, containing the Constitution adopted at the Secular Conference, will appear with our next number. On this account the *Reasoner* for next week will be charged 1½d.

We have received a letter from Mr. Broom in his own justification, to which we should give insertion this week did space permit. We mention that he has written.

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square. —Friday evenings [8] a Discussion.—Nov. 7th [7], Bohert Cooper, 'Instinct and Reason as tests of Immortality.'

Hall of Science, City Road.—Nov. 7th [7], Thomas Cooper, 'History of England.'

National Hall, 242, High Holborn.—Nov. 7th [7], P. W. Perfitt will Lecture.

Sadler's Wells Deanery Society, three doors from the Hugh Myddelton.—Nov. 4th [8½], Discussion.

Secular Institution, Charles Street, Old Garratt, Manchester.—Nov. 7th [6 p.m.], a Lecture.

Progressionist Hall, Cheapside, Leeds.—Nov. 7th [6½], a Lecture.

Eclectic Institute, 14, Garthland Street, Glasgow. —Nov. 7th [6½], a lecture.

Mutual Improvement Society, Five Ways, Dudley.—Nov. 7th [7], a Lecture.

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—Nov. 7th [7], Mr. Taylor, 'Review of Mr. Kingsley's "Alton Locke."'

NEW FORMS OF CO-OPERATION.

THERE is now in operation a Metropolitan & Provincial Joint Stock BREWERY COMPANY. Incorporated by Act of Parliament. Capital, £200,000, in 40,000 shares of £5 each, with power to increase it to £1,000,000. Calls not exceeding 10s. per share, and of which three months' notice must be given; only one call at present has been made.

Offices, 13, Upper Wellington Street, Strand.

Directors: John Francis Dontems, Esq., Hemel Hempstead, Herts; Charles Henry Edmunds, Esq., Oakley Lodge, Chelsea; Joseph Hawkins, Esq., Bushey, Herts; Edward Vansittart Neale, Esq., 3, Old Square, Lincoln's Inn; Thomas Jones Saunders, Esq., Davies Street, Berkeley Square; Sidney Stevens, Esq., Bell Grove, Welling, Kent.

The distinctive features of this Company are— Genuine beer. Reduced price.

Shares and calls within the reach of all consumers, who, by becoming shareholders, reap the advantages of buyers and sellers.

Admission of a person as *subscriber* by a *single* payment of £1, which entitles him to a greater reduction in price, and confers various other advantages over the ordinary purchaser, and avoids all further liability.

Right of shareholders and subscribers to view the premises and materials used.

Admission (after payment of a dividend of five per cent. to the shareholders) of the workmen regularly employed to participate with the shareholders in the surplus profits in proportion to the wages earned.

Those who do take malt beverages had better have them as wholesome as possible, and at economical prices; and the more effectually to secure such good and wholesome beverages is to become *shareholders* in, or *subscribers* to, the above Company. Besides, the quality of the Beer and Porter brewed by this company has been tested by an eminent analytical chemist—William Bastic, Analytical Chemist, 2, Brook Street, Bond Street, London.

Applications for shares, or for further information, to be made to the manager, Mr. W. Stevens, at the chief office as above.

ADVERTISEMENTS.

Published every Saturday,

THE STAR OF FREEDOM,

AN EFFICIENT PEOPLE'S PAPER,

Inculcating rational Progress, the purest Democracy, and the utmost Freedom of Opinion and Expression within the bounds of Reason and Justice.

In addition to all the regular features of a newspaper, the *Star of Freedom* contains original and exclusive information of, and articles on, the movements of the European Democrats and Social Reformers.

Terms *(Cash in advance)*:—Per Year, 19s.; Half-Year, 9s. 8d.; Quarter, 4s. 10d.; Single Copies, 4½d.

Terms for advertisements very moderate. Announcements of Political, Social, and Literary Societies, published for the advertisement duty only.

The *Star of Freedom* is published for the country every Friday at 2 o'clock, and for town circulation every Saturday at the same hour.

Office, 2, Shoe Lane, Fleet Street, London. Post Office Orders to be made payable to John Phillip Crantz, at the Chief Post Office, St. Martin's-le-Grand.

TOWER HAMLETS LITERARY INSTITUTION, Morpeth Street, Bethnal Green.

Trustees—Thornton Hunt, Esq.; W. Coningham, Esq. Treasurer—Mr. C. F. Nicholls, 10, Gt. Winchester Street, City.

A number of working men, who have for the last few years conducted an Institution in the above neighbourhood, are desirous of extending its usefulness by taking larger premises. Such premises are available at a low rental. To enable these premises to be taken, and used effectually, it will be necessary to raise a fund of about £200, for the purpose of decorating and fitting them up. A Secular Day School will be connected with the Institution, and probably a Sunday School. The intended Institution would accommodate one thousand subscribers; and, as there is no Institution of the kind in the neighbourhood, the Committee have no doubt, with the assistance of those who take an interest in the progress of education and increase of refinement among the working classes, of fully carrying out their object.

All communications to be addressed to T. TAYLOR, Sec., 26, Arbour Square, Stepney; and donations will be received by the Treasurer or Secretary.

NEW ROAD, ST. PANCRAS.

TO LET, Furnished, in a private house where there are no children or other lodgers, a Bed Room and Sitting Room, or a Bed Room only. The rooms are large and the situation airy. Terms moderate.

Also, at ROXETH, near Harrow, three miles from the Sudbury and Harrow railway stations, TO LET, TWO COTTAGES with GARDENS and PADDOCK. The cottages are in thorough repair. The occupiers are entitled to send their sons to the Harrow School at a very small annual charge.

For further particulars address, post paid, to Mr. Tiffin, House Agent, 30, Great Marylebone Street, St. Marylebone.

London: Printed by Holyoake, Tyndale, & Co, 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.—Wednesday, November 3rd, 1852.

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

From Shipley to Cononley by Night	337	European Freedom Circular	346
Recent Travel to Lecturing Stations	340	Personal Circular	347
Lecturers and their Qualifications.....	342	To the Secretary of the Committee	348
Mr. Bowes and Mr. R. Cooper	345	Value of Political Knowledge	351

FROM SHIPLEY TO CONONLEY BY NIGHT.

THE Great Northern had brought me from London on Thursday the 25th, and by five o'clock in the afternoon I found myself at the Leeds station just as the Cononley train was about to start. Without loss of time I demanded a seat.

'You are too soon,' said the guard: 'this is not your train; that goes in five minutes.' Thinking he ought to know, and the time being so near to that I expected, I submitted.

By that next train I went, but learned on arriving at Shipley that it was the wrong one, and that I could not go to Cononley by it.

It was very unfortunate. Illness in my family had called me from Rochdale the previous week. Eight lectures had been advertised for me to deliver in Keighley, and the unvisited neighbourhood around, had been postponed. All Mr. Firth's and Mr. Ruddock's trouble had been thrown away. I had ordered new bills to be issued, announcing the postponement. Opponents who had prepared to attend, of course put their own construction upon my absence. The fighting spirit (the discredit of controversy) is, among the Swedenborgians, very flagrant down here. Upon my writing that I should be present on Thursday at Cononley, notice had been posted that I should *positively* speak at seven o'clock, and there was I, miles away, floundering at Shipley at a quarter past six.

There was no chance of transit by railway, except by luggage train, which did not leave Shipley till half-an-hour after the lecture in Cononley should begin; and the said luggage train, I was informed, would not take me to Cononley but somewhere else—to Keighley only, seven miles away.

'Can't we get a postchaise?' I inquired.

'There was only one in Shipley, and that, perhaps, was out, as the night was wet.'

'Then I must walk, and you must send my portmanteau on.'

'The distance is eleven miles,' said the porter. It proved to be fourteen.

'No matter; I must go.'

'If you do, you must pick and choose your way,' said the man.

'If that is all,' I answered, 'it will not be so bad; but, I fear, that when I have picked, the result would be what I should never choose.'

By this time we reached, as Huc would say in China, the Inn of the Single Cab, but, unluckily, the horse was lamed, and could not go. There was, however, a second horse, if the landlord would allow it to be saddled.

We forthwith commenced an active search for that invaluable individual, the landlord. We found him, at last, stretched upon the kitchen bench, in a profound sleep—an honest and fearless, but incautious publican, he had imbibed such deep potations of his own beverages, as to be quite insensible to the external world. We shouted at him, we shook him—we pulled his ear, we lugged his hair—we raised him up, we tumbled him down. The ostler called 'Thwates,' I called 'Bates;' another man, who caught the sound, called 'Tates,' and a woman, who lent a helping tongue, screamed 'Gates.' I know not which was right. I only know that all were without effect. Neither 'Thwates,' 'Bates,' 'Tates,' nor 'Gates,' could break the leaden slumber of that insensate pate.

In our despair, we rushed to the landlady. She was nursing a child. There was hope of the womanly nature being active. 'Would she order out the horse that was not lamed?'

She said, 'her (sleepy) master was offered sixty guineas for it, and should it be hurt, he would never forgive her.'

Not feeling it to be right to press her for a decision against her fears, we prayed her to recommend us to some neighbour, and it was agreed if Mr. Smith (the race of the Smiths have penetrated Shipley) would lend a horse, she would contribute a chaise—for which nobody had offered, nor was likely to offer, any serious sum.

Then we set out up dreary lanes, which seemed to have never a turning, and wandered round corners that led to nowhere. At last, in the mysterious angle of an old house, we found Mr. Smith, shaggy and surly, sitting in rustic ferocity, by a blazing fire.

'Lend his horse! not he, indeed, he'd do no such thing.' But when the matter was explained to him, and he understood that the 'gemmon' who wanted it would pay anything for its accommodation, Giles Smith relented. The next problem was to bring horse and cab together; they were at that time considerably divorced. But, to the honour of the ostler let me record, that operation was expedited beyond my expectations; and 'Smith's horse' was saddled to the Single Cab.

All seemed fair by this time for the start, excepting four little difficulties which turned up on the spot. The step of the chaise would not come down, the door would not fasten, the postillion would not come out of the house, and the horse wouldn't go when he did. His explanation was a universal one among postillions, that the road lay up a hill. 'But what's the good of horses that won't go up a hill?' The ascent seemed interminable. As people in a boat do, I rocked myself to and fro to assist the motion of the vehicle. But finding that of no use, I proceeded to satisfy a hunger which took that opportunity of seizing me. Rummaging out my provender as well as I was able in the darkness of the cab, I plunged a knife into the heart of the provision district. But meeting with unexpected resistance, I began to think I had fallen upon a rather tough chicken bone, when I found that I was cutting away at my New Testament, given me by my chaplain at Gloucester, which I had been reading during the day. Had I gone on with it (which I didn't) the Scripture would have been fulfilled which says 'the zeal of mine house hath eaten me up.' On another more successful attempt, I found my mouth filled with marmalade instead of bread, and I abruptly concluded my invisible and evasive repast.

Still we were going up that endless hill. Nothing seemed active and energetic except the rain, which poured vigorously and reproachfully upon horse and driver. Judging by the seeming time we had been on our way to Bingley, the hill, if continuously ascending, ought to have reached the Pole Star. Anon I caused silver

visions to float before the eyes of the lord of the chaise, which seemed to improve the pace of 'Smith's horse;' and I wrapped myself up in resignation and mohair, and fell asleep. And there, as Bunyan in like case would remark, I dreamed a dream.

Methought that all the clergy were writing me letters. The postmen came in battalions, and the piles grew and grew till they reached the ceiling of my room. Still they came. Church of England letters, haughty and authoritative—Wesleyan letters, violent and denunciatory—Independent letters, interminable [and tartaric—Baptist letters, drenched in water. Then the writers themselves came, and my knocker was wearing out, and the street was filling. They would all have answers. I was able to write for the *Reasoner*, for newspapers, and why not to them? I had no right to live, till I had replied to them. Sleep itself was a crime till they were attended to. Then methought I made answer and said—'Gentlemen, I am not rich enough to keep a secretary. Have patience with thy servant, and he will pay every line he oweth. If some one will volunteer to be a scribe, he will answer him at once.' Whereupon one consented. But no sooner had I commenced to dictate his answer, than he commenced his reply. He objurgated. I dictated—he put down half what I said and half what he said. The confusion was bewildering me, when a pair of bacon jaws were thrust into the cab, shouting 'geate, zur, geate' (gate, sir, the gate). I leaped at once to wakefulness and new confusion. I thought that after all we had run away with the sixty-guinea horse, and that the veritable 'Gates 'had aroused himself and pursued us. It turned out to be the *turnpike* gate, and shortly after we rattled through Bingley.

At this place I ordered a relay to be taken, but it seemed better to trust to our own horse than wait, and we drove on to Keighley.

There we arrived at half-past seven. The rain fell in torrents. Dismissing my drenched driver and Smith's smoking nag, I procured another chaise. The new driver was no sooner mounted than he slashed round a corner. A spring cart appeared at the same angle, and our new Pegasus ran into his neighbour. A jolt, a wound, and a curse, reciprocated by the 'cabbies,' and we were on our way. For seven miles we rattled along. Kildwick lights I mistook for the Cononley Hall. As we neared that place at last, we met bodies of drenched men paddling home. They at once suspected, and hailed the chaise. Some mounted, some hung behind; others ran on each side, and so at half-past eight we arrived at Cononley, but too late. Opponents from east, west, north, and south, had dispersed like the ten tribes, and a standing crowd in Mr. Hartley's ended the evening.

Next day I went to Silsden to speak. Engaging a bed at the Red Lion, I asked, after a time, to be shown to my bedroom to dress. I was given dirty towels. When I asked for hot water, the landlady said 'Couldn't I go to a barber?' I said if I knew where he lived, I might when I wanted him. As the day advanced, I asked for a glass of cold water. The mistress said 'I was very troublesome. They did not tak people in who gave trouble.'

The secret of all this was, that the worthy host had a son a ranter parson, whom, if I am correctly informed, comes home from a Love Feast on a Sunday, and, in the evening, takes off his coat to serve the customers. The sanctity diffused by this young gentleman over the Red Lion was the cause of my ambiguous reception.

After the lecture, I tendered payment for my bed. Two stout friends carried my portmanteau, and we took our way by the canal side to Cross Hills, where we arrived at eleven o'clock under the hospitable roof of Mr. Briggs, and Ruddock shared his bed with me.

G. J. Holyoake.

RECENT TRAVEL TO LECTURING STATIONS.

After attending the Manchester Conference and visiting Oldham, I lectured in the Court House, Todmorden. In addition to Mr. Holding, we were this time favoured with criticisms by the Rev. Mr. Hereford, brother, if I remember rightly, of the Rev. Mr. Hereford, of Lancaster. From this place I went to Blackburn.

The Blackburn room held by our friends has been much improved since my previous visit to that town. One evening a Mr. Whittaker brought up the *Bible and the People* with certain angularities of speech, which I do not repeat, as, when out of the hastiness of debate, he would not, I presume, indulge in them. Mr. Salisbury, an auctioneer in that town, favoured us with his views on our views.

Mr. Bentley, of London, put one of those questions which the reader may find on the cover of one of his books. 'Is there not power, profit, and all things else where the Bible has spread, and in proportion as it has spread?' This was the purport of the question which it took our querist two nights to propound. For myself, I doubted the alleged facts. But Mr. Bentley was historical and dogmatic.

Mr. Grant has since been into this district, of which a notice appears elsewhere. Several correspondents agree in advising that at any meeting where opponents appear, that one or two persons should be appointed to offer any remarks at discretion, and all others remain silent. Give no pledge to reply—reserve the right of silence. Hear well the other side first. Many things answer themselves. To engage to reply to everything, is to assume infallibility.

Accidental arrangements caused me to live in Preston a week. Nowhere is the want of organisation more evident. Freethinkers, numerous in number, are feeble in power, and do not command the respect of the town. They want association and the spirit of order at their public meetings. A society does meet, and is likely to advance. It may become influential with resolution. I delivered two lectures in the town. At the second, we had excellent tone. At the first, about twenty people addressed the meeting at once, which caused some confusion in the argument.

On the day of the Queen's visit to Preston, Dr. Raffles and Dr. Vaughan both preached in the town. Though many strangers were in town, the audiences were small. I heard both preachers for the first time. Dr. Raffles has a style of preaching which St. Paul might be supposed to have when obese and old; but it did not move me. Dr. Vaughan's sermon was dry and hard, but there was capacity in its statement that made me wish to hear him again. Few men can be judged by a single effort, and I am very far from judging Dr. Vaughan by this. I hope for better opportunities of 'sitting under him.'

Another day I lingered over the fine new church in Bury, belonging to the Unitarians—the handsomest I have anywhere found of that denomination. I prefer this to Mr. Marshall's new church at Leeds. The Rev. James Martineau was to speak twice at the opening of the Bury church on a day when I could not be present. It will never happen to me, I fear, to have the opportunity of hearing this preacher.

In Rochdale we had good audiences in the excellent public Hall of that town. Mr. Thomas Livesy, the Head Constable, did us the honour to take the chair each evening. The Revs. Gutteridge and Parkinson addressed the audience on the second night. Here, as in Blackburn, the *Bible and the People* correspondence was made an opponent topic. The Rev. Mr. Parkinson has written a letter to the *Bible and the People* upon his part in this debate. His letter, somewhat exagge-

rated, is yet more lively than his speech. The Rev. Mr. Gutteridge made a curious speech on 'long tongues,' and his own is not particularly deficient as far as I observed. He said they were going to put Mr. Grant forward (who 'they' stands for I do not know) because he had as long a tongue as some other persons—and much more to the same linguial effect. In Rochdale, as elsewhere, I counselled organisation. The rudeness with which our friends are often treated by Christians at public meetings, the imperative tone of preachers with regard to us, the inferiority in civil and social position assigned to freethinkers, ought to teach by combination, by obedience to a common purpose, the art of exacting social and civil position. Rochdale has done much by its secular capacity shown in other ways to command respect, but in most places great improvement is needed, and is possible. Mr. Smedley, Mr. Stanley, and Mr. Edward Taylor took part in debate. The name of each speaker was asked by the chairman and announced to the meeting. This was not done before in Rochdale, and it has been said that there was 'collusion' between us, and that we put up the speakers. In Rochdale admissions were sent to the clergy, but no mention of the fact was made upon the bills, that they might not say we sought to make a feature of them.

On October 16th I returned to London, called there by the reasons before mentioned. On the 21st I went down to Cononley—with what success I recount in another place. Lead mines (the Duke of Devonshire's) are situated in Cononley. An adjacent village is called Silsden — contiguous thereto is Cross Hills—near to Cross Hills is Farnhill. On the Friday night I spoke in the Odd-Fellows' Hall, Silsden. Two persons took part in questioning. One, a schoolmaster, sat while he spoke, and kept his hat on. Perhaps he did not consider us entitled to respect; perhaps he does not teach 'manners' at his classes—I know not which.

On Sunday, Oct. 23, I spoke at Farnhill—the audience were crowded on to the stairs. Some useful discussion on the language working men should employ towards their employers took place. In the evening I spoke at Keighley, to a numerous audience. The Keighley friends advertised me for Monday also, but permitted me rather to go to Cononley, where I was prevented appearing the Thursday previously. Accordingly, the next night I returned to Cononley. From Colne, from Keighley, from Bingley even, thirteen miles away, persons were present. 500 persons were said to be packed in the Odd-Fellows' Hall. As some commotion from several opponents (said to be delegated to take part in the debate) was expected, Mr. Joseph Firth, of Keighley, was invited to be present, and voted into the chair, whose humour and aptness of exhortation infused into the meeting an excellent spirit of good-fellowship, which never waned during the protracted debate. He remarked 'that for himself he was considered a good-tempered man when *from home*. At least, *one* by his own fireside sometimes said he could behave well enough in other places; and he (the chairman) believed most wives credited their husbands with considerable suavity of manner in other company than their own. From which he inferred that most men well and agreeably conducted themselves when away from home; and as the audience were then all in that condition, he (the chairman) calculated on a very pleasant night.' By a score timely speeches, redolent with homely wit, thoroughly understood in the vernacular in which he spoke them, the night was spent in perfect peace. Mr. Hall, Mr. Marshbank, Mr. Barrett, and I think others, took part. Not even Mr. McGregor, who addressed the meeting twice or thrice, interrupted the harmony. On the whole it was thought a useful impression was left on that collective, incongruous, and antagonistic meeting.

A placard displayed in this district set forth that 'The Rev. Woodville Woodman, Minister of the New Jerusalem Church, Kersley, is ready to discuss in public with Mr. G. J. Holyoake the principles which he (Mr. H.) advocates, on the following terms:—One-half of the room to be at the disposal of Mr. Woodman, to which there will be admission free; the other half to be at the service of Mr. Holyoake, admission to be on what terms he thinks proper; and each party to bear their own expenses. Will Mr. Holyoake declare, after his lecture to the meeting at Cononley, whether he accepts this offer? If so, he may communicate with the Society of the New Church at Embsay.'

At three meetings I refused to answer any delegation. As Mr. Woodman sufficiently misconstrues written, much more might he verbal, replies. If Mr. Woodman *wrote* me, I would consider his proposal. Four things I explained I should like him to include in his conditions when they came:—

1. That Mr. Woodman shall be acknowledged as a defender of Christian truth by two ministers of orthodox sects.

2. That the discussion shall be upon the 'principles Mr. Holyoake advocates.'

3. That the admission shall be uniform, and placed, in equal portions, at the disposal of each committee, who shall equally meet all public expenses.

4. That the discussion shall take place in Bolton, near where Mr. Woodman ministers.

Wet, cold, and hoarse from the late speaking overnight, I arrived in Leicester mid-day on the 26th, to debate with [Rev] Mr. Winks, editor of the *Baptist Magazine*. But the New Hall, relighted, ventilated, and crowded, restored me soon. I apologised for the discordancy of my voice, as I feared many present would think my views sufficiently discordant without the supplementary inharmoniousness of hoarseness. The acting chairman of the debate, though opposed to my views strictly, yet behaved with marked fairness; and Mr. J. F. Winks spoke with considerable uprightness, and with none of that harshness of imputation I had before to complain of. Since returning home I have had to write an abstract of my argument for publication. Another week we may quote it.

G. J. Holyoake.

LECTURERS AND THEIR QUALIFICATIONS.

A NEW RECANTATION.

A short time ago we published a certificate from the Glasgow Eclectic Society in favour of one Mr. Henrette, who wished to lecture before freethinking societies in general. This gentleman, utterly unknown to us, we were unwilling to certify, and took the precaution of specifying that his credentials were authorised by the Eclectic Society alone. A placard now informs us that Mr. Henrette is lecturing on his 'abandonment of atheism,' *à la* Henry Knight. Either he has suffered a very sudden conversion, or he was undergoing his change when he applied for his late recommendation. By letter we learn that Mr. Henrette undertakes 'to prove, from the *Reasoner*, that secularism sanctions private assassination, promiscuous intercourse with the sexes—in short, whatever crimes conserve to the secularist's immediate interest.'

We hope Mr. Henrette will publish a short statement of the reasons which have led to his new opinions, and the grounds on which he held his former ones.

Societies frequently solicit us to certify what lecturers would be likely to represent our common views advantageously. We as frequently decline. Objections

by us would be put down to invidiousness on our part. Ultimately, a properly constituted and independent Board of Examiners may afford some guidance in this respect. Till then, our friends must use their judgment. We do what we can to guard them against mistakes even at risks to ourselves.

At the recent Conference, a delegate, who spoke with moderation, made a statement relative to Mr. Broom, in Bradford. Several delegates, from personal knowledge, concurred in that report. It would have been a breach of duty not to have reported that statement, which was made without any ill-feeling to Mr. Broom, and therefore it was listened to. Had any disadvantage occurred to any society by want of that knowledge, our silence would have been deemed a betrayal of public interests. How far the short report we did publish is likely to have been erroneous the reader can judge after reading the following letter on the subject from the gentleman referred to:—

Mr. Editor—In spite of all your writing about just conduct, you have no objection to violate justice to individuals. You have stooped to slander me, without first enquiring whether the slander be true. Such conduct towards a private person would be deemed most dishonourable, but towards a public person, whose living & influence depends upon his 'good name,' is vile indeed. Julian Harney will learn from no. 335 of 'The Reasoner' that you are practicing a new form of politeness!

In the no. I have mentioned you state, the Secular Society of Bradford 'has lately lost position by the engagement of Mr. W. W. Broom.' This assertion is a 'plain, unvarnished' falsehood. Nay, more, the Society has never said so, nor deputed any person to write such slander, nor has it authorised you to print it.

If you published the assertion—not '*under* stated,' conduct 'The Reasoner' boasts of—through the advice of Thomas Wilcox, permit me to inform you that that person was not deputed by the Society to be its Delegate. He was sent to Manchester by six persons, who did not consult neither the Society's interests nor wishes. The Society did not know that he had gone to Manchester untill *after* he had left Bradford. Hence Wilcox went to represent *six persons*, & if he gave you the published statement, to MISREPRESENT my labours. As I was not engaged by the six persons who sent him to Manchester, he had no right to speak of my conduct.

But, I cannot think he has done so, for this morning I received a letter from Thomas Wilcox, & the following is a verbatim copy.

'Bradford, Secular Society—Members' Meeting, October 10, 1852.

The following Resolution was carried [a fortnight ago, but was delayed being sent to me in consequence of forgetfulness of the President].

That it is the Opinion of this Meeting that Mr. Walter William Broom is Exonerated from all blame which has been laid to his Charge, & the ONLY *reason* why his Lectures was [were] given up was on account of pecuniary matters.

On behalf of the Society, Thos. Wilcox.

Why was the Resolution passed? Because Thomas Wilcox—whose name is paraded in 'The Reasoner' as a Secular Delegate, *when he was not*—& his friends—rank gospel toadies of yourself—had PRIVATELY slandered me to my injury among those freethinkers who have not had the means of accurately knowing what I am doing.

You have reported Nottingham. In what way? By ignoring, as you have done before, what I did. In that town I had larger audiences, delivered more lectures, which were allowed to be reported in the two leading papers, caused more inquiry

than any other freethinker who has entered the town, Southwell excepted. Yet, I am not to be reported in 'The Reasoner,' except to be slandered. Is this a specimen of the 'new order,' and purer style of freethinking conduct? I cannot help thinking that such conduct is a disgrace to 'The Reasoner,' & to all connected with it.

You do not report my Lectures—you will not, for I tried you when I was in Birmingam, insert where I lecture in your 'Guide to the Lecture Room'—I suppose because you are afraid of a rival, of one who will not degrade himself by being your follower, nor an endorser of the cant & nonsense published in *your*—NOT freethinkers' organ—periodical under the designation of Secularism.

Remember, I have suffered for freethought, starved through being a freethinker, have lost wealth, & delivered more gratuitous lectures for freethought than any other person who is now before the public as a lecturer—therefore I have *earned the right* to be noticed & justly reported.

If you are afraid of persons who think, speak, & write as I do, say so, but learn not to slander me. If you are not afraid—if you can bear a rival, a rival only in battling against oppression, & in striving to educate the ignorant—show your paternal appreciation by recording honestly his seldom remunerated labours.

Yours, with rather less than my ordinary share of affection for 'Secularism' which is a mongrel freethinking, Obediently,

W. W. BROOM.

P.S.—You state that 'the Council paid Mr. Broom according to agreement'—it did not do any such a just act. The Society did so, which the *honest* Council tried to prevent. The Council wanted to violate 'the bond.' So much for a Secular Council!

We publish Mr. Broom's own letter *literally* as he sends it, and this is the first time we ever did him a conscious injury. And now, if it were possible to take another course, we should. But if we notice any one with animadversion, we feel bound to hear him afterwards in his own defence.

The notices that have appeared in this paper of Mr. Broom's pamphlets have so inclined to a favourable representation, that some readers have accused us of want of judgment. Our columns, containing announcements of Mr. B.'s lectures, as often as they have come to hand, confute the allegation that we altogether ignore his labours. In the papers where Mr. B. says he has been noticed, he tells us his lectures were '*allowed* to be reported;' he does not say that the reports were an act of the conductors of the papers.

In Bradford, a certain position had been obtained for secular principles. That position could not be maintained by an advocate who (as he tells us in his letter) does not agree with the principles on which that position was founded—who tells the public that those principles are 'cant and nonsense.' The truth of our report is proved by the very letter which impugns it.

We have not said, we do not wish to say, that Mr. Broom may not be a useful man in some other respects; but we put it to any intelligent person whether we have 'slandered' Mr. Broom in publishing a report that a secular society 'had lost position' by engaging a representative who holds secularism to be 'cant and nonsense.'

When the harvest is great, and the labourers few, we regret any loss of friendliness or assistance. But unless we distinguish between assistance backward and assistance forward, we shall only realise the old proverb of 'great cry and little wool.'

THE REPORTER.

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

MR. BOWES AND MR. R. COOPER.

To the Editor of the Reasoner.

SIR,—A Sheffield friend has sent me a copy of the *Truth* (?), a periodical edited by Mr. John Bowes. Not being one of his 'Constant Readers,' I was not aware till now of the existence of his remarks upon the public debate between us at Luton. To satisfy our Sheffield correspondent and his friends, I beg to explain one or two facts. I *did* answer Mr. Bowes's (*alias* Paley's) 'great argument' upon miracles, etc., and at much greater length than he liked. His own friends admitted to me, on the platform, that he had not met my objections to the evidence upon which the authority of those miracles rested. I again and again called upon him to refute my arguments upon this head, as I did at the Dewsbury discussion, and not go about boasting that no 'infidel' *durst* meet him on those questions. Though I devoted the principal part of the second night to the Resurrection and other miracles, he has actually declared in this 'Diary' of fabrications they were 'unanswered and unanswerable.' Let our friends who may hear him make this stereotyped boast call upon him to refute what I advanced at Luton and Dewsbury.

With respect to the origin of man, the views I submitted to the audience were not *my* opinions merely, but those of many distinguished physiologists and comparative anatomists, eminent in the literature of Europe. Whether true or false, however, they do not affect the truth of the point then at issue—the existence of God. Let Mr. Bowes propound a more scientific or rational account of man's origin. I challenged him at the time to make the attempt. However absurd *my* explanation may have been, I observed that it was not quite so ridiculous as his Bible—that man was made out of the dust of the ground, rolled together like a snowball, and then inflated with the breath of life, as Mr. Green would inflate his balloon, and woman chiselled out of one of man's ribs.

Mr. Bowes seeks to convey the impression, by representing that three nights were appointed for the discussion, but that I would not stop to more than two, leaving another party to take my place the third night. The respective committees know that more than two nights were not announced, or agreed to by them. No one was more astonished than I when Mr. Bowes announced, on the second evening, that *he* should stay another night and continue the subject. I at once protested against it as unfair and ungentlemanly to endeavour to take advantage of my absence, maintaining if Mr. Bowes and his party had contemplated such a step, they ought to have made me acquainted with their intentions before I had made other engagements in London. But they outwitted themselves, however. The trick was so transparent, that the more impartial and intelligent were completely disgusted.

I have now met Mr. Bowes twice, and intended, at my earliest convenience, to meet him a third time at Preston. The facts, however, which have come before my notice to-day, will preclude any further connection with such an unprincipled antagonist, unless an ample apology be publicly given.

ROBERT COOPER.

SHILLING SUBSCRIPTION IN AID OF EUROPEAN FREEDOM.

[We insert three documents, not as further appealing to our readers, but as information to them of the form this subscription has assumed. They may meet the eyes of some able to promote the object who have not hitherto aided. It being an experimental subscription, having a definite termination, we hasten to give the proposal early publicity.—Ed.]

I. CIRCULAR ISSUED BY THE CENTRAL COMMITTEE.

Some few months ago a Shilling Subscription, for European Freedom, was proposed and initiated in a printed appeal to the English public, issued with the signatures of the following gentlemen:—

Rev. Charles Clarke, 152, Buccleuch Street, Glasgow;
Thomas Cooper, 5, Park Row, Knightsbridge, London;
Joseph Cowen, Jun., Blaydon-Burn, Newcastle-on-Tyne;
George Dawson, M.A., Birmingham;
Dr. Frederick Richard Lees, Leeds;
William James Linton, Brantwood, Coniston, Lancashire;
Henry Lonsdale, M.D., 4, Devonshire Street, Carlisle;
Rev. David Maginnis, Belfast;
George Searle Phillips, West Parade, Huddersfield;
James Watson, 3, Queen's Head Passage, Paternoster Row, London.

The Subscription was limited to One Shilling, in order to obtain the greatest possible number of subscribers, and to make of the Subscription List a Register, instructive and encouraging, it was hoped, of Englishmen and Englishwomen prepared to record their practical sympathy with the cause of freedom on the Continent of Europe.

Numerous individual responses, direct and indirect, were made to this appeal. And, in addition to the efforts of these gentlemen with whom the proposed action originated, a considerable number of earnest friends of popular and national right through the country have been engaged in soliciting subscriptions for a fund in aid of European freedom, the proceeds to be placed at the discretionary disposal of MM. Kossuth and Mazzini.

It has been thought, by a certain number of these gentlemen, that the time has arrived for a new step in aid of their individual action.

Much has been already achieved by their efforts; more than enough to be an earnest of the large and honourable success which may be expected to result from a combined, systematic, and well-directed effort. It has been well and truly said, that 'the sympathy of the working classes of this country with European liberty is *real*, and that if persons can be found to *solicit* the small proof of it which this European Subscription contemplates, it will be readily given.'

The work to be done is essentially this:—1st. To obtain an increased publicity for this subscription in aid of European freedom. 2nd. To find, among the friends of popular progress in all classes in this country, a sufficient number of persons able and willing to communicate the knowledge of it, and the opportunity of contributing to it, from circle to circle, from society to society, and, if need be, from house to house. And, lastly, to systematise, aid, and direct the labours of all who will labour in the good cause.

For these objects a committee has been formed, consisting of the following gentlemen:—

W. H. Ashurst, jun.
Rev. J. A. Baynes, B.A.
C. D. Collet.
J. Davis.
T. S. Duncombe, M.P.
Dr. Epps.
Thomas Gilks.
Viscount Goderich, M.P.
S. M. Hawkes.
James Hole.
Austin Holyoake.
G. J. Holyoake.
Thornton Hunt.
Douglas Jerrold.
J. A. Langford.
Robt. Le Blond.
M. E. Marsden.
David Masson.
Wm. Tidd Matson.
Edward Miall, M.P.
R. Moore.
Professor Newman.
William Newton.
C. F. Nicholls.
H. Pointer.
W. Shaen.
James Stansfeld.
J. Watson.
William Wickham.
T. Wilson.

With power to add to their number.

Robt. Le Blond, *Treasurer*. | Wm. Tidd Matson, *Hon. Sec.*

The period of six months has been fixed for the termination of the labours both of the collectors and of the committee; and, having in view the shortness of the time, and the extent of the work to be achieved, it is earnestly hoped that all persons disposed in any manner to contribute to the objects of the committee will place themselves in immediate correspondence with the gentleman appointed to act as its secretary.

Independently of the necessity of organising the efforts which are already being made, abundant motives exist for an increased and multiplied activity, if we reflect on the condition of the nations of Europe, oppressed to the utmost limits of human endurance, and, especially at the present time, on the wholesale persecutions of the Emperor of Austria and the Pope in Lombardy and Venice, and in the Roman States. Against the misdoings of despotic power it is needful that there should be a protest, in the name of outraged Humanity, on the part of all who feel and breathe for Liberty in England. It is time that there should issue from our land a word of comfort, of encouragement, and of approval for those who suffer a living martyrdom for their country; that there should be a popular recognition of the sacredness and unity of the causes of all oppressed nations—Italy and Hungary standing together prominently amongst them, by virtue of their recent struggles, of their intimately-connected position, of their indissoluble future, pregnant with the downfall of the twin heads of that civil and ecclesiastical tyranny which would enslave the world.

A popular recognition of these things is a duty incumbent on the people of this country. If nobly accomplished, it will bring its own reward, in an increased consciousness of the power of popular sympathies and popular will; and will assuredly bear fruit in the progress of Popular Reform at home.

Six months hence must witness, for better or for worse, the completion of the task which the committee has undertaken to fulfil. Immediate and active co-operation is necessary to success. Let all who desire to help, help quickly. A definite and moderate amount of personal assistance, immediately given, will be the best service that can individually be rendered to the cause.

10, Gt. Winchester St., Old Broad St., City. WM. TIDD MATSON.

II. PERSONAL CIRCULAR.

Dear Sir,—For reasons alleged in the enclosed paper, we are desirous of collecting a National Shilling Subscription, to be placed at the service of Kossuth and Mazzini for the promotion of European freedom; and my purpose in writing to you is (if you are not already enlisted in this work) to solicit your assistance.

If willing to aid us, could you inform us what number of subscriptions you may probably be able to obtain? An illustrated card, bearing fac-similes of the autographs of Kossuth and Mazzini, will be given to each subscriber.

If you could name a bookseller's parcel leaving London in which we could enclose the cards and circulars to you, it would save expense in sending them.

The subscriptions may be sent in postage stamps, or by post office order, to the treasurer, Robert Le Blond Esq., at 10, Great Winchester Street, City, payable at the Chief Office, London.

In the first instance, contributions may be collected from personal friends or acquaintances, afterwards from congregations, from factories, from workshops, and, if friends can be found to make the collection, from the houses of persons friendly to European freedom.

As we believe that the sympathy of the people of this country with European liberty is real, and that if persons can be found to solicit the small proof of it which this European subscription contemplates, it will be readily given, we shall esteem it a favour if you can suggest to us the names of persons likely to assist in the work of collection.

If the enclosed circular has not already appeared in your local papers, could you cause or promote its insertion? It would be greatly serviceable if the editors would propose a subscription on the part of their readers, as has been done in some instances successfully.

It is highly desirable that an office in every town and district should be obtained, and public local notice given that subscriptions could be paid *there*, to the care of known and responsible persons in connection with this office.

The committee will be glad of your assistance as a co-worker in this undertaking, and trust that they may count on your advocacy, your interest, and your co-operation. The promotion of even single subscriptions will help to augment the national number.

It is requested that every friend lending his aid in this undertaking will not fail to keep an accurate register of the names and addresses of all subscribers, that they may be transmitted to the committee in London, and recorded through their means in the annals of the emancipated peoples of Europe.

As the committee is desirous of issuing, as soon as possible, a numerous printed list of collectors in the different towns and localities through the country, an early reply will particularly oblige, Yours faithfully, W. T. Matson.

III. MAZZINI TO THE SECRETARY OF THE SHILLING SUBSCRIPTION FUND.

Dear Sir,—I thank you for your kind communication concerning the Shilling Subscription in aid of European Freedom, and I hope you will forward my thanks to the gentlemen of the committee. The first noble appeal from our friends, named at the beginning of your circular, though partially responded to, has still met, on the whole, with less enthusiasm than they had a right to anticipate. Let us hope, for England's sake as well as ours, that the renewed effort will conquer that more complete success which the scheme deserves.

To help, whenever possible, political prisoners out of their dungeons—to provide additional strength for the first decisive movement of the impending unavoidable struggle between the oppressed nations and their oppressors—to enable the proscribed, now scattered on distant foreign lands, to muster, once the signal given by their own country, around the good flag; and, more than all, to number the men of England who believe in the final triumph of right against brutal force—to

refute at once, by a mighty show of hands, the opinion gaining ground every day more in Europe since the formation of the Malmesbury cabinet, that England has joined the league of the absolutist powers—to raise a powerful manifestation for Liberty of Conscience against the Pope—for Free Political Life against the Emperor and his associates—to protest, by a pledge of general alliance between the Free, against the forthcoming Empire—to record the sympathies of England for the wronged nations—to enlist the sympathies of all wronged nations for England; such is the meaning of the fund for European freedom which you advocate. Is there a single liberal-minded Englishman who can, without sinning towards his own conscience, refuse his shilling to it? Is there a single editor of a liberal paper who can, without a flagrant inconsistency, refuse to open his columns to your circulars—his office to your subscribers?

What you need is publicity; to reach the humble cottager, the working man, the inhabitant of the village, the woman of the people, and to say to them: 'The beautiful earth of God is defaced by tyranny; the sacred truth of God is denied by popes, emperors, and prince-presidents; lies reign by terror; bayonets and grape-shot supply, throughout two-thirds of Europe, the place of Argument and Education; thousands of your fellow-men are wandering away from home and family blessings; thousands are dying of slow dungeon fever, for having asserted their rights of free, rational, responsible creatures; will you join us in the name of God and Liberty, and protest, by a visible, palpable sign, by an act, against such a foul, immoral, irrational state of things?' The answer is not doubtful for me. I trust the straightforward, consistent, unsophisticated good sense and feeling of the majority of your fellow-citizens. Peace-preachers may sing idyls on European life groping its way between the scaffold and the prison: cold, short-sighted Economists may contrive to apply the *laissez faire, laissez passer* to usurpation, injustice, and crime; but there lies something in the depth of your nation's heart that neither Peace-preachers nor Economists can quench—a noble feeling of manly resistance to godless tyranny—a quick-stirring sympathy for all those who struggle, suffer, and are going to conquer or die for a noble cause—a recollection of times, Cromwell's and Milton's times, in which England was valiantly protecting the cause of liberty of conscience from home to the poor inhabitants of the Piedmontese valleys. Let your appeals find their way through, not the few sectarian circles, but the millions; the millions will yield a worthy response: they will help us to 'hurl the inkstand at the head of the devil.' This Liberty-tax will succeed.

Yours faithfully,

JOSEPH MAZZINI.

Reasoner Propaganda.

To promote the efficiency of the *Reasoner* as an organ of Propagandism, one friend subscribes 10s. weekly, another 5s., some a monthly sum, others 1s. each weekly—others intermediate amounts or make special remittances, according to ability or earnestness. An annual contribution of 1s. from each reader would be easy, equitable, and sufficient. What is remitted, in whatever proportion, is acknowledged here, and accounted for at the end of the volume.

Acknowledged in No. 335, 1080*s.* 8*d.*—[*Per Mr. James Motherwell, Paisley:* A case of pencils from Keswick, 9*s.*; Oliver MacGregor, 7*s.* 6*d.*; J. Motherwell, 7*s.* 6*d.*; James Glen, 5*s.*; David Glanford, 5*s.*; James Macfarlane, 2*s.* 6*d.*; John Kennedy, 2*s.* 6*d.*; Peter Thomson, 2*s.*; John Parkhill, 2*s.*; James Currie, 1*s.*; John Glanford, 1*s.*; Thomas Rae, 1*s.*; Robert Caldwell, 1*s.*]—*Miscellaneous:* A Constant Reader, Glasgow (per Mr. Love), 10*s.*—David Stewart, 2*s.* 6*d.*—Albert Lee (per Mr. Kenny), 1*s.*—A Friend (per J. F. G., Belfast), 1*s.*—J. F. Graham, do., 1*s.*—M., 1*s.*—H. L., 5*s.*—H. Jeffery, 1*s.*—James Worrall, 1*s.*—R. Furness, 2*s.*—A Reader of the *Reasoner*, 6*d.*—K. S., 1*s.*—Veritas, J. Robinson, Robert Hodgson, Sunderland, 1*s.* 6*d.*—Barnabas Holland (per R. Causey), 1*s.*—Robert Hart, do., Wigan, 1*s.*—R. F., Dublin, 5*s.*—A. P., 1*s.*—Mr. Staden, Leicester, 1*s.*—Thomas Payton, 1*s.*—Mr. Plasto, 1*s.* 6*d.*—W. Clamtree, 1*s.*—J. Clamtree, 1*s.*—Robert Clarke,* 20*s.*—Total, 1183*s.* 8*d.*

* This gentleman has been accustomed to give a sovereign a year to his Religious Society, and, his opinions having undergone a change, he deems it his duty to send the same sum to us.

THE SUBSCRIPTION FOR EUROPEAN FREEDOM.

Per Mr. Mathew Haggo, Kilmarnock.
Daniel Cameron.
William Jack.
James Milroy.
James Reid.
Alexander Ross.
Alexander M'Donald.
Duncan Ferguson.
Daniel Ferguson.
John Ferguson.
Shaw Shankling.
David Crawford.
Andrew Fife.
Andrew Kitshie.
William Kerr.
William Heron.
William Wylie.
Hugh M'Coll, 2s.
Archibald M'Donald, 5s.
John Woodrow.
Robert Morton.
James Giffin.
David Giffin.
Hector Giffin.
Hugh Bankhead.
John West.
Alexander M'Laughlan.
William M'Laughlan.
John Brown.
John Stocks.
Alexander Auld.
John Davie.
Mathew Haggo.
Per Mr. J. Thornely, Ashton-under-Lyne.
Joseph Thornely.
Squire Farrand.
Elijah Andrew.
William Hollingworth, 2s. 6d.
William Bower, 2s. 6d.
Solomon Furness.
James Whittaker.
Samuel Pollitt.
Alfred Chadwick.
Cyrus Kinder.
William Banton.
Joseph Royles.
Kalito Mellor.
John Lawton.
James Lee.
William Robinson.
William Plant.
Alfred Standrin.
Thomas Axon.
John Qualters.
Edward Qualters.
John Pitt.
William Pitt.
Mathew Charlesworth.
Robert Meadowcroft.
Henry Burgess.
Miles Platt.
Robert Tipping.
Jonathan Radclif.
William Taylor.
Robert Sinkison.
William Woolly.
A Friend.
John Buchanan.
Robert Clinton.
William Hart.
William Bently.
Per Mr. Thomas Emery, Leicester.
William Whitmore.
William Buzzard.
Frederick Illston.
John Lonsdale.
John Foster.
Thomas Richardson.
Thomas Emery.
S. G. L.
Per Mr. John Walker, Wigan.
John Walker.
Thomas Baker.
James Smalley.
Barnabas Holland.
Henry Swift, Robert Hart.
Robert Paul, John Smith.
J. Coates.
S. W.
Thomas Brindle.
Per Mr. S. Saunders, New Radford.
William Lees.
William Lygo.
William Farmer.
Samuel Saunders.
Thomas Hawthorne.
Per Mr. E. Jervis, Hanley.
H. Redfern.
E. Jervis.
J. Tomkinson.
G. Collier.
T. Jackson.
J. Baggaley.
Per Mr. John Drummond, Tillicoultry.
John Drummond.
Robert Rutherford.
Thomas Clark.

[Thirteenth 100 Names.]

Our Open Page.

On the engraved cards of acknowledgment given to subscribers to the European Fund, the signature of Mazzini is given 'G. Mazzini.' This has puzzled some intending subscribers in Ashton-under-Lyne, several of whom, Mr. Wynn informs us, withhold their names on account of the 'G.,' which they think ought to be 'J.,' as Mazzini's English name is Joseph. We are desired to explain this anomaly. These subscribers forget that Mazzini is an Italian, and his Italian name is Guiseppe Mazzini, he therefore very naturally signs his name 'G. Mazzini.'

We do not think Mr. Clairy's accusation of Kossuth worth refutation. Should we hear that it is, we will publish a notice of it. Mr. McDowell, of Bolton, did not enclose his address, or an answer by post should have reached him.

An announcement has been made in Leicester of the appearance of a 'Series of Penny Tracts, showing the inconsistencies of Atheism as expounded in the writings of Mr. G. J. Holyoake, by Sanders J. Chew.' The motto taken is as follows—'Consistency is the last thing we learn.—G. J. H.'

The Rev. Mr. Grant's proceedings in Blackburn we have been unable to prepare a notice of this week, which we the less regret as we wish to see any account he may think well to publish himself.

Last week we had to announce that the Free Discussion Hall, Blackfriars Road, in which Mr. Southwell lectures, had been unfortunately burnt down.

As Mr. R. Cooper attaches importance to what the *Truth* said, we inserted his letter, but we do not think it necessary to enter upon any other question.

Mr. Dubberley's communication will be considered.—Wm. Taylor's lines are not vigorous, though well meant.—Mr. Mawby's letter we decline.—W. R., of Liverpool, has transmitted us £1 for Mr. Joseph Smith.

Mr. Sugden Berry writes:—'In No. 17 of the *Reasoner*, p. 271, is a paragraph relating to the Hall of Freedom, Windhill Cragg, in which it is stated that the building was raised at a cost of £300, in eleven shares—instead of £350, in eighty-nine shares.'

An engraving we have had done for the new publication last week referred to, will be inserted in our next number.

Dr. Smiles remarks:—Many, objecting to the teaching of political knowledge, say—'Oh, let government and its affairs alone: look after your own affairs: if you want to reform, begin at home; you will find plenty of work there to do.' Now, however serviceable personal reforms may be, still political affairs ought to claim a portion of every man's attention. Rulers can only be kept to their duty by the vigilance of the governed, and even require occasionally to be made a little 'uneasy.' As Jeremy Bentham has observed in his 'Book of Fallacies,' chap. vii.—'Certain it is, that if every man's time and labour were exclusively employed in the correcting of his own personal imperfections, no part of it would be employed in the endeavour to correct the imperfections and abuses which have place in the government; and thus the mass of these imperfections and abuses would go on, never diminishing, but perpetually increasing, with the torments of those who suffer by them, and the comforts of those who profit by them; which is exactly what is wanted.'

All communications for this Journal to be addressed to the Editor of the *Reasoner*, 3, Queen's Head Passage, Paternoster Row, London. All Post Office Orders on behalf of any subscriptions conducted in the *Reasoner*, to be made payable to George Jacob Holyoake, Chief Office, London. Sums under 10s. may be remitted in postage stamps.

LITERATURE FOR THE PEOPLE.

Under this head we give a weekly column of the names of special class books, and the cost of them, for the information of readers who may not otherwise meet with a notice of them.

Trevelyan on the Insanity of Mankind	0	2
First Book of Euclid, with 147 Diagrams.	2	6
Practical Grammar	1	6
Grindstaff Grammatical Exercises	1	0
Hints on a Logic of Facts	1	6
Public Speaking and Debate.....	1	6
Literary Institutions	0	2
History of the Last Trial by Jury for Atheism	1	6
Life, Writings, and Character of Carlile ..	0	6
Paley Refuted in his own Words.....	0	6
Rationalism	0	6
Catholicism, the Religion of Fear	0	3
Reply to F. W. Newman's Work on the Soul	0	3
Logic of Death	0	1
Why do the Clergy avoid Discussion?	0	6
The Reasoner ..... weekly	0	1
The People's Review (complete)	1	6
The Task of To-Day. By Evans Bell	1	0
Mackay's Intellectual Religion.....	1	6
Spencer's Social Statics	12	0
Lewes's Biographical History of Philosophy	4	0
Newman on the Soul	2	0
Newman's Phases of Faith.....	0	0
Channing's Works. 6 vols.....	8	0
Theodore Parker on Religion. 1 vol.	1	0
Birch's Religion of Shakspere	4	0
Harriet Martineau's Household Education	3	6
The Duties of Man. By J. Mazzini	0	6
Bible of Reason, or Scriptures of Ancient and Modern Moralists and Authors; with the Testament of 1852. By B. F. Powell.	10	0
Bible of Reason, parts 1, 2, 3, bound in 1 vol.	7	0
Ditto, part 1, Scriptures of Ancient Moralists	2	0
Ditto, part 2, Scriptures of Modern Authors	2	0
Ditto, part 3, Additions to part 2: Modern	2	0
Ditto, part 4, or Testament of 1851.....	2	6
Parts 1, 2, 3, can be had in 36 numbers at 2d.		
Sterling's Letters to Coningham, 2nd ed..	0	1
The Bible and the People	0	6
Volney's Ruins of Empires. 1 vol. cloth ..	3	0
Do. Lectures on History.....	1	0
Cooper's Purgatory of Suicides. 1 vol.....	6	0
Godwin's Political Justice. 1 vol.....	5	0
Mirabaud's System of Nature. 1 vol.	5	0
Natural Rights of Man	0	8
Frances Wright's Popular Lectures. 1 vol.	3	0
Do. Few Days in Athens.....	1	6
Shelley's Queen Mab. 1 vol.	1	6
Fowler's Works on Phrenology & Physiology	5	0
Owen and Bacheler's Discussion. 1 vol...	4	6
R. D. Owen's Popular Tracts. 1 vol.....	2	6
Clark's Letters to Adam Clarke .... 1 vol	5	0
R. Owen's Book of the New Moral World	7	0
The set of 7 parts in wrappers	6	0
Hasiam's Letters to the Clergy. 1 vol.	2	6
Do. Letters to the Bishop of Exeter	2	6
Palmer's Principles of Nature.....	2	0
Library of Reason	1	6
R. Cooper's Infidel's Text Book. 1 vol. ..	2	6
Do. Holy Scriptures Analysed	0	8
Do. Lectures on the Soul ..... each	0	2
Freethinker's Magazine. 1 vol.	2	6
Taylor's Diegesis. 1 vol., half-bound	5	0
Mackintosh on the Attributes of God.....	0	8
Thompson's Appeal of Women.	1	6
Paine's Political Works. 1 vol., cloth	5	0
Do. Theological Works. 1 vol., cloth	3	0

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square. —Friday evenings [8] a Discussion.—Nov. 14th [7], Gerald Massey, 'Rienzi and Mazzini.'

Hall of Science, City Road.—Nov. 14th [7], Thomas Cooper, 'History of England.'

Secular Hall, Goldsmiths' Row, Hackney Road. —Nov. 14 [7], Mr. R. Cooper, 'Spirit of Progress.'

Sadler's Wells Discussion Society, three doors from the Hugh Myddelton.—Nov. 11th [8½], Discussion.

Secular Institution, Charles Street, Old Garratt, Manchester.—Nov. 14th [6 p.m.], a Lecture.

Progressionist Hall, Cheapside, Leeds.—Nov. 14th [6½], a Lecture.

Eclectic Institute, 14, Garthland Street, Glasgow. —Nov. 14th [6½], a lecture.

Mutual Improvement Society, Five Ways, Dudley.—Nov. 14th [7], Mr. W. Wadeley, 'Mental Improvement.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—Nov. 14th [7], Thornton Hunt, 'George Sand.'

Areopagus Coffee and Reading Room, 59, Church Lane, Whitechapel.—Every Sunday, Monday, and Wednesday (8), a Lecture or Discussion.

ADVERTISEMENTS.

Published every Saturday,

THE STAR OF FREEDOM,

AN EFFICIENT PEOPLE'S PAPER,

Inculcating rational Progress, the purest Democracy, and the utmost Freedom of Opinion and Expression within the bounds of Reason and Justice.

In addition to all the regular features of a newspaper, the *Star of Freedom* contains original and exclusive information of, and articles on, the movements of the European Democrats and Social Reformers.

Terms *(Cash in advance)*:—Per Year, 19s.; Half-Year, 9s. 8d.; Quarter, 4s. 10d. Single Copies, 4½d.

Terms for advertisements very moderate. Announcements of Political, Social, and Literary Societies, published for the advertisement duty only.

The *Star of Freedom* is published for the country every Friday at 2 o'clock, and for town circulation every Saturday at the same hour.

Office, 2, Shoe Lane, Fleet Street, London. Post Office Orders to be made payable to John Phillip Crantz, at the Chief Post Office, St. Martin's-le-Grand.

Robert Cooper's Lectures on the Soul.

Now Ready, No. 1,

IMMORTALITY OF THE SOUL, Religiously and Philosophically Considered: a Series of Lectures, by R. Cooper. To appear in weekly numbers, price 2d. Each number will contain a complete lecture. Subjects:—1. What is the Soul? 2. Review of Popular Arguments. 3. Resurrection & Ascension of Christ. 4. Philosophy of Materialism. 5. Facts from Anatomy and Physiology in relation to Materialism. 6. Is the Doctrine of a Future State essential to the Morality of Mankind? 7. Instinct and Reason—Supplementary Discourse.

Published by J. Watson, 3, Queen's Head Passage, Paternoster Row, London.

London: Printed by Holyoake, Tyndale, & Co, 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.—Wednesday, November 10th, 1852.

CONSTITUTION AND OBJECTS OF SECULAR SOCIETIES.

[CONCLUSION OF THE CONFERENCE REPORT.]

AFTER the roll was called in the afternoon, the Chairman read, clause by clause, the following document, which, for two hours and a half, was subjected to an animated debate, and eventually agreed to as a Preliminary Constitution :—

Preamble of the Secular Societies.—The purpose of these societies is to render secular service to mankind, and the protection of the members against the practical consequences of speculative errors. But first *service*, and afterwards *self-defence*.

No programme of reformation will be successful in this day which does not create the conviction that its issues are Reason, Concert, and Progress.

Reason, which guarantees dispassionate action, free from the prostration of Superstition and the anarchy of Individualism.

Concert, the capacity to act with others—an earnest of good will to all.

Progress, the word of hope to the miserable, and of intelligent security to the contented.

Definition of Secularism. — Secularism is the philosophy of the things of time. A secular is one who gives primary attention to those subjects, the issues of which can be tested by human experience. The secular principle requires that *precedence* be given to the duties of this life over those which pertain to another world.

Operations of the Societies. —

I. The dissemination of positive principle corrective of spiritual error.

II. Devising secular plans for the improvement of local condition.

III. Defence of secular principle against whatever contradicts it, in moral respects, or impedes temporal progress.

Objects of the Secular Societies.—

I. To promote primary attention to secular subjects.

II. To teach that Science is the providence of Life, and to warn men that *absolute* spiritual dependency in human affairs may involve material destruction.

III. The inculcation of Morals independently of Revealed Religion, by basing them on secular considerations more immediate, more demonstrative, and universal than those furnished by Scriptural Theology.

Chief Officers.—The chief officers of each society shall be a Director and a Secretary, who shall be elected, or re-elected by the members in January, and, if possible, paid a salary for their services, which services the society should feel free to command.

Character of Officers.—A merely theoretical society is an affair of the closet : to be an element in daily life, a society must exercise personal influence. To this end its members must be not only even-handed, but clean-handed. To affect a special morality would be purism and impertinence, but the officers of the society should be the persons against whom the world can sustain no serious charge of moral offence.

Rule of Moral Judgment.—Not, however, to make ourselves the slaves of any code of factitious and conventional morality which narrow

sectaries may set up, which would preclude progress, we hold that 'no man or woman is accountable to others for any conduct by which others are not injured or damaged,' and we will recognise no allegations included in this rule. Our standard of moral judgment must be so far self-chosen, and not imposed upon us by opponents.

Introduction of Members.—Any person joining a society shall be first introduced by two members at a monthly meeting, and three months afterwards he shall be eligible for membership, provided he is prepared to take sides with the society, agrees substantially with its stated objects, undertakes to perform in good faith the duties he consents to have assigned to him, and generally so to comport himself that the society shall not be likely to suffer if judged by his conduct.

The Election of Members.—The election of new Members shall take place at Monthly meetings, and be decided by the majority of votes, given personally or by open letter. But, in case three persons of any adverse minority shall protest against such membership, the candidature must recommence.

Rejection of Members.—Non-reliableness in discharge of duties, or moral disqualification, shall be a ground of annulling membership, which shall be done by a vote of all the members, after the member objected to has had an opportunity of defending himself from the specific disqualifications alleged against him and communicated to him.

Qualifications of Members. — Each member should possess some working efficiency, or be willing to acquire it. To be able to explain his views by tongue or pen, to observe carefully, to report judiciously, to reason dispassionately, to put the best construction on every act that needs interpretation, are desirable accomplishments in a Propagandist. Each society will endeavour to provide instruction in these arts, or point out opportunities of acquiring such knowledge — opportunities which members may be able to embrace.

Duties of Members.—The duties assigned to each member should be such as are within his means, as respects power and opportunity; such, indeed, as interfere neither with his social nor civil obligations; the intention being that the membership of the society shall not be incompatible with the preservation of health, and the primary service due to family and the state.

Conditions of Federation.—Any persons, wherever situated, acquainted with the 'Constitution and Objects of the Secular Societies,'* who shall generally agree therein, and associate under any name, to promote such objects, and will receive and take into consideration the instructions of the Central Council of the said societies, and will agree to act individually and collectively in concert with all who seek similar objects, shall be recognised as a Secular Society.

Advantages of Secular Alliance. —The advocacy of secularism has recast the policy and purport of freethinking—has developed its positive side — divested it of personal antagonism and indiscriminate disparagement. It has created for freethinking a better acceptation with the public and the Churches than heretofore; and those may avail themselves of the advantages of a

* To be had separately.

new influence who can confederate with the Secular Societies.

Rule of Controversy.—To institute any societies in the old spirit of indiscriminate disparagement of bodies, or antagonism of persons, would be futile.

A member of a Secular Society places before himself simply the *instruction and service* of an opponent—whose sincerity he will not question—whose motives he will not impugn—always holding that a man whom it is not worth while confuting courteously, is not worth while confuting at all. Such disparagements as are *included in the explicit condemnation of erroneous principle* are, we believe, all that the public defence of opinion requires, and are the kind of disparagement we propose to employ.

Members' Meetings.—Each society will at least hold a members' meeting monthly.

Local Exertions.—Wherever a society exists, the first inquiry should be into the special work to be done in that neighbourhood.

Where a special error requires to be combatted, or some erroneous impression to be corrected, a paper upon it will be prepared in this wise. The subject being stated, each person will give his opinion upon it. After this suggestive discussion, papers will be prepared and read at another assembly, and the best paper chosen. The most useful ideas in other papers will be placed at the service of the successful writer, the paper published, and the writer remunerated for its production. Such paper or tract will become one of the transactions of the society.

Lectures.—If possible, a weekly lecture will be given publicly, under the authority of each society. Discussion will, under proper regulations, be permitted afterwards. At least half a guinea will be paid for each lecture, which should always be carefully prepared. The local talent in each district should be organised and interchanged with adjacent towns.

Schools.—Efforts must be made for the institution of Secular Day and Sunday Schools in connection with every society. The Sunday School in summer should be held in the fields.

Suggestions to Societies.—The members of each society may perhaps advantageously be limited to that number which admits of efficient intercommunication. Persons wishing to join after that number is attained, may form a separate society, to occupy a separate district of the same town, and concert for aggregate meetings with the existing society or societies in the same place.

In all public proceedings of the society, written speeches should be preferred from the young, because such speeches admit of preconsidered brevity, consecutiveness, and purpose, and exist for reference.

In the deliberations and discussions of any society, it might usefully be deemed a qualification to make a contribution to the subject in speeches brief and direct. For, as a general rule, where much talking is committed, there is no important action intended.

In the apportionment of Duties,

Some members may be charged with the care of the places of assembly, and all that relates thereto.

Some may report the nature of all new works which are known to have relation to us.

Some may attend special pulpits and controversial lectures.

Others may have charge of the Church newspapers—others the Ca-

tholic organs—others the Dissenting—others the Sunday School publications, the Religious Tract Society, the reviews—according to apportionment

General Propagandist Fund.—Once a year, in January, each Society shall collect and transmit to the Central Council, a contribution equivalent to one half-penny per week from each member. The said contributions shall be acknowledged and accounted for in the *Reasoner*. The said contribution may, however, be paid quarterly at the convenience of the society.

Progressive Character of the Societies.—Whatever is set forth in this Constitution and Objects of Secular Societies, shall be considered as initiative, and open to revision, radical and emendatory, as every Conference shall see fit.

Independence of Societies.—It being intended to conserve as much individual independence as possible, each society will be held free to devise its own local regulations not herein specified, which are purposely kept few and general.

Conference and Council.—A Conference of Delegates from each Secular Society shall, if possible, be held in some principal town in October in each year.

Each society of more than forty members may send two delegates.

The second or subsequent Conference shall elect the Central Council.

The Central Council shall elect the Central Director and Secretary.

Ordering this document to be issued completed the business of the Conference. It was understood that until the societies has attained development, that the Central Council of Friends, consisting of G. J. Holyoake, James Watson, W. J. Birch, and corresponding members—as Arthur Trevelyan, William Chilton, and others whose co-operation will be sought—should continue to superintend the organisation. Cards of membership for the use of societies will be issued early. A charter accrediting will be prepared. None of the monies subscribed by the societies to the general propagandist fund will be expended by the Central Council, unless in some way the subscribers themselves may indicate. An independent service fund will be created for their use if it becomes desirable. There must be development before there can be practical confederation, and on this account the independent, self-sustaining powers of each society will be called into requisition.

With the beginning of the year the *Reasoner* will bear the secondary title of 'Gazette of the Secular Societies,' and in its pages official suggestions of the Central Council will appear. Measures will be proposed for addressing Parliament for the extension, to us, of that act which enables the Quaker to make an *affirmatton* instead of taking an oath in a court of law.

Volume III. of the 'Cabinet of Reason' is at length in the press, entitled 'Organisation, not of Arms, but Ideas.'

It is intended to follow it by the volume entitled 'Secularism—its Principles and its Aims.'

All communications respecting these societies to be addressed (till separate offices can be commanded) to G. J. Holyoake, 3, Queen's Head Passage, Paternoster Row, London.

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

Correspondence with the Rev. B. Grant....	357	Letter from W. J. Birch.....	367
Hiram Uttley's Letters	364	The Idea of God not Innate	367
Proposal for a New Secular Institution	364	Report from Colne.....	370
Wayside Points	365	Mr. Luke Merry.....	371

THE CORRESPONDENCE BETWEEN THE REV. MR. GRANT AND MR. HOLYOAKE.

[CONTINUED.]

No. 13.—*The Rev. Mr. Grant to Mr. Holyoake.*

Birmingham, October 15, 1852.

My Dear Sir,—A friend has been good enough to forward to me a copy of *The Blackburn and East Lancashire Guardian* of Saturday, October 9, in which the following paragraph is marked :—

'MR. HOLYOAKE'S LECTURES.—On Wednesday and Thursday evenings last, Mr. G. J. Holyoake, of London, delivered lectures in the Mutual Instruction Association Room, to crowded audiences, on "Why do *the Clergy* AVOID discussion, and *the Secularists* SEEK it?" and "Confucius, or *Morality* independent of Revealed Religion."'

Would you be good enough to inform me whether this can be true? The account fixes your lecture *for the sixth of this month;* did you tell your audience that on the 22nd of last month you concluded a correspondence with one of these clergy, *by declining to discuss with him this year, and without fixing any other year?* Did you tell them that several clergy have discussed with you, that you could not print the last discussion, and that you hang back from meeting one whom you acknowledge to be a fair and intelligent defender of Christianity? How, then, can you go and lecture on the Clergy avoiding and the Secularists seeking discussion?

Whether this be the *morality* of Confucius, I know not; but certainly it is not found in 'revealed religion,' nor in common life.

You are very nearly concerned to explain this passage in your method of advocacy. I shall endeavour to secure the same room next Wednesday evening, when it will behove you to defend this peculiar course, by your presence, if possible, and if not possible, by a letter containing such explanation as you may think fit; for I cannot allow this conduct to pass without examination. I am sorry to be obliged to this undertaking, but feel bound in conscience to appeal to your late audiences, and shall put it to them whether your conduct is appropriate.

Yours very truly,

To Mr. G. J. Holyoake. BREWIN GRANT.

P.S.—Any letter, addressed Birmingham, will find me till Tuesday morning. A letter written on Tuesday should be addressed to the care of E. Kenion, Esq., Hanover Square, Manningham Lane, Bradford. Or, you could send your explanation to any secular friend in Blackburn, who can read it to the meeting.

The following is Mr. Holyoake's answer to four of the letters (7, 8, 10, 12) of Mr. Grant, which we inserted in *Reasoner* No. 336:—

No. 14.—*Mr. Holyoake to the Rev. Mr. Grant.*

London, November 2, 1852.

Reverend Sir,—Now I am able to reply to your four letters of September 6th, 22nd, 23rd, and October 1. You ask (Letter Sept. 6th) if I do not know 'that the duties of this life pertain to another world, according to Christianity?' I do know it; and it is precisely on this point that secularism is opposed to Christianity. The Christian regulates his life by what is reported to him concerning futurity: the secularist regulates his life according to what he perceives in the present: not from indifference as to the consequences of actions, but from the belief that human experience is a safer guide than theological speculation. The 'precedence' which puzzles you, is the precedence of the certain over the uncertain—of the realities in which we live, to the contingencies concerning which the religious world has ever been divided, and of which no man living has any personal experience to offer.

You seem to object greatly to my leaving open the possibility of a future life. 'To this I understand you to argue secularism has no right.' But has secularism the larger right to pronounce a dogmatic negative on a problem so mysterious, the data for solving which are utterly beyond mortal ken? I leave the question just where it leaves me—in that uncertainty which inevitably results from human ignorance, and which can only be cleared up by infinite knowledge.

You desire a distincter statement of the advantages of secularism. My three 'verses,' of whose shortness you complain, are from a very large book—the volume of Nature.

The advantages accruing from my first 'verse,' are the advantages of the certain over the uncertain, as stated above.

The advantages of my second 'verse,' is the liberation from a danger *not* 'imaginary,' as you assert. When we see a country praying to God against the cholera, and neglecting that regard to science which would *annihilate* the cholera, I conceive that we are justified in saying that 'man may be betrayed by reliance on spiritualism,' and that 'science is the true providence of man.'

The advantages implied in my third 'verse' would be, that we should go direct to the facts of the present Life for the source of the present Duty, and should be freed from all that mass of theological virtues which block up the path of the natural ones, and be left at liberty to act as disciplined nature shall direct.

You ask 'what books or manuscripts I refer to as authorised statements of secularism, and our general views?' I might refer you to half the books on Mr. Watson's list, in which you would find one or other of our principles stated. But the *positive* side of them is a more recent development of our own. Our party has so long been obliged to fight for the right to exist, that it has scarcely yet been able to put forth any mature utterances in this direction, and what we have done has been rather tentative and suggestive than authorised. The prospectus of the 'Cabinet of Reason' will show you what we are endeavouring to commence in this direction. Two volumes of it have appeared. I may also refer you to my 'Rationalism,' 'Catholicism,' 'Philosophic Type of Religion,' 'Logic of Death,' 'Organisation of Freethinkers,' and the twelve volumes of the *Reasoner* generally (especially the articles on Secularism in Nos. 323, 325, 327), as containing the most of our views.

My letter of Sept. 2nd had this expression:—'May I ask on what information,

or with what view, you began this correspondence?' This question—asking whether I might ask it—which you make the subject of so many comments, seemed to me simple enough. I had no knowledge of the letter Mr. Emery had written to you, and you appear now to assume, what is not true, that it was authorised by me. It is long since I solicited any Minister to a discussion. To afford the opportunity of debate—to accept it (almost unconditionally) when offered—is indeed my custom; but beyond this I do not willingly go. The harsh and disparaging construction put upon our former overtures of discussion—the assumption that we sought it in vanity or the spirit of gladiatorship—taught me to withdraw such overtures altogether. You must therefore hold Mr. Emery's letter as his private act. It contains expressions proper enough to him as a neutral person, but nevertheless such as ill accord with the manner in which I speak of discussion, or of the spirit in which I regard it.

When you transferred to me your letter to your Leicester correspondent, I took *that* to be opening the question with me. What you said in it to that writer was no business of mine; and as you did not inform me what had taken place between you, I studiously kept from inquiring, until the impatience manifested in your letters seem to demand it—and then, as was your right, I put the question to you, and not to Mr. Emery. If you inquire into the matter, you will find that the first communication you received, which you call my challenge, was a joint production of your own brother David (who enclosed it to you) and Mr. Emery, and that I had no more to do with it than I suppose you had. The reason which always kept me from inviting you to a discussion—the use I expected you would make of it if I did—the manner in which you would misunderstand me if I did—forbade any such act on my part, especially when I was not free to pay that respect to your unresting demands which would be your right if I had given you an invitation.

You justify, I observe (Letter Oct. 1), the publicity of my letters, by accusing me of having, at some former time, acted in a similar arbitrary way. But, if I had done so, would my wrong justify yours? You, however, err in your case. It was not till I had caused Dr. Bayley's agreement to be solicited to that publicity, that I consented to it. Had I suffered it to take place without Dr. Bayley's permission, I should have felt bound to apologise for the discourtesy put upon Dr. Bayley.

You affirm distinctly that you act on 'my example'—you affirm that 'it is *not* stated whether the publication of the Uttley and Bayley letters was with joint consent'—you affirm this with the correspondence before you, although, in the third letter (*Reasoner*, vol. xii., p. 45), Mr. Uttley asks Dr. Bayley 'whether he had any moral objection to the publication of the letters in the *Reasoner?*' and Dr. Bayley, in reply, says, 'I have no objection to the letters being published in the *Reasoner* (*Reasoner*, vol. xii., p. 47). The 'joint consent' was, therefore, established, and was, in the distinctest form, before you; and notwithstanding that, you assert that you have 'acted on *my* example.'

You may learn from the *Reasoner* that years ago I refused to published unauthorised letters, although the proof of a personal case we were arguing, and the property of hundreds of our readers, were involved in that publicity; and to this day those letters remain unpublished. Every month, as some of the clergy know, I return correspondence sent to me for publicity, without a previous understanding to that effect between the writers. There is *no* case in which we ever wilfully violated this rule. I cannot recall any instance in which it has been done at all.

I disregarded your allusion (in your letter of September 22nd) to the publicity of our correspondence—when my consent was unasked—as a menace. I did not

trust myself to believe that you intended that unusual step. You say you gave me 'very good reasons' for the act. No reasons on your side, no silence on mine, could be sufficient in such a case. Had I supposed that you intended to make yourself the judge of my duties—to determine when I ought to reply to your questions, and then rush into print with my unconcluded letters, and take the verdict of the *Banner* and your own readers thereupon (as the tone of your letters would instruct them to do)—I should have returned your first letter and declined the correspondence.

If I do not discuss with you (which I have never refused to do), you suggest (Letter Sept. 22nd) that the title of my book, 'Why do the Clergy avoid Discussion, and the Philosophers Discountenance it?' should be altered. Certainly not. Do I treat you with any 'derision' in supposing that you are not the *clergy*, and that you do not include in your person the majority of the philosophers? You certainly are assuming that you are *the* clergy, and that you are *the* philosophers also. How else can you hold, that until after *you* are met the argument is invalidated against *them?* You are expressly excepted from that book. Nothing that relates to you can, therefore, invalidate a work which does not include you.

And this is the reason why I lecture, and may continue to lecture, upon that subject, irrespective of this correspondence. If a hundred ministers were willing to debate, it would not invalidate the argument against the ten hundred who set their faces and congregations against it.

What you describe (Letter Oct. 1) as my 'defiances, challenges, and invectives,' *to all* the clergy,' I do not understand. They are no part of our policy, nor, I trust, of our spirit. Several ministers who have challenged me, can testify that I have waited their convenience of debate for months, and, in some cases, for years, without ever imputing their delay to want of 'respectfulness.' Had I poured a volley of taunting and reproachful letters upon them, disregarding their promise to bestow their first 'leisure hour' upon me, they would naturally have thought that I regarded the platform as a Prize Ring, where the worthy seconds are ever shouting 'Time, time.' You give me the impression that you take me to represent a party who fill the air with 'defiances, challenges, invectives,' and braggadoccio. I shall be glad if the indifference to this discussion, with which you have inspired me, shall defeat this impression with regard to others.

It was under this feeling that I addressed my note to you of September 28th. You so far invert the spirit of that letter as to say that it was 'evidently written in excitement.' Excitement usually displays itself in much speech. My letter had in it the very brevity of apathy. You had addressed to me two letters, occupying in the *Banner* some 230 lines, so expressed as to operate to my prejudice when printed without my reply, which you had made up your mind should be done. Yet I only forwarded twenty lines of incidental remonstrance. One hundred and fifty lines more are immediately forwarded to Dr. Campbell for insertion. If my short and single note is a proof of 'excitement,' are long, repeated, vehement, hasty, and impatient letters a proof of calmness?

You appear (Letter Sept. 22) somewhat hastily to rebuke my inquiry as to your views—an inquiry made to save me from confounding you with others. It seemed due to you to study—if time is permitted me—the opinions of one I am called upon to oppose. But as you challenge my classification of Christians as including all I ask to be told, I will state that the division of opponents has been merely the following Platform Classification :—

1. *Complete Biblicals.*—Those who accept the *whole* Bible without reserve or

qualification. The most straightforward and only thoroughgoing Christians among them all.

2. *Reserved Biblicals.*—Those who accept both Testaments, but *except* the war, the sexual, and other unsatisfactory passages.

3. *New Testament Creedals.*—Those who have the courage to avow a creed and refer to New Testament passages in proof of it.

4. *New Testamentarians.*—Those who give you 'every chapter and verse of the New Testament' to find their creed in if you can, and then contest your conclusion as soon as you arrive at it.

5. *Ethical Christians.*—Those who base their creed on the moral passages in the Four Gospels, and neither own nor disown the parts which contradict their conclusions.

6. *Equivocals.*—Those whom you cannot understand, and who appear not to understand themselves; the Christians by nominal profession, who identify themselves with each of the above classes by turns of argument, and confess to nothing definitely.

You will observe the authorship of this table by no means precluded the necessity of asking your particular views, which, had I omitted to do, you would have doubtless reminded me of the presumption of opposing what I had not ascertained.

A certain 'plain observation' you indulge in about this part of your letter, will come more properly under notice at another time and in another place.

You are good enough to mention (Letter Sept. 6) the 'Congregational Library' which I may consult. Are there any special volumes deserving of chief attention? Under what title is the 'outline of doctrine' you refer to published? Would you oblige me by naming the London publisher, or publishers, of the Independent works you name?

You appear (Letter Oct. 1) to hold me responsible for an expression such as I should not employ, occurring, you say, in Mr. Hiram Uttley's letter to Dr. Bayley. Do you hold yourself responsible for all that your correspondents advance? If so, how came you to allow Mr. Beettle, in your October *Bible and the People*, to assert, without my qualifications, that, in the discussion with the Rev. Henry Townley, I admitted that the design argument proved the existence of a Being distinct from nature—the very point I was engaged combatting? If so, how came you to permit the same writer to say that, at Bradford, I stated, 'I did not care whether religion was true or false?' If I am to hold you responsible for these reports, the accuracy of the editor of the *Bible and the People* will assume a dubious complexion.

In making up your instances of my 'invectives' from vol. ii. of the 'Cabinet of Reason,' you give three cases which do not exist there.

1. You make me to say that '*they* (meaning ministers) are men who trade on the name of Christ.' I think I do not say that. Upon reference to page 1 of that book again, I think you will find that the passage is not meant to bear, and does not bear, that construction. What I say is, '*even those* who trade on the name of Christ,' do certain things, &c. Now, if you forcibly connect 'those' with the 'clergy,' whom I have not in view in this sentence, you can only make it out that I affirm *some* of the clergy trade on the name of Christ—which may not be untrue (of pluralists), though it is not what I say.

2. You make me say that 'those of the clergy who deserve admiration, are the exceptions.' What I say is this: 'Many of them are *brave* and *fearless* in *all*

respects, and *challenge* admiration. But these (*i.e.*, the *brave* and *fearless* in *all* respects) are the exceptions' (p. 17). Is there not an important difference in these two quotations?

3. You make me declare that 'the clergy who refuse discussion ought to forfeit their influence,' whereas what I really do say is this: 'If men were wise, if they understood their own interests, the clergy who *absolutely* refused debate would on that account forfeit their own influence' (p. 20). You represent me as saying that the clergy who refuse discussion, *for any reason*, ought to forfeit influence—a rabid saying, which would include Archbishop Whately, Dr. Chalmers (when living), the Rev. James Martineau, and many other eminent and greatly estimable divines. On the contrary, I qualified my remark, and spoke only of those who *absolutely* (under all circumstances and at all times) refuse discussion and *discourage* discussion.

You propose 'carefully examining every paper we issue and every step we take.' I may not find it necessary to do the same with regard to your own proceedings, but I have examined some of your statements in your later letters at more length than I desired, lest the public should come to infer, from my total silence on your allegations, that we had fallen into infallible hands. But truth (which I hope to respect throughout the entire communication I may have the privilege of holding with you) requires me to admit—which I do explicitly—that I am wrong in the instance you cite, in which I affirm that the clergy 'declining discussion is from want of serious belief in their creeds' ('Cabinet of Reason,' vol. ii., p. 12). What I intended to say, or how it was that the qualification ever on my tongue in that case escaped my pen, I will not stop to recount, lest I should appear desirous of explaining away an error I am bound in candour to admit without reservation, to thank you for pointing out, and to correct in any future edition.

In your episode on courtesy of phrases you say (whether by way of illustrating any courtesy-doctrine of your own I cannot tell) that '*many*' of my observations (speaking of the cases above cited) 'are as *untrue* as they are *ill-mannered*.' When you shall specify the instances which you so characterise, they shall receive my reconsideration.

You are thoughtful enough to ask me whether I do not labour under 'an unconscious tendency to break off in a heat from an engagement which promises *warm work*.' If the Rev. Woodville Woodman had asked me this question, I should not have been surprised. But I will not venture upon the course of 'plain and honest rebuke' which you say should never be 'wanting,' as that is very seductive employment for a controversialist, and is apt to run out into much which it is difficult to get under that definition.

When you do not scruple to suggest my apprehension of 'warm work' at your hands, how low an estimate you must form of the acuteness, valour, and ability of the Christian ministers of this country whom I have so long been in the habit of meeting. I am in the midst of 'warm work' almost nightly. Do you intend it to be understood that the Rev. Dr. Godwin (who, though old in years, is young in power), the Rev. Dr. Ackworth (the able president of Horton College), whom I met for two series of nights in Bradford, are not as competent as you to afford 'warm work' to an opponent? Are these divines—are the Rev. Alexander Syme, of Nottingham, the Rev. H. Herford, of Lancaster, the Rev. James Fleming, of the same city—all accounted by you inferior men to yourself, and that the 'warm work' you have prepared must be the sole reason of my delay? You somewhat misapprehend my duties and my intentions. In one sense I am almost single-

handed against a world of priests, and hence we are labouring to perfect our organisation, for the sake of the division of labour. If I did all that is required of me just as it is demanded, I should be dead in six months. All my hours are already engaged with unavoidable work, in meeting opponents and visiting our societies; and what choice can I have but to leave the answering of your letters to my 'first leisure hour?' And is it not evident that every sect may send a representative, as earnest as yourself in calling me to give account of the worth of my views? And would you declare me unmindful of any moral responsibility in holding my views till I had answered *every one* of these opponents? We have now reached that point at which our adversaries no longer seclude us in a gaol as unfit for honest men's society, but, instead of this, call on us to meet every one who is opposed to us, and regard our physical inability to do so—an inability which belongs to a young and thinly-spread party—as an unwillingness to stand by our principles and our honour. This is not a generous symptom in itself, but it is so much more excusable than the previous conduct we had to meet, that we will not allow it to disturb our trust in our opponents' better judgment, or our faith in the ultimate victory of truth.

I find that you have even published my incomplete correspondence in a separate form, and assume, in an appended letter of yours (which I shall answer next week), that it is ended. You thus seek to raise against me the cry of having refused to meet you, which I observe that Dr. Campbell, in the *Banner*, is so far misled as to reiterate. The history of the whole matter is simply this:—Your first letter to me speaks of holding a discussion—but *when*, *you* say, is 'somewhat *uncertain*, owing to your numerous and pressing engagements.' Having no idea of any haste on your part from this beginning, I agree to the discussion. You then ask for information, which I tender as quickly as I am able. You then ask for more information, which I also promise as soon as I am able. You name a time for the discussion, which my duties render very inconvenient to me, and I inform you that 'I *fear* the discussion will not be possible to me this year,' choosing that form of expression because it conveys the idea that I am uncertain as to so long a postponement, and that I *may* be able to arrange earlier. Again I repeat the assurance that my *first* leisure shall be given to you. This is the whole case, and I think insufficient grounds for any 'fair thinker' to come to the conclusion that I decline the discussion, and have 'concluded' the correspondence.

Has it not occurred to you, that if I was to suffer myself to be coerced into debates irrespective of my duties and health, that I should be at the mercy of every minister who may choose to do what you and the Rev. Woodville Woodman are doing? Whoever raised the gladiator cry of 'warm work' would be able to command me at his pleasure. Unless I make a stand against these tactics, the intelligent on-looking Christian would soon exclaim—'These people are not only wrong, they are weak. Even Mr. Holyoake, who has confronted Justice Erskine, and met, during ten years, in prison and at liberty, every opponent in due time, has not confidence in his own credit with the public to be able to live upon it a few weeks in the face of an enemy. Any bravado of a preacher alarms his friends, and the secular party cannot live upon its reputation for six months.'

Why, my dear sir, even you would be entitled to despise us if we threw ourselves open to this reproach. I shall meet you in due time, *you* do not doubt that, I think. In my next I hope to name when. But we hope to meet other Christians besides the Independents, and we shall deserve to be disregarded if we betray no respect for ourselves.

Your assurance, however, that you shall 'deal' with what you are pleased to describe as 'me and my class' in a '*fairer* spirit' than we have manifested, is entitled to our acknowledgment. If you do deal with us in that 'fairer' spirit, it will a little confuse us at first, because we have been unaccustomed to it. I have no wish to prolong this preliminary correspondence, or I should point out some instances which I hope are not meant as instalments of the said 'fairer spirit.'

I am sorry you ask me for the 'best' defence on the freethinking side, as I dislike speaking under the presumption that I can offer it. Whether you would like me to make the same requirement of you I know not; but it will be an egotism on my part to permit it to be done to me, which you would not be slow to remark.

There are some observations and some assumptions in your later letters which I do not pause to answer, because time will do that. Your description of what you are pleased to call my 'guns,' and your supposition that I am *not* keeping before you in this correspondence precisely what I 'lecture upon,' and 'what I write about,' arise in some misconception on your part as to what principles I actually do enforce in public discourses. That our views are not what you expect is, I hope, no serious fault, for I am afraid you expected something very extravagant.

Yours ever faithfully, G. J. Holyoake.

[We have received Mr. Grant's answer to this letter, which we shall insert next, and afterwards Mr. Holyoake's reply to letter No. 13, given above.]

MR. HIRAM UTTLEY'S LETTERS.

Dear Holyoake,—I find in a letter from the Rev. Brewin Grant in this week's *Reasoner*, dated October 1st, 1852, that he wishes to make a precedent of your publishing the correspondence betwixt me and Dr. Bayley. He says, 'It is not stated whether this was by "joint consent," but I observe that in his case also he is treated at the end with opprobrium; and from the gentleman he was recognised to be in his first letter, he is declared in the last to be in the garb of a priest, with all its dogmatism and ill feeling.' If the rev. gentleman has read the correspondence, he must know that there was a 'joint consent' for it to be published, and that in the *Reasoner*. If he has not read it, it would have been better to have done so before making the above statement. With regard to any opprobrium that I might throw upon the Dr., I shall leave it to the judgment of the readers of that correspondence whether it was not literally true, and, at the same time, justifiable.

Burnley, Nov. 5th, 1852. H. Uttley.

PROPOSAL FOR A NEW SECULAR INSTITUTION.

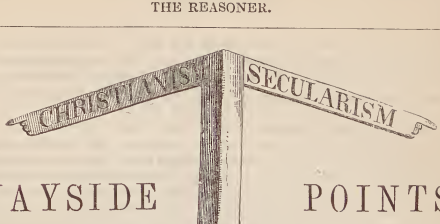
A MANCHESTER CIRCULAR.

Dear Sir,—As holding our present Hall, known as the 'Secular Institution,' is precarious, through the interference of the landlord, we desire to obtain a new one of our own, either by buying or building a suitable place at a reasonable expense.

At the suggestion of Mr. Robinson and other friends, a meeting will be held of persons favourable to this proposal on Friday evening, November 12th, at Mr. S. Ingham's, Major Street, Manchester, at 8 o'clock. Mr. G. J. Holyoake will come down from London to lay a plan of accomplishing this object before the meeting.

The inactivity and helplessness of Manchester without the command of a single Hall in which to advocate practical principles in intellectual, social, and political progress, is not only a discredit to a town of Manchester's reputation for persistence in utilitarian courses, but is a discouragement to towns around, dependent on Manchester's example. Your company on the above night will be considered a favour.

Wilkinson Bursiam, Sec. *pro tem.*



DEDICATED TO BELIEVERS.

No. I. NOVEMBER, 1852. Price 2d.

'With his [Mr. Holyoake's] convictions, it becomes him to be forward on all occasions, both by pen and tongue to avow his creed, to expound it, defend it, recommend it, and, as far as possible, spread it.'—*British Banner*, Oct. 13, 1852 (edited by the Rev. Dr. Campbell).

CORRESPONDENCE BETWEEN THE REV. BREWIN GRANT, B.A., (Editor of the *Bible and the People*,) AND MR. GEORGE JACOB HOLYOAKE, (Editor of the *Reasoner*.)

The Rev. Mr. Grant has issued No. 1, price 2d., of a publication entitled 'Finger Posts for Cross Roads; or, Hints on Fair Thinking: Dedicated to Doubters.' The number is adorned by a finger post, on one side of which is written Error, in the shade—on the other side Truth. The inference will be that our opinions belong to the side of the shade, where Mr. Grant's artist has made some rather dismal-looking plants to grow. Some shrub, a trifle more delicate, adorns the adjacent mound on Truth's side. For 'Error' we have taken the liberty of putting 'Christianism,' and on the opposite pointer 'Secularism;' and our artist has made a corresponding change of the thorns and the flowers. We are not credited with the possession of flowers in our theories, but no one can deny our right to them in an engraving.

The first number of Mr. Grant's *Finger Posts* contains the following passage:—'It is intended to print a series of this kind, which *fair thinkers* are requested to get sold at the entrance to infidel [Secular] lecture rooms, to show the audiences *the other side!* Donations towards supporting a cheap literature of this kind will be thankfully received by J. Ford, Esq., Birmingham, Treasurer. Fair thinkers are requested to purchase and distribute personally, or by means of town mission agents, &c.—No. 2 will soon be

published, entitled "IT'S ALL OVER; or the last words of Mrs. Emma Martin;" by G. J. Holyoake and the Rev. Brewin Grant, B.A.—No. 3 is intended to be, "THE DEATH OF LOGIC: a reply to Mr. Holyoake's Logic of Death."—Any literary contributions or hints on these questions may be addressed to the Rev. Brewin Grant, B.A., Birmingham; or to the editor of *The Bible and the People.*

At the late Leicester discussion Mr. David Grant brought copies of the above *Posts* for sale. My consent for this step was asked and given. The committees, however, desiring neutrality, overruled the permission. But a notice of the sale was written and put upon the door. This is a mode of diffusing controversial defences as legitimate to us as to Mr. Grant. In this way we shall probably publish replies to the articles Mr. Grant announces in the above-quoted passage. No. 2 of *Wayside Points* will probably contain papers written by myself and Mr. J. F. Winks upon the Leicester discussion. The continuance of the correspondence inserted in this number will appear in future *Wayside Points.* We hope freethinkers will follow the example of 'fair thinkers,' and get these *Posts* 'sold at *Christian* lecture room doors,' will 'purchase and distribute them personally or by means of mission agents, &c.' Donations towards supporting 'a cheap literature of this kind' may be addressed to the Treasurer of the *Wayside Points*, 3, Queen's Head Passage, Paternoster Row, London. Any literary contributions or hints on these questions may be addressed to the editor of the *Reasoner.*

We have long been averse to making any personal request to readers or hearers to circulate our explanatory publications. At the conclusions of lectures we have uniformly declined to mention the *Reasoner*, lest it should seem like the prostitution of the platform to trade purposes. But since circumstances have lately forced us to explain that we derive no personal pecuniary advantage from the *Reasoner*—rather the contrary—there seems no longer the risk of being misunderstood, if it should be announced at the close of a lecture that more formal expositions of the same sentiments might be perused by any, so minded, in our weekly advocate the *Reasoner.*

When we reflect, as we lately remarked, that one hundred thousand persons are known to think with us—and that the small outlay by each—it can hardly, we hope, be called a sacrifice—of one penny per week for a sixteen-paged journal—which often contains good things when we quote if not when we write—would give us the important circulation of a hundred thousand weekly; we are disposed to urge this view upon our readers. The rich man as well as the working man might aid us in this way. Every new copy bought increases our power. The number we sell is a fact having a moral influence with it. Before another year is passed we hope to win the ear of Parliament while we ask that enfranchisement of our consciences enjoyed by the Christian. Every new reader whom we can register will augment our success.

The publicity which we may obtain for these *Wayside Points* will increase our advantages and give us new readers.

[We have received the first number of the 'Bampton Bible,' edited by the Rev. Dr. Giles and the Rev. Thomas Wilson. We have had many Bibles with orthodox commentaries, but this is the first with a Rationalist commentary.

The Lisson Grove Working Man's Institute, Little James Street, announced a lecture on the Logic of Atheism to be delivered Nov. 9, 1852, in the large room of the Institute, by the Rev. H. Batchelor, B.A., of the Fetter Lane Congregational Church.

The trade and friends generally are requested to apply for bills announcing the publication of the 'Lectures on the Soul.' It is desirable a copy of each lecture should be sent to every active opponent of free inquiry, especially the clergy, respectfully soliciting a reply. They involve the real points at issue between many secularists and the theologians on this grave subject.—R. COOPER.]

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

LETTER FROM W. J. BIRCH, M.A., OF NEW INN HALL, OXON.

To the Editor of the Reasoner.

DEAR SIR,—May I ask you to publish a few words to the wealthier friends of the *Reasoner* and the advocacy conducted in it?

It appears to me that you have more to do in the way of answering opponents than your means enable you to accomplish. I therefore beg to enclose you £20, which may serve to increase the facilities you ought to have at your command. No doubt other readers of the *Reasoner* would have been first to take this step, had they been as well aware as myself of all the claims on your time and resources, which the defence and exercise of Free Discussion entail upon you, at a time too when ill health in the domestic circle (your own occasionally included) necessarily increases personal expenses, while curtailing the power of supplying means.

The Rev. Mr. Grant, if rumour speaks truly, is to be an itinerary opponent of the *Reasoner*. I am informed that Bradford is to guarantee one-sixth of that gentleman's expenses. Judging from the proceedings at Blackburn, the opposition will be of an entertaining character. Such of the readers of the *Reasoner*, therefore, who have means, I think ought to render aid, that the Free Discussion on your side may have fair play by being enabled to command corresponding publicity.

I should not put myself forward in this matter but for the reason I have stated —personal knowledge of the propriety of the step. Having the means, I give myself, and perhaps therefore may the better propose to others, in like circumstances, to join with me in subscribing such sums as may be severally convenient, for the purpose herein indicated.

Secularists generally might perhaps aid—that is, such as are not in the habit of contributing to the Propagandist Fund of the *Reasoner*. So long as you are not paid for your services as editor, I do not see that you should object to let this proposal be made public. It is properly an affair of friends of secularism, and in no way compromises your independence.

Any who read this choosing to respond, may send a communication to me at your publisher's. To friends more directly known to me, I may communicate personally. Yours ever friendly to the exercise of Free Discussion,

Oxon, Nov. 10, 1852. W. J. BIRCH.

P.S—Since the above was written, I find that the Rev. John Angell James, Independent Minister of Birmingham, supports, in a letter to the *British Banner*, the proposal of Dr. Campbell, that Mr. Grant should be converted into a missionary against freethinkers. The Rev. Mr. James mentions one gentleman who will subscribe a fixed sum for three years; so you are at least to have a three years' campaign.

THE IDEA OF GOD NOT INNATE—AUTHORITIES ON THIS SUBJECT.

SIR,—In *Reasoner* No. 16, vol. xii., p. 247, in an article rendered by W. J. B. upon the question 'What does Universal Consent affirm in affirming a God?' is the following passage:—'What is called universal consent is by no means universal

in the idea of Divinity. Travellers, missionaries, and theologians have alike witnessed that there existed tribes in Asia, Africa, America, South and North, and Australia, who had not the least idea of God, any idea to answer to it, or any power of comprehending it.'

This statement is disputed here, and a gentleman to whom I showed it said it was mere assertion, unsupported by any facts. Now what I wish is that your able contributor, W. J. B., would inform us where these facts may be met with as testified by travellers, &c. The gentleman above referred to stated that the belief in a God was *instinctive, inherent* in sage and savage alike, as much so as hunger or thirst. He said he had circumnavigated the globe, and had come in contact with every nation in the world, and that there was not one but what held, in some form or other, the belief of a Supreme Being. The gentleman is about to give us a lecture (for we permit lecturers of all creeds), in which he says he will completely answer the argument of W. J. B. upon universal consent. The argument is held very tenaciously by the orthodox generally, and a few facts in the *Reasoner* would be useful.

Dudley. ——— Daniel Wallwork.

In 'A Treatise upon the Authenticity of the Scriptures and the Truth of the Christian Religion,' written, I believe, by a Dr. Bryant, and published 1792, there is a chapter 'Concerning the Light of Nature.' He considers in it, the supposed light of nature, which does not affirm that any nation had an idea of a Supreme Being, but that all people had objects of worship. The title of his next chapter is, 'The notion base and of a bad tendency.' He considers the notion bad because it taught that people learnt there were all sorts of Gods, and were never led to believe in a Supreme Being. He notices the poetry of Pope:—

> Father of all, in every age,
> In every clime adored,
> By saint, by *savage*, and by *sage*,
> Jehovah, Jove, and Lord,

which will acquaint Mr. Wallwork whence the circumnavigator derived his phraseology, and I suspect his knowledge of the 'savage and the sage.'

We need not say that this idea of Pope's is quite contrary to the Bible, to orthodoxy, and to truth. In the next chapter, 'Of People in a state of Nature,' Dr. Bryant produces evidences from travellers that there were people who had no idea of any sort of gods. He says, 'How can those come to the knowledge of the true God, who have not words in their language to express any of his attributes, by which only he can be made known? Such, for the most part, are the Samoids, Ostiacs, and Tonguses, and the other inhabitants near the Great Siberian Sea. South America consists of an immense tract of country, the mediterranean part of which is filled with a variety of savage nations. An honest missionary, Labet, confessed it was impossible to convert them, for they wanted words to express, and ideas to conceive, those essential truths upon which religion is founded. They consequently could have no idea of God, for they had no terms to express his attributes.' M. de la Condamerie says the same (see 'General History of Travel,' vol. xiii., p. 572). He speaks of them (the above-mentioned South American tribes) as being without *any idea* of religion. 'The Moravians say of their missions in Greenland and Labrador that they cannot bring the people to be rational deists' ('History of Greenland and of the Mission,' vol. ii., p. 424). Niecamp gives a like account of the Tamuli, and other tribes upon the coast of Malabar ('History of the Mission in East India,' p. 100):—'The idea, therefore, of God and his perfections must be

very partially maintained in some of these nations; *and in others it must be totally unknown.* If then there were any innate idea of the Deity, any moral sense and original truths impressed upon the minds of men, we should, I think, find them genuine and unsophisticated among these remote and undisciplined tribes. But of this we meet with no instance. Have, then, these ideas been effaced? Certainly not, for they could not lose what they never possessed, and what they are incapable, even with instruction, of obtaining.'

I believe I have published a number of the 'Library of Reason' containing the principal part of Jacob Bryant's opinions on the question. Our own travellers and missionaries tell the same story of tribes in Africa, Australia, America, &c.

The gentleman your correspondent refers to probably never visited the interior of countries, but came in contact only with the inhabitants of the sea shore. I should imagine his errand was not philosophical, moral, or religious. I think I have seen in a *Reasoner*, *Movement*, or *Oracle of Reason*, reports of missionaries that they found natives of places as incapable of any idea of a God as those already mentioned. I have seen it mentioned in three papers constantly, and I am repeatedly meeting with the statement in recent books of travels; but as I cannot mention the names of recent travellers, I will give a list of authorities of a more ancient date. If when the world was comparatively little known there were people found not knowing any God, more would be discovered when unknown portions of the world were opened to view.

'Of those who inhabit the torrid region, are some who believe there are no gods' (Strabo Geogr., iii.) He is speaking of the Ethiopians in his Geography. 'Some Ethiopians believe there are no gods' (Diodorus Hist., iii.) 'The people of Borneo have neither law nor religion' (Dappu. The Caaigues in Paraguay). 'I found that nation had no name which might signify God and the soul of man; had no sacred things, no idols' (Nicol. Etheco.) 'The Jesuit letters upon that which passed in the east, dated from the year 1626, give evidence that there are people yet to be found upon the Ganges who do not acknowledge any higher spirit' (Lamotte Sevayn upon the Divinity). Father Gobien, Jesuit, in speaking of the Slavian Islands, says—'It has not appeared up to the present time that they have any knowledge of the Divinity, nor that they adore images' (History, p. 406). 'The Patagonians have no religion' (Pauw's researches upon the Americans, t. 1, p. 211.)

Raynal, in his 'History of Commerce,' says—'Europeans, who travel everywhere, and have commerce everywhere, have taught to Europe that a part of the earth lived in visions of Mahomet, and a greater part still in the darkness of idolatry, or in the *ignorance* and want of *curiosity* arising from *atheism*.' Pauw, in his book upon the Americans, says—'The people are over all the earth the same. It is a child incapable of giving evidence; and philosophers ought no more to give attention to its evidence, than a judge at the deposition of an imbecile.' If people in general deny God by worshipping what is not God, or their evidence is good for nothing, their assent, as far as it goes, is of little value. Much more consideration is to be paid to the opinion of the 'sage' who has written against the idea of universal assent to the Deity among all people. He uses the argument not only to show there were savage nations who did not believe in a God, but that many of the wisest had avowed atheism, and got punished for it, which prevented others confessing to the same. He also says—'It is impossible to distinguish what comes from nature with that which comes from education. Could you well answer, after having thought, that you could discover traces of religion in infants,

to whom it had never been mentioned there was a God? It is ordinarily in that way that they are begun to be taught, when they are capable of forming some sounds and of prattling. This custom prevents verifying if, of themselves, and by the impressions alone of nature, they were brought to acknowledge a God.' If acknowledgment of a God was an instinct, the same as hunger and thirst, according to your correspondent's friend, why do not infants confess to it the same as they do to their mothers' milk? And, if taught by nature, why does not nature give them the idea of the God which the gentleman thinks the right idea, and not of gods which, in the majority of instances, he must think are not gods? Hume, in his introduction to his 'Natural History of Religion,' affirms that there is no universal assent to Deity. Cicero says 'all the ancient philosophers were considered atheists.' There are very few who have not delivered a negative opinion upon Deity. We may say the same of many modern philosophers. If you have Bayle, you, Mr. Editor, might quote it at large—it is rather too much trouble to be copying authors to answer bare assertions. We will end with Locke, who, in his 'Essay on the Human Understanding,' p. 70, par. viii., says, 'The idea of God is not innate.' W. J. B.

REPORT FROM COLNE.

Sir,—Mr. Robinson, of Wilsden, delivered two lectures in this town on Sunday afternoon and Monday evening, Oct. 31 and Nov. 1. Subjects: 'The Moral Defects of Christianity,' and 'The Signs of the Times Religiously Considered.' The lecturer was listened to with great interest on both occasions. No discussion of importance took place. The lecturer showed that morality is a thing distinct from all religious ideas, and then proceeded to point out the hurtful influence of many of the Christian doctrines, and called upon the audience to do that which was right for the sake of right, regardless of punishment or reward, and that moral virtue was the only way to happiness. He argued that all religions were of human origin, and were subject to modification in proportion to the moral and intellectual development of the people, and that all dissent was the effort of the human understanding to cast off superstition altogether.

We have now formed a branch of the Secular Society, and made our arrangements for three meetings each week—viz., Saturday evenings, for news reading and the acquirement of political information; Sunday afternoons and evenings for general readings from philosophical works and discussion. There are many persons here who tell us that it is not a conviction of the truthfulness of our cause they need to bring them out boldly to declare themselves on our side, but it is the removal of persecution for opinion. We have, however, encouragement, and are determined to leave nothing in our power undone towards the deliverance of our fellows from the long and dark night of superstition. J. Fletcher.

CONTROVERSY IN THE 'CHRISTIAN SPECTATOR.'

Sir,—No. 335 of the *Reasoner* contained an article extracted from the *Christian Spectator*.

Accepting the interpretation of the *morals* of Christianity to be found in the writings and expositions of some of the great and good men who have held one or

other form of that faith, and who contend that those morals inculcate—charity universal, to think no evil, nothing to extenuate nor set down aught in malice, and, above all, that they enforce love one towards another, even to enemies—speculative opponents: the undersigned are of opinion that the article mentioned above is so eminently imbued with the tone and spirit which should ever characterise the believers in a religion of love, that they consider they are only doing an act of justice in expressing their admiration and respect for the Christian who wrote it and the Christian who published it.

They would also further express their firm conviction that writings and teachings from Christians, breathing a like spirit, would have immense influence in allaying the angry feelings which are the usual accompaniments of theological differences, and would, more than any other means that can be conceived, tend to produce conviction wherever that may be possible; but at least would certainly generate friendship and respect instead of, too frequently, aversion and contempt.

Bristol, Nov. 3, 1852.

W. Chilton,
J. Ridout,
G. Powell,
J. Francis,
Robt. J. Scott.

MR. LUKE MERRY.

Sir,—I fully approve of the desire expressed some three years ago in the *Reasoner*, that friends should communicate some particulars of the last hours of freethinkers which might come under their knowledge. It is a sort of relief to the feelings to have the opportunity of paying the last tribute to a tried and valued friend, more especially when that tribute can be paid with honour to the deceased and truth to the public.

On these grounds, sir, I send you an account of the death of Mr. Luke Merry, for some time Financial Secretary of the Manchester Social Society. He died on Thursday, Oct. 28th, of protracted fever, in presence of Messrs. Burslam and Price, two of his intimate friends. Death has seldom taken from us a better man. During his lengthened illness, none of the (to him) exploded notions of theology for a moment saddened his mind. He was visited regularly by his friends, with whom he talked to the last with his usual ability and earnestness. His retiring disposition prevented him from being personally known to you, Mr. Editor, but he was one with whom you would have been delighted to hold converse. His intelligence was greatly beyond the average which falls to the lot of working men.

It was at once a pleasure and an inducement to work in the good cause, conscious that such a man worked along with you. He did not 'die the death of the righteous,' and I have no objection that my 'last end should be like his.'

William Caldwell.

[W. S., of Heywood, has our thanks for his attentions.—K. S.'s suggestion shall receive attention.—We regret being unable to answer John Williams in time.]

LITERATURE FOR THE PEOPLE.

Under this head we give a weekly column of the names of special class books, and the cost of them, for the information of readers who may not otherwise meet with a notice of them.

Trevelyan on the Insanity of Mankind	0	2
First Book of Euclid, with 147 Diagrams.	2	6
Practical Grammar	1	6
Contracted Grammatical Exercises	1	0
Hints on a Logic of Facts	1	6
Public Speaking and Debate.....	1	6
Literary Institutions	0	2
History of the Last Trial by Jury for Atheism	1	6
Life, Writings, and Character of Carlile ..	0	6
Paley Refuted in his own Words.....	0	6
Rationalism	0	6
Catholicism, the Religion of Fear	0	3
Reply to F. W. Newman's Work on the Soul	0	3
Logic of Death	0	1
Why do the Clergy avoid Discussion?	0	6
The Reasoner .....weekly	0	1
The People's Review (complete)	1	6
The Task of To-Day. By Evans Bell	1	0
Mackay's Intellectual Religion.....	1	6
Spencer's Social Statics	12	0
Lewes's Biographical History of Philosophy	4	0
Newman on the Soul	2	0
Newman's Phases of Faith.....	6	0
Channing's Works. 6 vols.....	8	0
Theodore Parker on Religion. 1 vol.	4	0
Birch's Religion of Shakspere	1	0
Harriet Martineau's Household Education	3	6
The Duties of Man. By J. Mazzini	0	6
Bible of Reason, or Scriptures of Ancient and Modern Moralists and Authors; with the Testament of 1852. By B. F. Powell.	10	0
Bible of Reason, parts 1, 2, 3, bound in 1 vol.	7	0
Ditto, part 1, Scriptures of Ancient Moralists	2	0
Ditto, part 2, Scriptures of Modern Authors	2	6
Ditto, part 3, Additions to part 2: Modern	2	0
Ditto, part 4, or Testament of 1851.....	2	6
Parts 1, 2, 3, can be had in 36 numbers at 2d.		
Sterling's Letters to Coningham, 2nd ed...	0	1
The Bible and the People	0	6
Volney's Ruins of Empires. 1 vol. cloth ..	3	0

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square. —Friday evenings [8] a Discussion.—Nov. 21st [7], a Lecture.

Hall of Science, City Road.—Nov. 21st [7], Thomas Cooper, 'History of England.'

Secular Hall, Goldsmiths' Row, Hackney Road. —Nov. 21st [7], Mr. R. Cooper, 'Death-beds of distinguished Reformers and Freethinkers.'

Secular Institution, Charles Street, Old Garratt, Manchester.—Nov. 21st [6 p.m.], a Lecture.

Progressionist Hall, Cheapside, Leeds.—Nov. 21st [6½], a Lecture.

Eclectic Institute, 14, Garthland Street, Glasgow. —Nov. 21st [6½], a lecture.

Mutual Improvement Society, Five Ways, Dudley.—Nov. 21st [7], Mr. Wallwork, 'Objections to Teetotalism Examined.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—Nov. 21st [7], Mr. C. F. Nicoblis, 'Direction and Development of Secularism.'

Areopagus Coffee and Reading Room, 59, Church Lane, Whitechapel.—Every Sunday, Monday, and Wednesday (8), a Lecture or Discussion.

ADVERTISEMENTS.

GOVERNESS.—A YOUNG LADY, experienced in Tuition, wishes to obtain a situation as GOVERNESS in a Private Family. She undertakes to teach English, Writing, and Arithmetic, with the rudiments of French, Music, and Drawing. Apply (by letter only) to A. B., care of Mrs. Watson, Queen's Head Passage, Paternoster Row.

Just published, 2nd edition for the million, Pages 313, closely printed, and neatly bound in cloth, with full Table of Contents and Comprehensive Index, price 2s.,

AMERICA COMPARED WITH ENGLAND: the respective Social Effects of the American and English Systems of Government and Legislation, and the Mission of Democracy. By R. W. Russell, of Cincinnati, United States, Counsellor at Law.

'He compares, in a very masterly manner, the respective systems of government and legislation in England and the United States.'—*Law Times.*

'The object of the work is to show, by contrast, the working of the democracy of America and the aristocracy of England.'—*Spirit of the Age.*

Published by J. Watson, 3, Queen's Head Passage, Paternoster Row, London.

Just published, price 1d., No. 1 of a forthcoming Series of Tracts,

MR. G. J. HOLYOAKE REFUTED IN HIS OWN WORDS. By Sanders J. Chew. No. 1, The Existence of God.

London: Houlston and Stoneman. Leicester: S. J. Chew.

Published every Saturday,

THE STAR OF FREEDOM,

AN EFFICIENT PEOPLE'S PAPER,

Inculcating rational Progress, the purest Democracy, and the utmost Freedom of Opinion and Expression within the bounds of Reason and Justice.

In addition to all the regular features of a newspaper, the *Star of Freedom* contains original and exclusive information of, and articles on, the movements of the European Democrats and Social Reformers.

Terms *(Cash in advance)*:—Per Year, 19s.; Half-Year, 9s. 8d.; Quarter, 4s. 10d.; Single Copies, 4½d.

Terms for advertisements very moderate. Announcements of Political, Social, and Literary Societies, published for the advertisement gutuously.

The *Star of Freedom* is published for the country every Friday at 2 o'clock, and for town circulation every Saturday at the same hour.

Office, 2, Shoe Lane, Fleet Street, London. Post Office Orders to be made payable to John Phillip Crantz, at the Chief Post Office, St. Martin's-le-Grand.

F. TRUELOVE, BOOKSELLER, of No. 22, John Street, Fitzroy Square, adjoining the Literary Institution, begs to inform his friends and the public, that he is about to remove to No. 240, Strand, 3 doors from Temple Bar, where he hopes, by strict attention to their orders, to receive continued patronage and support.

E. T. has a large stock of New and Second-hand Books, which he is prepared to sell at a great reduction previous to his removal.

N.B.—Apartments to Let, Furnished or Unfurnished.

London: Printed by Holyoake, Tyndale, & Co, 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.—Wednesday, November 17th, 1852.

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

A Mission to the Infidels of this Country....	373	Subscription for European Freedom.....	383
The Rev. J. A. James	375	Wayside Points	384
Correspondence with the Rev. Brewin Grant	376	Mr. Peter Henrette's Letter	385
Mr. Grant's Proceedings in Blackburn.....	383	Corrections of Mr. Broom's Letter	386

THE REV. BREWIN GRANT AND A MISSION TO THE INFIDELS OF THIS KINGDOM.

(From the British Banner, November 10, 1852.)

SIR,—About three weeks ago, there appeared in the columns of the *Banner* a correspondence copied from the periodical denominated the *Bible and the People*, between Mr. Grant and Mr. Holyoake, the teacher of atheism, on the subject of a public discussion of the first principles of natural and revealed religion, which Mr. Holyoake, though challenged to it by Mr. Grant, declines, at least for the present. No one who has read that correspondence will question for a moment the ability displayed by Mr. Grant in his letters, or his competency to meet such an antagonist. You, sir, in alluding to this subject in your editorial capacity, quoted with approbation the language of one of your private correspondents, who strongly recommended that this gentleman should be employed as a kind of missionary to the infidels of this country; and it is to this proposal that I now earnestly call the attention of your readers.

Atheism—unconcealed and avowed atheism—is now the form which infidelity has assumed in this land among those who are anxious with infatuated zeal to subvert the faith of the people. Their chief design, at present, is to win over the labouring classes of the community. Should they succeed, it is unnecessary to point out what would be the consequence of the triumph of their principles. They are not without sanguine hope of effecting their object. Their plans are laid. Organisation centralised in London, and extensively ramified through the land, there is reason to believe has been effected. Popular lecturers are already employed, and more will soon be engaged, to sow the seeds of atheism over the country. If this be so, the question arises, 'What is to be done?' Shall these men be left to pursue unresisted their mischievous career? Shall the operatives of this country be left to imbibe, without warning, the poison thus prepared, and most seductively administered to them?

What is needed is a class of men thoroughly competent, by acuteness of intellect, boldness of character, readiness of utterance, and tact in controversy, united with patience, kindness, and courtesy, to encounter the apostles of unbelief, and confound them before the audiences they are wont to assemble—men who shall follow these unhappy corruptors of the public mind from town to town, expose their sophistry, and counteract their efforts, and who shall deliver lectures themselves, and invite discussion from any one who, in a respectful and inquiring dispo-

sition, shall have objections to offer, or information to seek. Such a class of agents, whose hearts are deeply imbued with the spirit of religion, and the love of the labouring classes, who with the controversialists against their atheistic teachers shall unite the character and bearing of a friend towards themselves—who would appeal to their hearts by his kindness as well as to their heads by his arguments, might be of immense service in protecting them against the wiles of their adversaries, and convince them that atheism is at war with their present comfort as well as with their eternal happiness.

Such are the men, and such their work, that are wanted for this age and this country; and such we may find if we seek after them, and will support them. With these convictions, I propose Mr. Grant as eminently qualified for such a mission. His cast of mind is decidedly logical and metaphysical. His facility of expression, and his readiness and acuteness in debate, make him an able and clever controversialist. From his earliest career he has been accustomed to encounter infidelity, and has not only tact, but even a fondness for dialectics, and especially dialectics of this school. He has lately pursued this course in various places and on various occasions. He lectured a few weeks since at Blackburn before an immensely-crowded audience, and after a discussion which followed his lecture, carried his audience with him. He did the same in conjunction with Mr. A. Reed, of Norwich, at Bradford, and with the same results, under the auspices of the Congregational Union, while holding its session in that town.

What, then, is required is, that he should be wholly given up to this mission. Let a fund be raised for supporting him, say for three years, by way of experiment, in this momentous department of Christian zeal.

I repeat, that the advocates of infidelity have fixed their eye of hope on the labouring classes; and we must not leave them unopposed to accomplish their design. One of the travelling agents of the Religious Tract Society lately stated in our Town Hall these three facts:—1st. There is an organised system of infidelity at work in this country. 2nd. The object of this is to revolutionise the country in its political constitution. 3rd. This organisation has continental connections and continental resources. And he sustained each particular by facts. We have only to refer to the crimes and horrors of the first Gallician revolution to learn what unbridled and maddened atheism accomplished in that country, and which it may be expected, under similar circumstances, to repeat wherever it prevails.

Moreover, I do not believe that even Mr. Holyoake himself is beyond the reach of hope. Even he, like Saul of Tarsus, may yet teach the faith he is now eager to destroy. He is no profligate, and, to my knowledge, possesses the virtue of a good son—a virtue for which, peradventure, he may be somewhat indebted to the instructions he received in that Sunday school on which he now looks back with contempt and regret. Such appeals repeated to his heart, as well as to his head, as those which were made with an eloquence so tender and so touching by Mr. Townley, may yet subdue him and others to the obedience of the faith.

Let the wealthy members of our own and of other denominations consider the subject of this letter, and determine with themselves whether it is not worth while to make the attempt here recommended. It may, perhaps, be thought by some, that this work may be done by the settled pastors. In reply, I say they have not time to spare from their usual occupations; and even those who have time, may not, on some accounts, be altogether fitted for the task. A man may have large acquirements and great talents, and yet not possess that peculiar tact which qualifies him for an expert dialectician. This is a part of natural organisation. When,

therefore, as in the present case, an agent is presented to our notice eminently adapted to such a mission, it is our duty, as it appears to me, to avail ourselves in some way of his talents.

I know one friend, who will, if it be necessary, subscribe twenty pounds a-year for three years, to the accomplishment of this object. If a few others in London will take up the subject, and form a committee, under whose direction Mr. Grant would act, a great good would, I think, be accomplished.

Edgbaston, Nov. 1, 1852. Yours, &c., J. A. James.

NOTE BY THE EDITOR OF THE 'BRITISH BANNER,'

It is needless to call attention to this letter. The honoured name appended to it will secure that and something more—a thoughtful and respectful perusal. We refer to it, therefore, with a practical view. The subject is now fairly launched by the Rev. J. A. James, and we are anxious to ascertain its fate. We are very desirous to obtain the opinion of a number of gentlemen, more especially laymen, whom we would gladly name; but we have confidence in them that they will not require to be thus called forth. They will come forward of their own accord, stating what they think of the proposed movement, and to what extent their co-operation may be counted on. Our columns are open to such for the expression of their views, both as to the measure and the man, should they prefer that to communicating directly with the Rev. John Angell James.

MR. G. J. HOLYOAKE AND THE REV. J. A. JAMES.

(From the British Banner, November 17, 1852.)

Sir,—The letter of your venerable and distinguished correspondent, the Rev. John Angell James, has been read by me with great interest. I may smile at its strange statistics of Freethinking resources, but I am not insensible to the benevolent feeling which breathes throughout the letter—a feeling I can appreciate though I may deem it misdirected.

Mr. James makes a passing allusion to my filial relation to my parents. He doubtless had that fact from one whose severe truth is as striking as her piety and her affection. It is generous in him to notice what he might have suppressed. A kind word I never forget, and I thank him for recognising that my opinions have at least not 'corrupted' *me* into forgetfulness of that gratitude which every child owes to those who nurtured him in his helplessness and defended him in his youth. I wish I could show to Mr. James's satisfaction that the same opinions will not 'corrupt' others.

Let me tell Mr. James that I am so far from looking back with 'contempt' on past relations with him, that I am disposed to pay great deference to the notice he has done me the honour to bestow upon me; and I will therefore say to him, what I would not say to the members of that 'Mission' he proposes—Why is it that we are still addressed as 'infidels,' though we are not so in the sense in which either the public or Mr. James himself understands that offensive term? Why does *he* speak of our views as 'atheism,' while we choose another name more truly expressing our convictions?

The young Minister has a position to win, and he proposes to make himself felt by noxious epithets—thinking that to make himself felt is to make himself a power. He mistakes harshness for faithfulness, and imagines that when he has denounced he has conquered, and that when he has irritated he has persuaded.

But the eminence of the Rev. Mr. James renders these arts unnecessary to his distinction, as they must be incompatible with the dictates of his wiser experience —which must teach him that the people will naturally ask 'how can we expect the truth where we do not even find courtesy?' The tone the *Christian Spectator* has of late manifested towards Freethinkers would command the patient attention of a thousand auditors who would not give half an hour to biting sarcasms and a nibbling logic.

If the proposed 'Mission' proceed on the assumption that we paint the clergy as the enemies of the working class, it will do us injustice. We do not doubt the good intentions of Christian Ministers, though we dispute the wisdom of their means. If the 'Mission' assume that we 'subvert the faith of the people' it will fail. We do not 'subvert faith'—we systematise opinion, and direct practical issues, which might run *parallel with Christianity, if you would let them.* But history will one day tell with astonishment that in the hour in which Scepticism laid down its antagonism, Christianity took it up.

'I have the honour to be, your obedient servant,

Manchester, Nov. 14, 1852. GEORGE JACOB HOLYOAKE.

THE CORRESPONDENCE BETWEEN THE REV. MR. GRANT AND MR. HOLYOAKE.

No. 15.—*The Rev. Brewin Grant to Mr. G. J. Holyoake.*

Birmingham, November 3, 1852.

My dear Sir,—You have favoured me with a very elaborate investigation of some incidental points; but the main questions as to your distinctive principles and their advantages appear to be carefully eluded—or, at any rate, met with very little explicitness. The first three pages (out of twenty-one) seem all that bear on the letter of Sept. 6th, and, after all, you, on re-reading it, must be sensible how much is avoided in your explanations.

You inform me that you know that Christianity regards the duties of this life as pertaining to another world, and that on precisely this account secularism is opposed to it. It would have been more direct to the point had you said—Christianity, then, admits and enforces the duties of this life, therefore secularism is just the same in this respect, and only denies our responsibility in another world for our duties here—and that, consequently, secularism has no function but plagiarism.

It would be of some service were you to inform me *what* 'safer guide you have from human experience' for this life than the Christian has. Have you different senses, better eyes and ears, sharper appetites? If not, your speech is wide of the mark. Theological speculation is not so much our guide for special duties, as our motive for their performance—a motive in addition to what you have; and therefore attention to the duties of this life is as much Christianity as secularism, and all the secular element is only an article of our creed.

You have defined 'precedence,' to remove my puzzle, by using the word twice without a definition. I did not ask about 'certain and uncertain,' but about what you meant by *precedence.* What is certain as to this life is not a discovery of freethinkers, nor is it reckoned uncertain by Christians. You have treated Christianity as the *Reasoner* complains some one did with your grammar: you have taken one part, and call that yours—all that is yours is the denial of the other part; and then you claim to leave the other open. You think secularism has no right

dogmatically to negative so mysterious a problem as a future life; so you are only in doubt as to half our principles, and claim the other as a distinction from us.

But if secularism, as you imply, may not dogmatically shut up man's career, and impede his progress towards eternity, has it a right *practically* to build up its system on this life only—*practically* ignoring the other, and *theoretically leaving it open?* This is a broken cistern, that can hold no water.

You leave me still at sea about advantages. What are they? Your three verses may be from the book of nature—though they seem to me not suitable for your sermon; and if they are all you can quote, you give your readers stones for bread, wide dreamy metaphysics for popular advantages.

Science may be the providence of man, but who told you that it is the providence of *secularism*, and that Christians have no share in its beneficial application? Do we walk on the water to Australia, and have we waited for ships till your lecture on a new development? Really it is modest in you to monopolise science after plagiarising from Christianity your duties of this life. The advantage of your third verse is answered in the same illustration. Am I to read 'half the books in Mr. Watson's list,' or when did the positive side turn up? You are still 'tentative,' 'suggestive,' and 'endeavouring to commence.' I shall look into the specific papers you mention to find out, if possible, what you are 'endeavouring to commence' to do. At present I am as one in a dream; everything you offer seems as a shadow, or a cloud—very like a whale, a weasel, or anything.

It would be more concise for you not to delay long on 'what I appear to assume,' as, that you authorised Mr. Emery to write. 'It is not true' that I assume any such thing, and has nothing to do with the question either way: it may be his 'private act,' but I have to do with your acceptance of the result. The correspondence you regard as commencing with my letter to Mr. Emery. This is curious. It was obviously a *reply;* and 'as I did not inform you what passed between' us, you studiously kept from inquiring, till my impatience awakened your curiosity, and then you innocently ask *me;* and, to show your unacquaintance with the subject, tell me what I never knew before about the joint production of that letter which began the correspondence. Now all this is simply trifling. I do not say whether Mr. Emery told you at the outset when *he* 'transferred my letter to you,' but that letter explained enough, and your subsequent inquiry was very peculiar.

It seems you had some idea of yourself inviting me to discussion, only 'were kept from it by the use you expected I should make of it [do you mean an improper use?] and by the manner in which I should misunderstand you [do you mean that you would not be clear, or that I should not be intelligent?] these reasons forbade any such act on your part.' Well, the reasons are notable enough; but what has this to do with the question? Why is this (your forbidden intention) introduced at all? What does it apply to, prove, or explain? It seems you have, however, one advantage, for I said your own example justified my publication of your letters. Now your style of reply to this would be, I did not say that it is *stated nowhere* that you had Dr. Bayley's consent, for, according to your verbal correctness, I spoke of the number I quoted. This, though your way of answering, is not mine. It is your way, for in reply to my objection that there was a difficulty in discussion with you, since you refused to print after a late discussion, you answer with this *width*—'I never said that I should refuse *in every case.*' This is a latitudinarian method of logic. I did not say you had made *such* a refusal, but simply that as in his case you had refused, it was intimated that you might in mine. This is mentioned now as a specimen of your replying: for me it is enough

to say, that not having the number in my possession which contained the permission of Dr. Bayley, I simply stated its absence; but yesterday finding that permission, I noted it for acknowledgment. This, however, only shows that my instance was ill chosen; there may still be others, and perhaps you could help me to them. Did you obtain Dr. Cumming's consent for inserting his note (pp. 59, 60, vol. xii.) in which the Doctor is posted up as 'very uncivil?' or shall I write to ask Dr. Cumming? You have only to put one Dr. for the other, and my argument stands as before.

But there is a further answer, Dr. Bayley did reply about the publication; you delayed till the time spoken of had passed by, and therefore silence gave consent. 'You disregarded my allusion (Sept. 22) to the publicity of our correspondence—when your consent was unasked—as a menace;' please to call it information, why should it be a 'menace,' unless there was something in it for you to fear? 'You did not trust yourself to believe that I should take that unusual step.' You mean that you did not believe or *trust me* in what I said; 'no reasons,' you add, 'could be sufficient:' well, there may be a difference of opinion on that point, and you might have taken me at my word, you had 'no reasons' for the contrary; any reason or any objection on your part was waited for, and would have been considered; but as you sent none, you have no reason to complain now. Nor does it look very well in you to lay so much stress on this point, it seems as if something was needed by you to improve the case.

If you were so afraid of print as you say, it would have been easy to prevent it, without 'declining the correspondence.' Had you refused to discuss with me, still you might go round declaring that the clergy avoid discussion, because I am not the clergy! but by your leave and your definition I am *one of them*. It is *your* assumption that includes in my person the majority of the philosophers and the body of the clergy: but now, could you not say to *every man*, '*you* are not the clergy or the philosophers?' This would be a valid secular argument, so every discussion could be refused, and you could still lecture and write on *the clergy* avoiding discussion. 'If a hundred are willing to debate, this would not invalidate the argument against the ten hundred who set their faces against it.' *Do you mean then that you want to debate with the ten hundred?* Will this child's play satisfy your followers? 'I won't debate with this hundred, I want to debate with the other thousand, *because* I am nightly engaged in warm work with ministers of acuteness and ability, almost single-handed against a world of priests, so that I should be dead in six months if I did all that is required in meeting opponents,' &c. *Therefore* I go and lecture at Blackburn, Preston, Rochdale, &c., on 'Why do the Clergy avoid Discussion?' I must admit that this is a deplorable condition, and requires some 'generous symptoms' of sympathy, if not of pity. You could, however, save yourself from this dilemma by suppressing your book, and giving up lecturing on what you virtually confess is not true—that the clergy avoid discussion: you confess, at any rate, that it would kill you to discuss with all who desire it, and therefore it is not very fitting to complain that others do not come forward. What should we say of a lad who cried for more to eat, and in the same breath complained that to eat all that was set before him would be the death of him? Every one would admit that his eye was greater than his appetite.

But I am silenced, since you excepted me in the book; but how? If it happened that you regarded me as not so narrow-minded as you set down the generality for, is not this rather a reason for your meeting one so reasonable? And this exonerates me from your generous creation of Joseph's dream on my behalf,

and your interpretation thereof: it is you, not I, who make my brethren's sheaf bow down to mine: it is you who make me an exception of fairness and intelligence, and then you courteously intimate that I am not the clergy; so you want to discuss with those whom you treat with 'derision' (it is your word), and postpone and feel forbidden to invite me because of the use I should make of it, in addition to my liability to misunderstand.

The list of gentlemen you mention will never adopt your 'suggestive' method, though some 'take suggestion as a cat laps milk'—they will never credit me with the heavy sum of immodesty, which you so generously encourage, and then so courteously 'suggest.' The 'tentative' method of exciting little jealousies in our camp, and the parade of your own absence of egotism, will not serve the turn.

The clergy avoid discussion, so you sing or say all over the country, but yet you 'will not be *coerced* into debates with every minister who does like myself and Mr. Woodman'—you 'must make a *stand against these tactics*;' you must postpone debate to go and declare that we avoid debate. And now you will meet me 'in *due* time;' well then I shall be able to show how far you are from a '*fair* spirit;' and from the writings of your party (for you are no more the secularists than I am the clergy) shall aim to show that *we* shall be *very* confused from our unaccustomedness, when once your party deals fairly by Christianity, or courteously by Christians. I do not mean the courtesy of oral debate merely, but the bigotry, assumption, opprobrium, and misrepresentation common to your writers and lecturers. And in this I shall lay both your conduct and declarations under contribution. You are evidently at some loss to find instances of this sort in the *Bible and the People*, as your reference to Mr. Bettle's communication proves: I am responsible for any *insolence*, but may admit statements of *information* on the word of respectable men; if any of these reports be incorrect they can be corrected; but any insolence should be *erased;* now this insolence is a common thing in the *Reasoner;* but it will be mere oversight if anything but *reasoning* be admitted in the other periodical; as your own knowledge of it may attest; invectives there, are conclusions from arguments: in your paper they are often substitutes for argument.

It is a mistake of yours to say that I give 'three cases of invectives which do not exist in the "Cabinet of Reason,"' otherwise your reply would be easier; for, instead of showing the passages to be *absent*, you proceed elaborately to explain and *soften down* the statements referred to. Your explanation is not very successful in these passages 'which did not exist.'

You write in the 'Cabinet,' p. 17—'Now, not a theological book is published, not a sermon delivered, without the fear of the critic being before the eyes of the writer or the preacher. *Even those who trade on the name of Christ*, do it much more cautiously than heretofore.' To me this seems like including preachers and writers as traders on the name of Christ, for you are speaking of their improved tone, their fear of criticism, which is followed up by the statement, that 'even those who trade on the name of Christ, do it much more *cautiously*'—which is only a different wording of the preceding sentiment, that preachers and authors *fear* criticism. The same insult is heaped on '*our stock writers*, who use Christianity as a figure of speech.' This is very insolent on your part, and may, with a better grace, be *retorted* on *your stock writers*. You acknowledge, that if this charge is '*forcibly* connected with the preceding sentence, then it means that only *some* of the clergy' thus trade, which, you add, may be true of pluralists. Now it is false even of *them;* for they receive their pluralities from the state, not from Christ, as you very well

know. It seems to me a very peculiar courtesy to begin a rational book in this style—to slander either preachers or writers, to whom you have no right to impute venal motives; especially when you refused to discuss with a clergyman, because, in a way of very circumferential reasoning, you inferred that he attributed sordid motives to you. Yet you, who will discuss with none who so charge you, give the clergy the same valid excuse in your opening page.

The second passage, which you say does not exist, and which you proceed nevertheless to explain, is that those who deserve 'admiration are the exceptions.' You have tried to soften this; but it is still offensive, and I believe very false. Your book says—'Many of them [the clergy] are brave, fearless, and in all respects challenge admiration. *But these are the exceptions.*' Then you proceed to characterise, by specimens, the clergy in general, in opposition to your exceptions, which prove your rule.

The third non-existent sentence is that 'the clergy who refuse discussion ought to forfeit their influence;' but in your book it is those who '*absolutely* refuse' (p. 20). This will not procure your absolution; for to refuse, if it means refusal, means absolute refusal—the epithet is simply idle, and so is your extenuation.

It is graceful in you to acknowledge one instance to be appropriate, and I do not doubt you will modify the other three; whilst the other facts are still undenied, that you call Christ rude to his antagonists, and Paul rude and intolerant. Now these are '*all* instances in which the statements are both *untrue* and ill-mannered;' and therefore deserve your re-consideration; whilst they should teach other stock writers to 'proceed more cautiously than heretofore,' with 'the fear of the critic before their eyes.'

A complete criticism on the *Reasoner* and other kindred publications would astonish both you and your friends, as my leisure hours will abundantly prove by innumerable specimens. But to proceed with your letter. You say, 'I assume in an appended letter that the correspondence is ended:' perhaps it is you who assume this for me; I speak only of the end of what you have written, not that you will write no more; and even had I expected to hear no further from you, it would only be a mistake of a very innocent kind, which you could remedy by an agreeable surprise.

But as this appended letter is to be answered in your next, when you hope to name the time of our discussion, I need say no more on it at present; and I hope whenever you again publicly condemn my publication of your letters, you will name my defence of that step, without deciding for others that no reasons can justify it. Now if you judge of warmth by length, this letter will perhaps, like yours, seem warmer, for I think both of us have exceeded our usual length; but in these side-questions let us not forget the main one, which is to know definitely *what your distinctive principles are, and what advantages you maintain will arise from their adoption?* Your elaborate letter has chiefly avoided and partly elaborately mystified this point, on which you, having perhaps thought a great deal, have, on this account it may be, said very little. Please then sometime to tell me in what respect you pay any more attention to the duties of this world than those who believe in another world; if any more, what more, and on what grounds and what good will come from your peculiar views of the reality and importance of this present life?

You say your views are not what I expect, and that this is no serious fault, for you are afraid I expected something very extravagant. I expect you not to bring forth a new-born extemporary secularism to undo all you have professed; I expect

you to be plain spoken and direct, to say what you mean, and to be the same person in the main as you are in the *Reasoner* and the tracts you refer to.

As to your correspondence, I may say, so far as your opinions and their advantages have come out, blessed is he that expecteth nothing, for I am fairly puzzled; and I fear your sixth class of Christians, as you have described them, is a portrait taken from a looking-glass, viz.: '6. *Equivocals.*—Those whom you cannot understand, and who appear not to understand themselves: the Christians [secularists] by *nominal* profession, who *identify themselves with each of the above classes, by terms of argument*, and confess to *nothing definitely.*'

Your definitions, however, have yet to prove whether you have drawn yourself correctly. Yours very truly,

BREWIN GRANT.

P.S.—I think Ward & Co. publish the 'Congregational Library.' I have not a list by me; I will copy for you the creed circulated as generally assented to by our denomination, as soon as I can find it.

P.S. 2.—Since writing the above, I have had sent me part of *Reasoner*, No. 21, new series, in which is the conclusion of one of my letters, so I suppose the whole has appeared. I find that, 'by the next week, *we* too shall perhaps have a separate edition of the letters at the *Reasoner* office. Our *friend* W. J. B. has enabled us to keep pace with the *enemy;* other friends are invited on account of the *temper of the foe* and *the necessity of the hour.*' 'All we ask of our friends is patience—as circumstances seem to require, we shall abandon other work in order to pursue this efficiently.' 'This *agitation vehemently raging* around us from the Grant and Campbell quarters' is a signal for help to '*compass all our foes*;' then, 'let *the enemy menace*, reproach, taunt, misrepresent—we must learn to *bear* all this, and more.' '*The enemy* is at the door, but *he is not to come in, till* we let him in.' 'Many of our friends, *especially in Blackburn, imposed upon* by Mr. Grant's extraordinary proceedings in that town, are inquiring what all this *commotion* is about; this short paper is written for *their assurance.*' All this seems as if one *Finger Post* had done some service; they shall have more of them. Especially as the *Reasoner* says—'We are preparing to issue, in a separate publication, the whole of the Holyoake and Grant correspondence.' Murder will out. These titles of 'foe,' 'enemy,' hopes of a 'more patient temper and fairer judgment,' 'vehemently raging agitation,' 'manace,' 'taunt,' all indicate a rational calmness—a letter is written, *i.e.*, in secular dialect, 'the enemy is at the door.' Well bolt it; or else bolt yourselves. Why all this ado? Especially if 'we shall have (if Mr. Grant will pardon the presumption of saying so) *abler* opponents than himself after we have met him.'

Sir, you are good enough to say that 'if you meet every man the moment he sets up the *belligerent* cry of "warm work here," and cries out "we *dare* not meet *him*" you will be at the mercy of every minister who chooses to utter these bravadoes.' The '*dare* not, &c.,' is entirely of your own coining, or a correspondent's, if you apply it to me; as is also your statement that I 'have come to the conclusion that you "*decline*" the discussion:' I may have said that you postpone it, *decline it for this year*, but never that you *decline* it. This is a mistake repeated in your letter and also in the *Reasoner*, which no doubt *you will hasten and correct;* and then some fine flourishes there about your 'repeated assurances' to me, &c., will be like burnt sky rockets. Will you be good enough to read over again your very calm and argumentative article on your 'enemies' and the 'temper of the foe?' perhaps next time you will temper it a little. Here I may remind you of a per-

version of my argument about publishing—alluding to my instance of Dr. Bayley, written, by the way, when I had not, as you twice assert, the whole correspondence before me, but only the part I quoted, you say 'your wrong does not justify mine;' no one said it did, therefore this is no answer; but your wrong might silence your upbraidings. My argument however was very different; and you altered it, to answer it: I did not admit nor suppose anything wrong, but simply observed that you did not seem to think it wrong to do the same thing in the *Reasoner:* to which you reply 'your wrong does not justify mine'—whether this may be called over or under shooting the mark, it certainly is not hitting it, but is like your reply about refusing to print the Townley discussion.

There may be occasions to justify printing letters on public business for public ends, even in the face of remonstrance, but you did not remonstrate till you knew it was too late; and your reason was, that you did not think I meant what I said: yet when you knew it was likely to be in the press, you wrote as if you thought I *did* mean what I said: and therefore many will find it difficult to know what you mean. Either your letter to me on the subject (September 23) was contrary to your ideas, or your later explanation is contrary to truth; it cannot be true that you both disregarded my allusion to printing from a belief that I did not intend it; and *also* that you should write to complain of my act whilst disbelieving my intentions: compare, and please to unravel your various statements on this subject, in your letters (Sept. 23 and Nov. 2). These matters are not worth notice, only it is worth while perhaps to show the truth of your own remark, that under 'plain and honest rebuke,' you may 'run out into much that it is difficult to get under that definition:' it may also show that whatever may be your danger, we 'have not *fallen into infallible hands*;' though I do not remember hearing of that sort of hands before your last letter.

I have not time now to examine carefully, but I am not aware that you are right in saying that 'I call the letter of Mr. Emery's your challenge;' you state this without qualification, so I suppose you know it, and will favour me with the quotation. And by the way, as you promise in another place to refer to my 'plain remarks' on your knowledge and ignorance of Christianity, you will oblige me by answering the *other reference* to your statement before Judge Erskine; and also the deduction from those references, that you are opposing what you do not understand—if you are as ignorant as you affirm.

Perhaps, however, this is your 'Art in Debate,' taught in the *Reasoner*, to answer elaborately the easiest arguments, and trust to oblivion to cover the rest. The inconvenience of writing is, that people can look at what you say. Now your best answer to this letter will be to ridicule this long postscript.

November 7th.

I am sorry the above could not be copied for me till now; it was written on the day I received yours; if I have omitted anything, I shall be happy to attend to it. There are some additional observations on your use of language which may come in afterwards: I shall trouble you here with only three questions, and shall be obliged by a separate answer to each:—

1. What do you mean about my taking care to write to your prejudice, and to leave out your answer from the *Banner?*

2. On what grounds and *for what purpose* did you affirm that Mr. Emery's letter was the joint production of Mr. Emery and my brother David?

3. Explain this sentence—'Many of our friends, especially in Blackburn, *imposed upon by Mr. Grant's* extraordinary proceedings there.'

THE REV. MR. GRANT'S PROCEEDINGS IN BLACKBURN.

In our first number of the *Wayside Points* we give the first portions of the correspondence with the Rev. Mr. Grant. At this period of the progress of the letters, Mr. Grant took the sense of a Blackburn audience thereupon. He proposed the following resolution for their adoption:—'That this meeting having heard that Mr. Holyoake, having *declined* or *postponed indefinitely* a proposed discussion with the Rev. Brewin Grant, on the ground of want of time, and nevertheless that Mr. Holyoake finds time to lecture on the clergy avoiding discussion—by which he avoids it himself, in spending that time which would suffice for a discussion—this meeting records its conviction that such conduct by Mr. Holyoake is *unfair, dishonourable,* and *untruthful.*' A person present at the meeting, who put some questions to Mr. Grant, informs me that Mr. Grant put the resolution himself, and held up both his own hands for it. In a letter to Mr. Grant upon this subject, to be subsequently inserted, the reader will find some remarks on the proceedings. For the present we simply put the fact upon record.

It is worth while mentioning that the chairman of Mr. Grant's meeting was none other than William Hoole, Esq., the chairman of the Commissioners who refused me the Assembly Room, after having let it me for lectures, and permitted me to placard the town—of which transactions the 'History' is rendered in No. 235 of the *Reasoner*. G. J. H.

THE SUBSCRIPTION FOR EUROPEAN FREEDOM.

*From Liverpool, per W. R.**

W. R.
Thomas Jones.
Edward Price.

John Foulkes.
John Williams.
Robert Edwards.
Edward Foster.
Thomas Pritchard.
John Shannon,
Thomas Molloy.
Edward Atherton.
John Pickup.
Peter Pickavana.
John Tivinbam.
Edward Miller.
John Bibby.
David French.
Thomas Fitzhugh.
Edward Wren.
John Walsh.
Thomas Quin.
John Denninson.
John Urnsworth.
James Edwards.
Thomas Wynne.
Edward Strettell.
Isaac Wakefield, 2s.
J. D.
T. L.
J. C., 2s.
John Pemberton.
John Owens.
Thcopholes Green.
John Richards.
David Armstrong.

* W. R., of Liverpool, whose liberal subscriptions we have several times acknowledged, writes:—'I have watched with lively interest from week to week, anxious to see the numbers for European Freedom pouring in from most towns in England as well as Scotland. You can claim a circulation of three to four thousand *Reasoners*, and I am persuaded there is no sincere freethinker but who is a friend to political freedom. And I have yet to learn that there are many causes more worthy of our earnest and watchful care than a feeling for another's woes. Arouse, then; let the sympathy be shown in your deeds, especially those who are so fortunate as to be above the wants of this competitive state of society. Remember there is many an eye upon us, and much at stake. No one ought to be lukewarm as a looker-on, but call upon some friend or other to assist in the cause of liberty. And may the still small voice pierce the conscience, and move the heart, to do their utmost to loosen some of the chains that fetter our political friends who are confined in dungeons.'

John Phillips.
John Nicholason.
Thomas Covell.
John Humphreys.
O. O. Roberts.
Richard Briscoe.
James Edisbury.
James Hutton.

Per Mr. W. Chilton, Bristol.

C. Brown.
J. Rogers.
J. C.
Thomas Powell.

Per Mr. G. Gill, Bingley.

William Jenings.
Thomas Cooper.
Thomas Rushworth.
B. Walbank.
David Hanson.
Timothy Leach.
William Briggs.
Joshua Briggs.

Per Mr. Lynes, Coventry.

J. Lynes (second subscription).
G. Biggs, do.
S. Cooke.
A. Cooke.
J. Mathews.
J. Perkins.
W. Chandler.
G. Hall.
T. Wells.
T. Wright.
E. Cornwell.
J. Buckler.
J. Brothers.
Two Friends (per Mr. Morris), 2s.
W. Taunton and Friends, 10s.
Collected among a few teetotallers, 3s.

Per Mr. John McKenzie, Glasgow.

David Minto.
Alexander Jeffray.
Robert Russell.
Hugh Hamilton.
Duncan Daw.
John Danskin.
Thomas Pitcairn.
John Filshill.
David Bowman.
Thomas Poole.

Per Mr. Thomas Hull, Padiham.

Thomas Hull.
Thomas Bell.
Thomas Duckworth.
John Ingham.
Benjamin Astin.
James Stephenson.
Richard Yates.

Per Mr. T. Foster, Portmahon, Sheffield.

Joseph Harvey.
Alfred Newton.
Thomas Foster.
George Wilson.
John Jefferys.
Henry Bacon.
William Leitch.
John Leitch.
Charles Carlisle.
Isaac Ironside.
F. Greaves.
Richard West.

[Fourteenth 100 Names.]

[No. 1 of *Wayside Points for New Roads;* or, Defences of Free Thinking. Dedicated to Believers, price 2d., is now ready, containing Letters 1 to 13 of the correspondence between the Rev. Brewin Grant, B.A., and Mr. G. J. Holyoake. Also, an account of the Rev. Mr. Grant's proceedings in Blackburn.

No. 2 of *Wayside Points* will be ready on the 1st of December, containing 'Both Sides of the Debate between Mr. J. F. Winks, of Leicester, and Mr. G. J. Holyoake, of London,' on Mr. Winks's proposition—'That Christianity is more favourable to the welfare of man than any other system that has ever been propounded.'

A correspondent informs us that the 'Shevvild Chap' has addressed a letter to 'Mester Holyoake' in his 'Annual' for 1853.

In a letter in Mr. Grant's hands more than a week ago, Mr. Holyoake named the third or fourth week in December for the commencement of the Discussion, and gave Mr. Grant the names of four gentlemen who will form his (Mr. H.'s) committee. The Discussion will probably be held in London about the above time.

It has long been a requirement felt by many that some central house should be opened near the Strand, where publications on the side of Freethought could be obtained by the public; and we are glad to see Mr. Truelove has made arrangements to meet this want. The organised agitation commencing by our opponents will render further establishments necessary to meet the new demands for information.]

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

MR. PETER HENRETTE'S LETTER.

To the Editor of the Reasoner.

SIR,—Your remarks in No. 337 on the new recantation are premature and untrue: your notice of the certificate is both insidious and Jesuitical in the worst sense. It can scarcely be true that I am entirely unknown to you, unless you 'palter with your readers in a double sense.' That I am unknown to you personally is correct, but that you have been made aware officially by the agents of the freethinking society at various times of my public efforts in the cause of materialism, is a fact known even to the readers of the *Reasoner*. If it has escaped the attention of the acute editor, however, I will refresh his memory a little, but not having the *Reasoner* at present, I can only depend on my memory. I think, however, that there appeared in the *Reasoner*, about two years ago, an official report from the secretary of the Glasgow Anti-theological Society, in which report it was stated I had replied to a lecture delivered by the Rev. Charles Clarke on the following subject—'That the Existence of God is a Fact of Reason, is confirmed by Revelation and the testimony of great men of past ages.' I believe, likewise, you received a report of my labours in Dundee; had that report been unfavourable, you would very likely have published it as you have done to similar reports on Southwell and others: in addition, you received several official notices from Glasgow of my lectures for insertion in the *Reasoner*, which I believe you suppressed for reasons best known to yourself, and yet, indeed, I am utterly unknown to you. You know, in Glasgow, within two years, I had no less than ten public discussions on the question of God's existence, at which a much larger audience attended than you ever had here, and some of these were held with men you had not candour enough to meet, although, as usual, you administered your advice to them in the *Reasoner* with all due editorial importance. Now, Mr. Editor, when I know you had placards announcing my lectures duly forwarded to you, it is impossible for me to come to any other conclusion than that your remarks on my recantation are ungentlemanly and false. The attempt at wit by comparing me to Mr. Knight is as impotent as it is mean. The implied reflection on the suddenness of the change comes with a very bad grace from you, who, if report be true, changed your own opinions very suddenly on the God question. But how do you know the time required for a thought to germinate into the fulness of conviction? You may describe your own peregrinations, and tell the weekly sale of the *Reasoner* accurately, but I scarcely think you have yet secured a mental theodolite to measure the progress of thought. By letter, you say, you learn that I have undertaken to prove from the *Reasoner* that secularism sanctions assassination, promiscuous intercourse, &c. Why, candid Mr. Editor, did you not give the name of this letter-writer?—just to allow this nameless slanderer to escape with impunity. But is there not something curious in this fact, that a letter was sent to you by the secretary of a freethinking society, recommending a person that was known to the said body for a number of years, and you were very doubtful about inserting it in the *Reasoner*, and, when you did insert it, you did materially alter it to the said person's disadvantage, although the recommendation came from a public body? Yet

when some anonymous writer sends you a letter about that same individual you publish it at once. Capital! honest Iago: yes, publish it by all means when its publication will misrepresent and deceive—conduct quite in keeping with a certain school of philosophers. Still, what will observing people think of a journal in whose editorial department candour is so conspicuous? I must state that I never did make use of the language attributed to me with reference to the *Reasoner*. Of what I did say, and on what authority, you should be correctly informed before you allowed such false and libellous statements to appear in a journal professedly honest. About publishing my opinions, you must be aware that I have not a *Reasoner* at my disposal in which to record publicly everything I say or do, therefore, at present, I may not find it convenient to take your advice. What is more, being under no obligation to you, I cannot see I am in any way bound to take it. Still, you may rest assured that I will take my own way to publish my opinions, and probably in such a manner that you may not at all relish. I have spoken of materialism, not choosing to adopt your indefinite and new-fangled term secularism. Trusting, as you say, persons whom you attack will be heard in their own defence, I hope you will admit this with the same expedition you inserted the cause of it, even although you comment upon it under the significant signature of 'Reporter.'

PETER HENRETTE.

[Any mention Mr. H. is so fortunate as to find of himself in the *Reasoner* invalidates his assumption that we wilfully cancelled him. He is quite mistaken. We are unfamiliar with his name, and the Dundee reports, placards, and notices he refers to, certainly never arrived. We are not so forward as he represents to publish adverse reports of any one. Some correspondents object that we only publish the favourable ones. We have lately suppressed several accounts unfriendly to Mr. Henrette himself. If, however, he has never undertaken to represent the *Reasoner* as we lately said, we are happy to do him the justice of publishing his denial of it. We hope our correspondent who sent us the information will authorise us to use his name, or, *if* he has been in error in this respect, authorise us to withdraw the assertion we quoted from his letter. We would not do any man injustice, and we are particularly anxious to avoid even the appearance of it with regard to one who says he has separated from us. We are sorry such a one thinks us in error—we would give him no occasion to deem us unfair.—Another correspondent has written to say that the certificate of Mr. Henrette we lately published varies from that authorised by the society in whose name it appeared. That copy has gone the way of all copy, but we should be glad to have another transcript of the original letter to us, that we may see what the variations are, and who made them.—ED.]

CORRECTIONS OF MR. BROOM'S LETTER.

SIR,—I find that Mr. Broom charges you with being a slanderer because you happened to insert the report of our delegate, which simply states that our society has lost position by its engagement of Mr. Broom. This is well known in Bradford to be true, and especially by our members. When he first came into this town our funds were in a fair way of increasing, but now they have fallen off considerably, simply because the majority of our members would not be responsible for the violent and harsh manner in which Mr. Broom speaks of Christians who merely differ with him in opinion. If this is not losing a position, I am at a loss to know what is. Besides, is it possible for our society, which professes to labour in order to raise a somewhat higher standard of

advocacy, to countenance proceedings in a lecturer which entirely runs counter to it Therefore Mr. Broom need not wonder that he finds himself unsupported by our society. It is true a few of our members give him support, and it is also true that a resolution was passed exonerating him from blame in the manner set forth in his letter. But under what circumstances was it passed? This part of the subject Mr. Broom entirely overlooks. The circumstances are these:—The society passed the resolution because it did not wish to create bad feeling in some, which it knew would be the consequence if it passed an opposite one, and because it knew that an adverse resolution would afford grounds for Mr. Broom to bring an accusation against the society for wishing to damage his reputation, and for being the means of his living being taken from him. There were those in the society who fully agreed with Mr. Broom in his lectures, and who were unfriendly towards those who did not; and in order that this feeling might be suppressed, the resolution in question was passed. But those who passed it were not the majority. Only about one-third of our members were present when it was done, the remaining portion being opposed to Mr. Broom's lectures. As regards the report, Mr. Broom says that Mr. Wilcock did not go to represent the society, but six persons. The society, he says, was never consulted, neither did it authorise the insertion of the report. I beg to state that about three months ago a majority of our members agreed by resolution, that as there was a desire for our Sunday night meetings to be occupied with discussions, the committee, or 'council,' as Mr. Broom terms it, should transact *all actual business* for the society, in order that fair opportunity should be given for the Sunday night's debates. According to this resolution the committee authorised Mr. Wilcock to attend the Conference on behalf of our society. Not wishing to cause any uneasiness amongst the members, the committee asked the society to take the matter up. But its time was so occupied with Mr. Broom's lectures that they did not consider the matter: accordingly the committee acted upon the before-mentioned resolution. So much for the charge of Wilcock going to represent 'six persons.' Mr. B. says the council opposed his being paid according to agreement, but the society did not. The council only opposed his being paid more than it agreed to pay; for at the time the resolution to suspend his lectures was passed, Mr. Broom put in a demand to be paid for five weeks, and endeavoured to persuade us it was a month in business matters. To this demand a unanimous opposition was manifested, and the moment it was done Mr. Broom consented to be paid for four weeks, which was complied with without opposition. I certainly did say, with others, that as Mr. Broom had not lectured for the month, and as he had been negociating with a party to lecture against Dr. Coffin and succeeded, thereby having no occasion to go back to Nottingham—as we understood he would when his engagement with us was at an end—that in consideration of the depressed state of our funds he ought to take less money.

The main objections we have to Mr. Broom's lectures are, that he speaks of Christians as not being sincere in their opinions, and with holding them for purposes of villany. We consider this decidedly objectionable, and calculated to materially damage the position of a society that encourages such conduct. Besides, he speaks of Christians as encouraging and creating prostitution because a few places of ill fame are found about churches and chapels. When told that Dr. Ackworth said Hume encouraged adultery when Mr. Holyoake spoke last in Bradford, Mr. Broom asked if Mr. Holyoake defended Hume in his advocacy of adultery, and being told that he did not, replied, 'I should have defended it.' We certainly think this will not do.

Bolton Road, Bradford, Nov. 8, 1852. GEORGE DEMAINE.

'The Little Child's First Word-Book, for teaching Spelling, Meanings, Grammar, and Reading,' by G. J. Holyoake (being No. 3 of the Secular Series), is now ready, price 3d.

LITERATURE FOR THE PEOPLE.

Under this head we give a weekly column of the names of special class books, and the cost of them, for the information of readers who may not otherwise meet with a notice of them.

Christian Spectator	0	6
Trevelyan on the Insanity of Mankind	0	2
First Book of Euclid, with 147 Diagrams.	2	6
Practical Grammar	1	6
Graduated Grammatical Exercises	1	0
Hints on a Logic of Facts	1	6
Public Speaking and Debate	1	6
Literary Institutions	0	2
History of the Last Trial by Jury for Atheism	1	6
Life, Writings, and Character of Carlile ..	0	6
Paley Refuted in his own Words	0	6
Rationalism	0	6
Catholicism, the Religion of Fear	0	3
Reply to F. W. Newman's Work on the Soul	0	3
Logic of Death	0	1
Why do the Clergy avoid Discussion?	0	6
The Reasoner ..... weekly	0	1
The People's Review (complete)	1	6
The Task of To-Day. By Evans Bell	1	0
Mackay's Intellectual Religion	1	6
Lewes's Biographical History of Philosophy	4	0
Newman on the Soul	2	0
Channing's Works. 6 vols.	3	0
Birch's Religion of Shakspere	4	0
The Duties of Man. By J. Mazzini	0	6
Bible of Reason, or Scriptures of Ancient and Modern Moralists and Authors; with the Testament of 1852. By B. F. Powell.	10	0
Bible of Reason, parts 1, 2, 3, bound in 1 vol.	7	0
Ditto, part 1, Scriptures of Ancient Moralists	2	0
Ditto, part 2, Scriptures of Modern Authors	2	6
Ditto, part 3, Additions to part 2: Modern	2	0
Ditto, part 4, or Testament of 1851	2	6

Parts 1, 2, 3, can be had in 36 numbers at 2d.

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square.—Friday evenings [8], a Discussion.—Nov. 28th [7], Mr. Henry Tyrrell, 'Hood, Humourist, Poet, and Philanthropist.'

Hall of Science, City Road.—Nov. 28th [7], Thomas Cooper, 'History of England.'

Secular Hall, Goldsmiths' Row, Hackney Road.—Nov. 28th [7], Mr. R. Cooper, 'Priestcraft.'

Secular Institution, Charles Street, Old Garratt, Manchester.—Nov. 28th [6 p.m.], a Lecture.

Progressionist Hall, Cheapside, Leeds.—Nov. 28th [6½], a Lecture.

Eclectic Institute, 14, Garthland Street, Glasgow.—Nov. 28th [6½], a Lecture.

Mutual Improvement Society, Five Ways, Dudley.—Nov. 28th [7], Mr. S. Cook, 'The Congregational Conference recently held at Bradford.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—Nov. 28th [7], Mr. Henry Nicholls, 'Political and Military Character of Wellington.'

Bradford Secular Society, Mitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.

Commercial Hall, Philpot Street, Commercial Road East.—Nov. 28th [11 a.m. and 7½ p.m.], Mr. C. Southwell will lecture.—Discussion after the lectures.—Discussion Tuesday [8], Thursday [8]. Saturday evenings devoted to the advocacy of Teetotalism.

ADVERTISEMENTS.

TREVELYAN ON THE INSANITY OF MANKIND. Just Published, 2nd edition, Price 2d.

London: J. Watson, 3, Queen's Head Passage, Paternoster Row. Edinburgh: H. Robinson, 11, Greenside Street.

FOWLER'S WORKS.

LESSONS ON ASTRONOMY. By Mrs. L. N. Fowler. Just Published, price 6d.

Works on Physiology, Phrenology, &c., in 1 vol., cloth boards 5 0

To be had in 10 separate pamphlets as follows:—

1. Love and Parentage	0	3
2. Matrimony	0	3
3. Amativeness	0	2
4. Physiology, Animal and Mental ..	0	10
5. Memory and Intellectual Improvement	0	6
6. Hereditary Descent—its Laws, &c. ..	0	9
7. Familiar Lessons on Physiology ..	0	3
8. Intemperance and Tight Lacing ..	0	3
9. Tobacco—its Effects, &c.	0	3
10. Familiar Lessons on Phrenology ..	0	6

The Natural Laws of Man: a Philosophical Catechism. By J. G. Spurzheim, M.D. 0 4

Marriage—its History and Ceremonies ..	0	6
Channing's Works. 6 vols., cloth lettered	8	0

Barker's Lectures on the Church of England Prayer Book. 1 vol., cloth 2 0

Clarkson's Cold Water Cure. Cloth boards	1	0
Do. Do. wrapper ..	0	8

Dr. Taylor's Doctrine of Original Sin. 1 vol. 1 4

Newton on the Trinity. 1 vol.	1	4
Law's Serious Call. 1 vol.	1	4
Worcester on the Atonement. 1 vol. ..	1	0
Barker on the Atonement. 1 vol.	1	0

London: J. Watson, 3, Queen's Head Passage. G. Turner, Stoke-upon-Trent. Heywoods, Manchester. Watson, Newcastle-on-Tyne.

TOWER HAMLETS LITERARY INSTITUTION, Morpeth Street, Bethnal Green.—Persons at present engaged in correspondence with the Secretary of the above Institution, are requested to address their communications in future to Mr. Taylor, 24, Jubilee Street, Mile End Road.

REMOVAL.

E. TRUELOVE, Bookseller, Periodical and Newsvendor, of No. 32, John Street, Fitzroy Square, adjoining the Literary Institution, begs to inform his friends and the public, that he is removing his business to No. 240, Strand, 3 doors from Temple Bar, where he intends to keep a supply of all publications having for their object the Social Elevation, Intellectual Improvement, and Political Enfranchisement of the People.

E. T. has a large stock of New and Second-hand Books, which he is prepared to sell at a great reduction.

E. T. will feel obliged by his friends advertising the above as much as possible.

E. T. will have Furnished and Unfurnished Apartments to Let at his new residence.

Remember the address—240, Strand, 3 doors from Temple Bar.

London: Printed by Holyoake, Tyndale, & Co, 2, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.—Wednesday, November 24th, 1852.

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

Manchester Secular Hall Company	389	Personal	391
Both Sides of the Discussion	390	Social	392
Mr. Plant's Letter to Mr. Winks	390	Family	393
Mr. Winks's Statement	391	Positive Side of Free Inquiry	399

THE MANCHESTER SECULAR HALL COMPANY.

At a meeting held Nov. 12, 1852, in the saloon at the Moulders' Arms, Major Street, a company under this name was formed. Mr. G. J. Holyoake, who had come down from London for the purpose of submitting a plan to the meeting, occupied the chair.

The inactivity and helplessness of Manchester, without the command of a single Hall in which to advocate practical principles in intellectual, social, and political progress, is not only a discredit to a town of Manchester's reputation for persistence in utilitarian courses, but is a discouragement to towns around, dependent on Manchester's example.

Since the great Hall erected by the friends of Co-operation in Manchester passed out of their hands, it has deterred many from attempting the erection or purchase of another.

The Hall of Science in Campfield was lost, as most of our halls were lost elsewhere. Built in the first instance at a cost which exhausted the funds of our friends, the interest on the capital, ground rent, and hall expenses afterwards exhausted the resources of the branches, so that little was left for the independent support of the advocacy for which the halls were erected. Then dancing, an excellent thing in its place, was had recourse to as a means of finance, and we who began to educate the *heads* of the people ended, in many instances, in educating their *heels*.

In the proposed Secular Hall, these errors will be avoided. The proposed cost of the hall is moderate. The condition on which shares are taken, precludes the possibility of embarrassment to the tenants. In proportion as the shares are paid off, or in any case presented, the proprietorship will pass into the hands of the general executive of the secular societies, so that the new halls will not pass out of the hands of the branches as heretofore. Besides, the shareholders have thus a prospect of being paid back their shares in the existence of an expectant proprietary who will be anxious to defray their claims.

These halls becoming the possession of the Central Society under equitable arrangements (as was provided in respect to Lawrence Street Chapel, Birmingham, which was made the property of the Central Board when Mr. Holyoake was secretary of the chapel fund) a rent revenue for the purposes of propagandism will one day be available to the secular societies.

Friends in neighbouring and distant towns, it is expected, will take shares in the Manchester Hall, and afterwards in turn the friends in Manchester will aid other towns in the same way. This mutual help will lead to a common success.

Minutes of Preliminary Meeting, November 12, 1852.

I. The first twenty persons who subscribe their names at this meeting to be a committee

for the purpose of raising a Thousand Pounds, in one pound shares, for the erection or purchase of a building for the uses of the Secular Society.

The said Secular Society undertaking to pay a rental for the said building equivalent to 5 per cent. upon its cost.

II. Each shareholder agrees to waive his claim to 5 per cent. interest if the annual income of the society shall render it impossible to pay it. In such case a dividend of 3 or 4 per cent. shall be deemed the dividend of the year.

III. All shares to be repayable as fast as the balances in favour of the Secular Society enable it to be done. All paid off shares, and all shares given as donations, to be carried to the credit of the general executive of the secular societies.

IV. The subscriptions of the aforesaid shareholders of the Manchester Secular Hall Company to be paid to Wilkinson Burslam, 43, Brook Street, Old Garratt, who is hereby appointed secretary *pro tem.*, and William Robinson, Esq., treasurer *pro tem.*

V. The shareholders to be entitled the 'Manchester Secular Hall Company.' The first twenty shareholders to be a Committee of Direction, with power to add to their number.

VI. One shilling to be paid as a deposit upon each share. The calls to be not less than sixpence weekly per share.

VII. All subscriptions and donations of the Company to be paid into a local bank in the names of George Jacob Holyoake, Samuel Ingham, and William Robinson, treasurer.

VIII. All shares transferable to persons approved of by the directing committee.

IX. The capital not to be expended until all the shares are paid up.

If a new hall is built, the basement story will probably contain shops for the sale of publications, stores, &c.

Nearly seventy shares were subscribed for at the above meeting. G. J. H.

BOTH SIDES OF THE DEBATE BETWEEN MR. J. F. WINKS, OF LEICESTER, AND MR. G. J. HOLYOAKE, OF LONDON.

Mr. J. F. Winks, better known as the Rev. Mr. Winks, editor of the *Baptist Sunday Scholar's Magazine* (though he declines the title of 'Rev.' now), lately held a discussion for two nights with Mr. G. J. Holyoake in the New Hall, Leicester, on October 26th and 27th, 1852.

It will be in the recollection of those who were present at the discussion, that at the close of the second night Mr. Winks offered to publish a report of the same, containing his own statement of principles, and such further explanations as he deemed necessary, and Mr. Holyoake's statement of principles and such further explanations as he deemed fitting. The following letter will explain how it is that Mr. Winks has not fulfilled his offer.

LETTER OF MR. JAMES PLANT TO MR. WINKS.

Dear Sir,—The following statement, which I shall take means to make known, I send for your perusal: if anything is not fairly stated, please to correct it. After your offer to print a *resumé* of the discussion had been accepted, you waited upon Mr. William Holyoak, of Belgrave Gate, and *you* proposed the following conditions, which were agreed to by him on behalf of Mr. G. J. Holyoake, of London:—1. That the size of the tract be demy 8vo., consisting of eight pages, you to occupy the first four, Mr. Holyoake the second four. 2. That when Mr. Holyoake's MS. was handed over to you, you were to hand over yours to me (James Plant), and that *no*

alterations were to be permitted *on either side* when this was done. Respecting the first of these arrangements, I observe that it was from yourself I received the information that your statement would occupy *eight* pages. This was most unfair, as Mr. G. J. Holyoake had strictly limited his to four. You made this arrangement as to four pages, and not Mr. Holyoake, and you were bound in fairness to have condensed your statement to that quantity. Upon the second arrangement, I observe that when I waited upon you with Mr. Holyoake's MS., after first telling me that I was 'too late' with it, as yours was 'gone to press,' we subsequently found, on inquiring of your compositor, that there were two pages yet to be composed. You *then* said that you should decline to print Mr. Holyoake's statement if it contained anything offensive to 'Christian folks,' 'you were not going to be made a party to disseminating Mr. Holyoake's views among Christian people, if you thought they contained anything offensive to Christian feelings.' I then charged you with violating *your own conditions*. You then said that you had told Mr. Holyoak, of Belgrave Gate, at the time of making the condition, that you should hold the reserve right to publish, or not to publish, Mr. G. J. Holyoake's statement, if, on your perusing it, it contained anything offensive to Christian feelings. [But if this were true it could not be received, as it was omitted in your public condition volunteered to Mr. Holyoake, of London. I have, however, referred to Mr. Holyoak, of Belgrave Gate, and he *utterly and positively* denies it, and that you never alluded to any such reserved right.] You then asked me for the MS., and, at the same time, told me you could not let me have yours, as it was not ready. I refused to do this, and refused to become a party to violating conditions yourself had laid down. It is obvious that on this new condition of yours you could have *made use* of any argument of Mr. Holyoake's and then returned the MSS. with the remark, that it contained passages offensive to the feelings of 'Christian folks.' What! are you to be the judge of what Mr. Holyoake shall say upon his side of the question? Not being content with saying what you think right, you would prevent your opponent doing the same. If, sir, this is the practice arising from the precepts you are to publish, it will not lead to their adoption by any who regards his word, honour, or character.

I am, dear sir, your obedient servant,

JAMES PLANT,

Mr. J. F. Winks. Chairman of Mr. G. J. Holyoake's committee.

P.S.—Mr. Winks returned my letter with the words that follow written across it—'Mr. Winks sends back this paper, which he has not read.'

MR. WINKS'S STATEMENT—SECULAR CHRISTIANITY CONTRASTED WITH THE SECULARISM OF FREE INQUIRERS.

PERSONAL.

I. Obtaining a Livelihood.—1. Study to be quiet, and to do your own business, and to work with your own hands—that ye may have lack of nothing. 1 Thess. iv. 11, 12. 2. With quietness they work and eat their own bread. 2. Thess. iii. 12. 3. We commanded you, that if any would not work, neither should he eat. 2 Thess. iii. 10. 4. Some which walk among you disorderly, working not at all, but are busy-bodies. 2. Thess. iii. 11. 5. We trust we have a good conscience, in all things willing to live honestly. Hebrews, xiii. 18. 6. Not slothful in business. Rom. xii. 11. 7. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Ephes. iv. 28.

II. Temperance.—1. Use this world as not abusing it. 1 Cor. vii. 31. 2. Temperate in all things. 1 Cor. ix. 25. 3. Walk honestly—not in rioting and drunkenness, not in chambering and wantonness. Rom. xiii. 13. 4. Use a little wine for thy stomach's sake, and thine often infirmities. 1 Tim. iv. 23. 5. A drunkard —with such an one no not to eat. 1 Cor. v. 11.

III. Wisdom.—1. Be ye therefore wise as serpents, and harmless as doves. Matt. x. 16. 2. I would have you wise unto that which is good, and simple concerning evil. Rom. xvi. 19. 3. Walk circumspectly, not as fools, but as wise. Eph. v. 15.

IV. Humility.—1. Every man that is among you, not to think of himself more highly than he ought to think; but to think soberly. Rom. xii. 3. 2. In lowliness of mind let each esteem other better than themselves. Ph. ii. 3. 3. All of you be subject one to another, and be clothed with humility. 1 Peter, v. 5. 4. Mind not high things, but condescend to men of low estate. Rom. xii. 16.

V. Meekness.—1. Showing all meekness unto all men. Titus iii. 2. 2. In meekness instructing those that oppose themselves. 2 Tim. ii. 25. 3. Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear. 1 Peter, iii. 15. 4. The ornament of a meek and quiet spirit. 1 Peter iii. 4. 5. Blessed are the meek: for they shall inherit the earth. Matt. v. 5.

VI. Patience.—1. Be patient toward all men. 1 Thess. v. 14. 2. Patient continuance in well doing. Rom. ii. 7. 3. Patient in tribulation. Rom. xii. 12. 4. Let patience have her perfect work. James i. 4.

VII. Contentment.—1. Having food and raiment let us be therewith content. 1 Tim. vi. 8. 2. I have learned, in whatsoever state I am, therewith to be content. Phil. iv. 11. 3. Without covetousness: be content with such things as ye have. Heb. xiii. 5. 4. Beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. Luke xii. 15.

VIII. Against all Evil.—Murder, drunkenness, gluttony, adultery, theft, fornication, cruelty, oppression, lying, slandering, calumny, hatred, envy, malice, covetousness, flattery, reviling, railing, cursing, swearing, ambition, anger, deceit, idleness, ingratitude, injustice, pride, revenge, iniquity, wickedness. (To be found under these heads in any Concordance.)

SOCIAL.

I. Philanthropy, or Good Works.—1. Eschew evil and do good. 1 Peter iii. 11. 2. Follow not that which is evil, but that which is good. 3 John 11. 3. Prepared unto every good work. 2 Tim. ii. 21. 4. A pattern of good works. Titus ii. 7. 5. Ready to every good work. Titus iii. 1. 6. Careful to maintain good works. Titus iii. 8. 7. Rich in good works. 1 Tim. vi. 8. 8. Fruitful in every good work. Colos. i. 10. 9. As we have therefore opportunity, let us do good unto all men. Gal. vi. 10. 10. Let your light so shine before men, that they may see your good works. Matt. v. 16. 11. Let us not be weary in well doing. Gal. vi. 9.

II. Love or Friendship.—1. Love one another. 1 John, iv. 7. 2. Let us not love in word, neither in tongue; but in deed and in truth. 1 John iii. 18. 3. See that you love one another with a pure heart fervently. 1 Peter i. 22. 4. Walk in love. Eph. v. 2. 5. Let love be without dissimulation. Rom. xii. 9. 6. Love worketh no ill to his neighbour. Rom. xiii. 10. 7. Love your enemies. Matt. v. 44. 8. Thou shalt love thy neighbour as thyself. Matt. xix. 19.

III. Peace.—1. Seek peace, and ensue it. 1 Peter iii. 11. 2. Have peace one with another. Mark ix. 50. 3. Live in peace. 2 Cor. xiii. 11. 4. Follow peace

with all men. Heb. xii. 14. 5. If it be possible, as much as lieth in you, live peaceably with all men. Romans xii. 18. 6. Follow after the things which make for peace. Rom. xiv. 19. 7. Be blameless and harmless. Phil. ii. 15. 8. Blessed are the peacemakers. Matt. v. 9.

IV. Mercy.—1. Be ye therefore merciful. Luke vi. 36. 2. He that showeth mercy, with cheerfulness. Rom. xii. 8. 3. Blessed are the merciful. Matt. v. 7.

V. Forgiveness.—1. Forgive, and ye shall be forgiven. Luke vi. 37. 2. Be ye kind one to another, tenderhearted, forgiving one another. Eph. iv. 32. 3. Forbearing one another, and forgiving one another, if any man have a quarrel against any. Col. iii. 13.

VI. Kindness.—1. Be kindly affectioned one to another. Rom. xii. 10. 2. Be ye kind one to another, tenderhearted. Eph. iv. 32. 3. Use hospitality one to another without grudging. 1 Peter iv. 9. 4. Be courteous. 1 Peter iii. 8.

VII. Benevolence.—1. But when thou makest a feast, call the poor, the maimed, the lame, the blind. Luke xiv. 13. 2. Visit the fatherless and widows in their affliction. James i. 27. 3. Ye have the poor with you always, and whensoever ye will ye may do them good. Mark xiv. 7. 4. Freely ye have received, freely give. Matt. x. 8. 5. It is more blessed to give than to receive. Acts xx. 35. 6. To do good and to communicate forget not. Heb. xiii. 16. 7. Charge them that are rich in this world—That they do good, that they be rich in good works, ready to distribute, willing to communicate. 1 Tim. vi. 17, 18.

VIII. For all Good.—1. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Phil. iv. 8. 2. Therefore all things whatsoever ye would that men should do to you, do ye even so to them. Matt. vii. 12.

FAMILY.

I. Marriage.—1. Let every man have his own wife, and let every woman have her own husband. 1 Cor. vii. 2. 2. Marriage is honourable in all. Heb. xiii. 4. 3. A man shall leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Matt. xix. 5. 4. Let no man put asunder. Matt. xix. 6.

II. Husbands.—1. The husband is head of the wife. Eph. v. 23. 2. Husbands, love your wives, and be not bitter against them. Col. iii. 19. 3. So ought men to love their wives as their own bodies. Eph. v. 28

III. Wives.—1. Wives, submit yourselves unto your own husbands. Eph. v. 22. 2. And the wife see that she reverence her husband. Eph. v. 33. 3. That the younger women marry, bear children, and guide the house. 1 Tim. v. 14. 4. Teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands that the word of God be not blasphemed. Titus ii. 4, 5.

IV. Parents.—1. Parents (ought to lay up) for their children. 2 Cor. xii. 14. 2. If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. 1 Tim. v. 8. 3. Having his children in subjection. 1 Tim. iii. 4. 4. Fathers, provoke not your children to anger, lest they be discouraged. Col. iii. 21.

V. Children.—1. Honour thy father and mother; which is the first commandment with promise. Eph. vi. 2. 2. Children, obey your parents in the Lord: for this is right. Eph. vi. 1.

VI. Servants.—1. Exhort servants to be obedient unto their own masters, and

to please them well in all things; not answering again; not purloining, but showing all good fidelity. Titus ii. 9, 10. 2. Servants, be obedient to them that are your masters—not with eye-service, as men-pleasers—with good will doing service. Eph. vi. 5, 6, 7.

VII. Masters.—1. Masters, give unto your servants that which is just and equal. Col. iv. 1. 2. Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. James v. 1—4.

CIVIL.

I. Obeying Magistrates. 1. Let every soul be subject unto the higher powers. Rom. xiii. 1. 2. Render therefore to all their dues: tribute to whom tribute is due. Rom. xiii. 7. 3. Honour all men. Honour the king. 1 Peter ii. 17. 4. Put them in mind to be subject to principalities and powers, to obey magistrates. Titus iii. 1. 5. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. 1 Peter ii. 13, 14.

II. Love of Liberty and its Abuse.—1. As free, and not using your liberty for a cloke of maliciousness. 1 Peter ii. 16. 2. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. 2 Peter ii. 17—19. Too long to transcribe here, also refers to Acts xvi. 35—40; Acts xxi. 39, 40; Acts xxiii. 1—3.; Acts xxiv. 10—21. Acts xxv. 6—11; Acts xxvi. 24—32.

III. Free Discussion.—Too long to transcribe here, read Acts iv. 15—21; Acts vi. 7—10; Acts ix. 29; Acts xvii. 16—18; Acts xix. 8—10.

IV. Against Imposition and Hypocrisy.—1. Laying aside all malice—and hypocrisies. 1 Peter ii. 1. 2. Beware ye of the leaven of the Pharisees, which is hypocrisy. Luke xii. 1. 3. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Matt. xxiii. 27, 28.

V. The Sabbath; or, a Seventh Day of Rest.—1. The Sabbath was made for man, and not man for the Sabbath. Mark ii. 27. 2. It is lawful to do well on the Sabbath days. Matt. xii. 12.

VI. Free Inquiry.—1. Prove all things; hold fast that which is good. 1 Thess. v. 21. 2. Let every man be fully persuaded in his own mind. Rom. xiv. 5. 3 Believe not every spirit, but try the spirits. 1 John iv. 1.

The above sentences from the New Testament were read by Mr. Winks at the opening of the discussion between Mr. W. and Mr. G. J. Holyoake. Many more could have been produced, but these filled up the first half hour. To these, Mr. Holyoake made but few objections. Some of them, he said, 'appeared' to be in-

convenient or inconsistent—as 1. 'Meekness,' what did it mean? 2. Subjection of children to fathers, and of wives to husbands, might be abused. 3. The passage from James on hire kept back might set the poor against the rich. 4. It was difficult to be content with such things as we have. 5. Did Christians give feasts to the poor? 6. The family question he referred to political economists. But his chief objections were to servants 'not answering again,' and to a passage of scripture not read by Mr. W.—'Take no thought for the morrow.' An inspired book ought to be correct in every syllable and word at the time it was published, and every translation of it ought to be also, 'for my salvation's sake,' said Mr. H.

To these objections Mr. W. replied, affirming the propriety of both the father's and the husband's authority, under the limitations mentioned in the texts he had read, which restrained tyranny—that rich men who held back the hire of labourers deserved severe reprehension—that though, having food and raiment we were to be content, it did not say we were to be content without them—that the spirit of the injunction to make feasts for the poor was carried out among Christians—that the family question ought not to be evaded; families were the fountains of order and purity. On 'not answering again,' Mr. W. replied; but read, on the second evening, a paper showing from lexicons and translations, and parallel passages, that the original was rendered 'contradicting, speaking against, gainsaying, to oppose, to dispute,' &c.; and 'take no thought' was rendered 'careful, anxious, troubled, full of care, careful thought,' &c. With regard to every syllable and word of every translation of an inspired book being correct, much pains had been taken to make them so; but the demand was unreasonable. Either all men must have been again of one speech before any revelation could be given; or, when completed, a standing miracle of infallible correctness must be given to every translator. Beside it was not correct to say 'at the time,' for the book was not given at one time, but at sundry times and in divers manners; and this is an historical fact.

Mr. Winks claimed the establishment of his proposition. For—

1. Were not the passages relevant to the proposition?
2. Were they not plain and easy of comprehension?
3. Were they not harmonious with each other?
4. What single vice was there which they did not condemn?
5. What virtue or duty they did not enjoin or commend?
6. Has Mr. Holyoake attempted to show that any one of them is unfavourable to the present welfare of man?

What then was the purport of Mr. Holyoake's mission? Why did he so egregiously misrepresent Christianity and its Teachers? We need not ask why, for we were always so misrepresented by anti-bible men, whether disbelievers of Mr. Holyoake's class, or counterfeits like the Romanists; both were alike hostile to the Bible. It was no matter under what new name anti-bible men came, they all were alike in hatred to God and his word—deists, infidels, socialists, secularists, free inquirers! Always changing their names, yet always presenting the same aspect.

So far Mr. Holyoake had only mentioned the above objections; and these, he said, only 'appeared' to be objectionable. Mr. Holyoake also allowed that there were, beside those read, many other passages in the New Testament which were of 'a genial and salutary character.' Mr. Winks then handed Mr. Holyoake the sheets of the texts he had copied, and demanded in return the system Mr. Holyoake had to propound in preference. Mr. Holyoake promptly handed to Mr.

Winks a paper containing his 'Views,' for he said he would not presume to call them a system.

On the next evening Mr. Winks read and examined Mr. Holyoake's 'Views.' Mr. Holyoake's paper was headed 'The Positive Side of Free Inquiry.' These 'Views are prefaced by several remarks, among which are these—'Holding sounder views than the Christian, it is to be expected that no less devotion would be manifested by the disciple of Free Thought in giving his principles prevalence. It would be the humiliation of progress should the friends of Reason fall behind the devotee of superstition.' The 'Views' are numbered below for convenience. In explanation of the word Positive, it is stated—'When the *Reasoner* was first introduced to Pierre Leroux, he said, in the lively impromptu French way, that "the editor was a great affirmer of negatives." This is what many say around us (who, unlike Pierre Leroux, have the means of knowing better), though they do not express their misconception so well. Let us see whether we are "affirmers (of) *negatives*."'

'VIEWS.'

'1. We teach that the Secular sphere is the province of Man—that the things of *this* world claim his especial attention. Is not this *positive?*

'2. We teach that the Order rather than the Origin of Nature is the first subject of human study—that the knowledge of the "Methods of Nature," as Mr. Lewes expresses it, are alone fruitful in practical results. Is not this *positive?*

'3. We teach that Science alone is the Providence of Man—that all *spiritual* dependencies may betray him to *material* destruction. Is not this *positive?*

'4. We teach that Morality has guarantees in Human Nature, Utility, and Intelligence—that it has *independent* sanctions, as Bishop Butler substantially expresses it, in the relations of social life. Is not this *positive?*

'5. We teach that the uncertainty of a Future Life, which all feel more or less, should induce us to attempt the equalisation of human condition in this world. Is not this *positive?*

'6. We teach the dependence of the well-being of one upon that of all—that care for others is a matter of well-understood self-defence. Is not this *positive?*

'7. We teach that Human Nature is improvable under well-understood material conditions. Is not this *positive?*

'8. We teach that the Methods of Mind are as uniform, as calculable as the "Methods of Nature"—and that whoever masters the process of human affairs may come to control results. Is not this *positive?*

'9. In the chances of theological conflict—to borrow a phrase from Fergus McIvor—the game has not gone against us. We have turned the affirmative side up (notwithstanding that the Priests have loaded the dice with Persecution)—and we claim to have the fact admitted. In the quarry of controversy we have hewn out blocks of enduring granite, which even the Christian who means the *present* good of mankind may venture to build upon. But if the Christian prefers to criticise instead of co-operate, if he prefers to pull down what we erect, let him no longer complain that *we* build nothing up.'

In remarking on these 'Views,' Mr. W. stated that he had never seen them till last night—and only read them this morning. What the Christian System is, Mr. H. knew, or ought to have known long ago. But Mr. H. has said that there was not any system of morality or religion that was of perfect growth. Now let us see if his views are, for if not, what does all this mean? This paper is dated June, 1852—the month in which I proposed my thesis. Mr. H. has had time, and I gave him scope enough, for I said—'ever propounded.' I gave him the Persian,

Chinese, Hindoo, Grecian, Roman, Arabian, French, and German schools, and the English disbelievers from Herbert to Newman; and now what have we in the place of the easily-understood directions of Christianity? Can any man here tell what Mr. H. is driving at in his Views—can any man here better himself or others by them? He affirms that the Friends of Reason hold 'sounder views than the Christian,' who is represented 'as a devotee of superstition.' Now let us look at these 'New' Views.

1. What new thing is this? Does Christianity deny it? Does it not in plainer words declare it, and provide for it'

2. This is not new—it is Epicurean. But Christianity does recognise the order of nature, and seeks a knowledge of its methods for the attainment of practical results. But why so shy of an inquiry into the *origin* of nature?* Was it lest we should be convinced of the wisdom, power, and goodness of its Great Author? Is this Free Inquiry? I protest, as a reasonable man, against such a crippling of my rational faculties. It is debasing me to the level of the mere animal. It is Epicurean, 'Let us eat and drink, for to-morrow we die.'

3. This is the main point. But even this, in the secular sense, is not new. It is essentially Epicurean—and was urged by anti-revelationists in England 100 years ago. But what is Science? Walker says—'SCIENCE: knowledge; certainly grounded on demonstration; art attained by precepts, or built on principle; any art or species of knowledge.' Now, I ask fearlessly, what science, art, or knowledge, of whatever species useful to man, does Christianity oppose; nay, which does it not sanction, cultivate, or enjoy? We challenge a reply. Nay, farther: who have been the leaders in scientific discovery? Christians. Sir Isaac Newton, the acknowledged prince of science, was a Christian. But 'science alone'—aye, there's the rub! 'is the providence of man'—'that all spiritual dependencies may betray him to material destruction. Is not this positive?' No, it is not! For if they only *may*, they also *may not;* and that they do not, the universal conduct of Christians and their position in society proves. Mr. H., to be 'positive,' should have written *must*, and not *may*. 'Science alone the providence of man.' This again forbids free inquiry, as to whom we are indebted for all the materials on which we exercise science, art, and industry, in order to obtain the good things we require. This is also debasing to every generous principle in man. What, am I not to ask to whom I am indebted for all this wonderful provision for my welfare! This is not Free Inquiry: it is practical atheism—a bold attempt not only to rob God of his glory, but to blot him out of being—a thing the devil never did yet. He knows there is a God. But this is deficient too. I ask for a 'demonstration' of Mr. H.'s Science, for the 'principles' on which his 'art' is founded, and the 'precepts' by which it can be obtained. I have given those of Christianity. Where are his? Until I get them I have got nothing.

4. Neither is this new—the idea is as old as heathen philosophy, though Mr. H. does not express it clearly. 'Morality has guarantees,' &c.—for what? I should not like to be bound for either of them if my suretyship were required under bond that they never violated morality. What crimes have not human beings perpetrated on the plea of 'utility,' and under the direction of 'intelligence?' What Mr. H. says Bishop Butler says about independent sanctions I do not comprehend. If, as he seems to insinuate, independent of Christianity, I ask for the proof—the work, and chapter, and page—for he has given no reference.

* Nature, when interrogated by Mr. H. on its origin, is made to reply in the language of Poor Topsy, 'Never was made—'spect I grow'd.'

5. Theoretically this may seem new, but practically it is not new. But this is curious teaching. 'Uncertainty of a future life.' Well, if uncertain, it may turn out certain—that is fairly implied. And so you teach us, as the wisest course we can adopt, to live as though we were quite certain that there would be no future life. Wonderful wisdom truly of the 'New Development of the principles of Free Inquirers' by its own oracle, and in print too! Well might Mr. H. command all the philosophers and teachers to stand aside and listen to something new. But why teach this, in our judgment the greatest folly on earth, and without precedent or analogy in the ordinary conduct of man, who always aims at taking the safe side of uncertainties? 'To attempt the *equalisation* of human condition in this world.' The equalisation! how? Not by a levelling system, I hope, or by exciting the envy of the poor against the rich, as, last night Mr. H. charged upon Christianity, in spite of the text which explained itself and gave the reason why the oppressor was denounced.

6. And does Mr. H. call this new? Why it is the foundation of all civilised society; and Christianity propounds it again and again, as, 'Bear ye one another's burdens, and so fulfil the law of Christ.' What is meant by 'care for others is a matter of well-understood self-defence' is not very clear; but if the interest of one being the interest of all is meant, it is a mere repetition.

7. And so do we; and we think better than Mr. H. does. We have given our 'conditions;' where are his? I have not seen them yet.

8. Well this is not new at all events: for, to go no further back, only a few years ago Robert Owen came and told us *how* to 'master the progress of human affairs.' And he was more 'positive' than Mr. H., for he did not say you 'may control results.' He said you *shall;* and he shewed us some pretty pictures to prove it. Some of your friends here, Mr. H., admired him much, but they did not venture to go—one young man did, but he came back again, and now he is no Chartist, and I think he is neither Socialist nor Secularist.

9. Now comes a flourish of trumpets; but the tune is not new. I have seen the notes before, and heard them played sometimes.

Mr. H. has got some blocks of granite ready—and he asks us to build *upon* them. But we have a house of our own—spacious, convenient, comfortable, and healthy, and we have a promise of one not made with hands, eternal in the heavens. You, Mr. H., say in effect, 'Turn out, and let me and my friends come with our pick-axes, spades, and shovels, and down below, in your foundations, we will stow these bags of gunpowder and blow it into the air. We can do it cleverly by electricity, for we are men of "Science," and there will be no harm done, we assure you, for "Science is our Providence." Then you can erect a new house upon these "blocks of enduring granite." We will be the architects of the building, and direct you in all things. And when it is completed we will sit down with you to enjoy ourselves, for having the knowledge of "the methods of Nature"—as Mr. Somebody says—we will take care that it is "fruitful in practical results." As for us, if you do not co-operate with us, don't you grumble and "complain that we build nothing up." And as to the eternal house you sometimes talk about, and think about, why you know that is uncertain, and so you had better not think anything about it at all. Never mind if in 100 years you see others in it, and you yourselves shut out. We shall be your companions.'

Such is the substance and spirit of all Mr. H.'s propositions. But such wild talk as this will not do for sober-minded men.

In the course of this discussion Mr. H. made some singular remarks, and used

some strange expressions. He told a tale about some Mahommedan missionaries in China, who were tolerated, and the Christians everywhere persecuted; but he gave no authority, or dates. He complained of being harassed by discussions, and yet had asked, 'Why do the clergy avoid discussion?'—He said the Bible might be useful to a people who had no other book, when he must know there is no such people in the world. He spake of the Bible as a 'sacred book,' and the 'sacred words of Jesus,' and yet strongly opposed them; and whilst he allowed he might not be able to give a better system than the Christian, he sometimes hoped he should.

When Mr. H. was at Leicester in May, he stated distinctly that Christianity and its Teachers, by directing men's attention to another world, unfitted them for discharging the duties of this. Mr. Winks undertook to prove, not only that it did not, but that it gave the best directions that could be found anywhere to direct them as to their present well-being. Mr. H., both in this discussion and in that with Mr. Cecil, instead of bringing out into practical view such *secular* things of his own as any man might lay hold of for his benefit, spent the greater part of his time in talking about *spiritual* things, showing that his main object was to pull down, and not to build up; indeed, this is the vocation of disbelievers, for what have they ever done for humanity that is great and enduring?

The task Mr. W. undertook was not (let the paragraph-editor of the *Mercury* notice this) to prove 'the religious doctrines of Christianity,' but simply, come from where it might, that Christianity was most favourable to the present welfare of man. This was his task, and to this he adhered. Hence the selection of the passages, and hence his refusal to follow Mr. H. into spiritual regions, such as the duties of prayer, faith, &c. Mr. H. talked gloomily of 'something looming in the distance' beyond this life, and recklessly of confronting the Almighty boldly, like another Rousseau, and much more that seemed to be only said to harrow the feelings of Christians. And the discussion closed by Mr. W. reminding the assembly of the glorious things which Christianity had already effected for the temporal benefit of man; that in our own day it had extinguished the fires of Suttee in India—obliterated infanticide in Polynesia—broken the chains of the slave in our Western Colonies, and would yet snap them in the United States. Under its peaceful influence at home the productions of British Science, Art, and Industry, were the wonder of the world. And as to the looming future—in less than one hundred years every man present will have received the stamped impression of his eternal destiny. But the Judge of the whole earth will do right. And may you (turning to Mr. H.) find mercy of the Lord in that day!

MR. HOLYOAKE'S STATEMENT—THE POSITIVE SIDE OF FREE INQUIRY.

In fulfilling Mr. Winks's impromptu request to supply a parallel statement to his own, I do it at some disadvantage as far as explanatory remarks are concerned. Writing in a distant town, without Mr. Winks's paper before me, and from recollection of my own speeches merely, I can only *guess* at what is desired of me. I understand that Mr. Winks wishes our joint views to be contrasted together, and therefore I confine myself to a statement of the principles I brought into discussion.

As the proposition for debate, worded by Mr. Winks himself, proposed the finding, if it could be done, a better 'system' than Christianity—the ambitious word 'system' came to be applied, against my wish, to the statement of the leading principles of secularism as maintained by us in the *Reasoner*. What I spoke of would more modestly stand under the head of 'Some explanation of the Positive

Side of Free Inquiry.' On the paper handed to Mr. Winks, they stand as follows. The numbering is by Mr. Winks, and I retain it because I understand he wishes it, otherwise number 9 would not be considered by me as entitled to a number, it being an explanation rather than a principle.

1. We teach that the Secular sphere is the province of Man—that the things of *this* world claim his especial attention. Is not this *positive?*

2. We teach that the Order rather than the Origin of Nature is the first subject of human study—that the knowledge of the 'Methods of Nature,' as Mr. Lewes expresses it, are alone fruitful in practical results. Is not this *positive?*

3. We teach that Science alone is the Providence of Man—that all *spiritual* dependencies may betray him to *material* destruction. Is not this *positive?*

4. We teach that Morality has guarantees in Human Nature, Utility, and Intelligence—that it has *independent* sanctions, as Bishop Butler substantially expresses it, in the relations of social life. Is not this *positive?*

5. We teach that the uncertainty of a Future Life, which all feel more or less, should induce us to attempt the equalisation of human condition in this world. Is not this *positive?*

6. We teach the dependence of the well-being of one upon that of all—that care for others is a matter of well-understood self-defence. Is not this *positive?*

7. We teach that human nature is improvable under well-understood material conditions. Is not this *positive?*

8. We teach that the Methods of Mind are as uniform, as calculable as the 'Methods of Nature'—and that whoever masters the process of human affairs may come to control results. Is not this *positive?*

9. In the chances of theological conflict—to borrow a phrase from Fergus McIvor—the game has not gone against us. We have turned the affirmative side up (notwithstanding that the Priests have loaded the dice with Persecution)—and we claim to have the fact admitted. In the quarry of controversy we have hewn out blocks of enduring granite, which even the Christian who means the *present* good of mankind may venture to build upon. But if the Christian prefers to criticise instead of co-operate, if he prefers to pull down what we erect, let him no longer complain that *we* build nothing up.

We are considered, I fear, by the religious, very wicked, and by the reflective, in a wordly sense, as very impracticable people. Such designate us 'negationists.' Even if we were so, if we really did deny what is wrong, we might be useful in our way. But there are many persons who consider that in some states of society fixed error is better than unsettled truth. This party, to whom our statesmen belong, are very influential, and we are bound to satisfy them as well as the philosophical Christian, that we do *affirm* something, that we have *positive* and practical views, if we can but make them plain.

Mr. Winks undertook to prove 'that Christianity is more favourable to the welfare of man than any other system that has ever been propounded.' This led me to believe that he intended to bring into discussion the *whole* of Christianity—whereas he brought only a *part* of Christianity forward, which he called 'Secular Christianity.' But as I did not care, indeed was little disposed to object to this part, there was strictly no proper subject for debate between us.

Cursorily, indeed, I pointed out that Mr. Winks's 'system' was not perfect in secular respects, and therefore there was room for another to be proposed. I pointed out that it assumed to be the work of divine wisdom, and therefore made no provision for amendment by frail men and finite capacities. Whereas our views,

being founded on facts and experience, interpreted by human reason, were always open to improvement as civilisation advanced: and as we made Reason our guide, we *authorised* it, and thus men who hearken to us were set *free* to follow Truth without fear, whether or not their conclusions agreed with those of a Church, a Book, or a Name. Whereas Mr. Winks was bound up in Bibliolatry. He was an *idolater of the Bible.* He could not go beyond it. To all men who were below the Bible in knowledge and moral courage, the Bible was useful—but to nations under advancing civilisation it might be a depression: the Bible might always keep them down to the Jewish standard of eighteen centuries ago. We therefore, in asserting the *Freedom of Reason,* introduced a principle 'more favourable' to progress than Christianity.

When Jesus said 'Take no thought for the morrow,' he contradicted a passage brought forward by Mr. Winks, which instructs parents to 'Lay up for their children.' To reconcile this Mr. Winks said Jesus meant 'take no *anxious* thought for the morrow.' But how does Mr. Winks know what Jesus meant? Who made him 'wise above what is written?'

When servants are commanded not to answer their masters again, we find the saying a loose one, which may lead to abjectness if strictly followed, and to insolence if disregarded entirely. Mr. Winks argued that the master's duty being defined, the servant will be well treated. But suppose the master neglects his duty, is the servant not to follow the rule laid down for him by the Apostle? If the servant is to judge the master, some confusion may ensue in domestic relations. Mr. Winks cut short the difficulty by saying the servant 'might answer, but not saucily.' This authorises us to say—What a pity the Holy Spirit did not so express itself. 'Answer not *saucily*' would have been a wholesome precept. Thus Mr. Winks constantly—in how many cases I have not room to tell—himself suggested amended readings of sacred passages. My argument, therefore, was that if Mr. Winks might use his human judgment (as every Christian must in interpreting Scripture in accordance with man's moral requirement in these days), I might do the same thing; and, provided my conclusion was an honest one, God would not condemn me for holding the best belief I was able to arrive at. If the Holy Spirit has left important precepts open to amended readings founded on perusals of the contexts, it is clear that human judgment must be exercised in determining what that reading shall be. The secularist, therefore, does no more than the Christian in following his reason—and provided both are equally conscientious, both are equally virtuous; and the secularist, in thus freeing man from apprehension of eternal punishment on account of his honest judgments, creates a condition more favourable to man's welfare, peace, and advancement than Christianity—which says believe in a certain way and be saved, for if you believe differently you will be damned. This is terrible language, from which appalled humanity needs deliverance.

When Mr. Winks spoke at a former lecture of mine at the Assembly Rooms, he took objection to my saying that Christianity promised a *compensation* for the ills of this life—which promise, unproved, sapped the source of human energy. He denied the doctrine of 'compensation,' although we read of 'rewards' in Matt. v. 12; and although we are told it will profit a man nothing if he gain the whole world and lose his own soul; giving us the idea that there must be *gain* in the future to compensate for the *loss of a world.*

In No. 5 of the 'teachings' above the reader will see our doctrine on this question. It would be true policy in human governments to disown the compensatory

theory of Christianity. A disposition is created by it to neglect the *secular* duties of the state: for a man who has two masters—the Present and the Future—is likely to neglect the lesser to serve the greater. Absence of this (unjustified) expectation, we hold intensifies human endeavour in the present life.

If it is said that the discharge of the duties of the present life are necessary to fit us for the future, then Christianity *coincides* with secularism, and we are doing that professedly which the Christian holds to be necessary for winning the Future. Consequently he ought not to oppose us. Our 'system,' therefore, is as favourable to man's welfare in the future as Christianity, and 'more favourable' to man's welfare here by reason of its wider scope, more practical aim, and freer development.

If we compared our principles *throughout* with those of Christianity *throughout*, it would be seen better where the advantage lies. Over the desultory moral precepts of the New Testament there looms the demoralising doctrine of Future Punishment, the misleading doctrine of the Efficacy of Prayer, and the confusing doctrine of the Omnipotenc of Faith over Virtue. If our few principles did no more than correct these errors, secularism would establish its claim to be considered more favourable to man's welfare than Christianity.

But we do 'more' than this. We point to Science, not as the sufficient, but as the substantial and sole Providence of Man. Whoever teaches there is other may flatter hope, but he will deceive trust.

We teach that humanity is improvable under well-devised *material* conditions. You call this 'gross.' But which is better—a spiritual error or a material truth?

I might recount each principle, and enforce it; but space may not permit. The reader will make the best contrast he can of both expositions, as in this pamphlet rendered. I do not ask him to believe, but to think. I do not ask him to concede that I am right, but that I *mean* to be right, for on the common ground of mutual respect for each other's good intention lies the golden path to good-will and agreement in opinion.

GEORGE JACOB HOLYOAKE.

[The above is my part exactly as sent to Mr. Winks. I studiously kept it free, as I did my speeches, from all that I thought could give pain to the Christian reader—while, on the other hand, Mr. Winks's statement has a spirit of tartness and ridicule in it which was nearly absent from his speeches. The title of Mr. Winks's paper is noticeable. It was ten years after the formal advocacy of Co-operation before the Rev. Newman Hall published his '*Divine* Socialism;' but the Positive Side of Free Inquiry is scarcely a year old before '*Secular* Christianity' is discovered.—G. J. H.]

☞ The reader who wishes to see more of this statement, will find it complete in No. 2 of *Wayside Points*, ready this day.

[The letter of 'Penn' was charged 4d. by the Post-office, being underpaid. Other correspondents are occasionally mistaken in this respect.

The Rev. D. L. C. is thanked for his note. Also W. S., Preston, for his letter.

It would oblige us to be supplied with the following numbers of the *People*, edited by Mr. Maccall:—Nos. 1, 3, 9, 10, 12, 27. Address to the office, and state price.

The secretary of the Manchester Secular Hall Company begs to acknowledge the receipt of 10s. from Mr. J. D. Hague, jun., Sheffield, as a donation to the Company.]

THE SUBSCRIPTION FOR EUROPEAN FREEDOM.

*Per Mr. Walter Sanderson, Galashiels.**
William Thomson.
George Graham.
James Brown.
Emile Friar.
William Douglas.
William Walker.
Peter Donaldson.
William Weir.
John Hill.
Robert Lees.
Andrew Brown.
Andrew Blake.
Isaac Pearson.
James Harkness.
Angus Campbell.
Alex. Anderson.
John Graham.
Walter Redpath.
Robert Oliver.
John McGee.
Robert Lees.
Adam Scott.
Robert Henderson.
Robert Tod.
John Jamieson.
Alex. Scott.
William Dobson.
John Smail.
John Speden.
Walter Hogg.
Daniel Douglas.
David Thomson.
John Cuthbutson.
George Cuthbutson.
James Millar.
Andrew Fairgreave.
Robert Affleck.
Robert Dobson.
James Murray.
James Howden.

Per Mr. Joseph Thornely, Cheshire.
Joel Bradly.
A Friend.
James Jackson.
A Friend to Freedom.
Joseph Ward.
William Taylor.
James Dutton.
George Lee.
James Cooper.
Aaron Greaves.
John Kendal.
Samuel Hibert.
Joshua Gordon.
James Hadfield.
James Greaves.
Ben. Greenwood.
William Elkin.
James Broyant.
William Shawcross.
Joseph Clayton.
Richard Bromly.
Thomas Garside.
William Shaw.
Thomas Hunt.
Jonas Collins.
Edwin Collins.
John Redmain.
John Jagger.
Robert Buckly.
Elias Qualters.
Samuel Elson.
James Kershaw.
George Hadfield.
William Kenworthy.
John Hauge.
Charles Meadowcroft.
Jonathan Radcliffe.
Thomas Godhard.
Ely Thornely.
Joseph Moss.

Per Veritas, Sunderland.
Another Friend.
George Cooper.
Thomas Elwen.

Miscellaneous.
Arthur Trevelyan, Newbiggin, 5s.
Thomas Rothwell, Heywood.
John Grimshaw, Rochdale.
Robert Woolfenden, Rochdale.
William Hayman.
J. Gimson.
J. Marriott.
William Henry Holyoak.
John Barr, Macclesfield.
Matthew Fawkner, ditto.
David Stewart.
Jonathan Leech, Ashton-under-Lyne.
J. Bates, Northampton.
S. B., Exeter.
Richard R. Miller, South Shields.
H. Fletcher, London.
H. Clark, Derby, 2s. [Fifteenth 100 Names.]

* One who has taken an active part in collecting these subscriptions, Mr. Robert Dobson, sent to most of the clergymen of this place a subscription circular, with an accompanying note, stating that he would shortly wait upon them for an answer. Mr. Dobson, accompanied by a friend, accordingly did so, but no subscription from any of them was obtained. One said he would require some time to think over it; others urged that they were members of the 'Peace Society,' and could not conscientiously subscribe money for war purposes; and another, the minister of a '*Free* Church,' instead of a personal interview, left the following note:—'The Rev. —— presents his compliments to Mr. Dobson, but does not intend to subscribe to the "European Freedom Fund."' It is strange that Protestants, and especially Protestant ministers, *knowing* that the triumph of Mazzini is the destruction of the temporal power of the Pope, and the establishment of religious liberty in Italy, should hesitate to step forward in support of the effort that is now being made. W. S.

LITERATURE FOR THE PEOPLE.

Under this head we give a weekly column of the names of special class books, and the cost of them, for the information of readers who may not otherwise meet with a notice of them.

Christian Spectator	0	6
Trevelyan on the Insanity of Mankind	0	2
First Book of Euclid, with 147 Diagrams.	2	6
Practical Grammar	1	0
Graduated Grammatical Exercises	1	0
Hints on a Logic of Facts	1	6
Public Speaking and Debate	1	6
Literary Institutions	0	2
History of the Last Trial by Jury for Atheism	1	6
Life, Writings, and Character of Carlile	0	6
Paley Refuted in his own Words	0	6
Rationalism	0	6
Catholicism, the Religion of Fear	0	3
Reply to F. W. Newman's Work on the Soul	0	3
Logic of Death	0	1
Why do the Clergy avoid Discussion?	0	6
The Reasoner ..... weekly	0	1
The People's Review (complete)	1	6
The Task of To-Day. By Evans Bell	1	0
Mackay's Intellectual Religion	1	6
Lewes's Biographical History of Philosophy	4	0
Newman on the Soul	2	0
Channing's Works. 6 vols.	8	0
Birch's Religion of Shakspere	4	0
The Duties of Man. By J. Mazzini	0	6
Bible of Reason, or Scriptures of Ancient and Modern Moralists and Authors; with the Testament of 1852. By B. F. Powell.	10	0
Bible of Reason, parts 1, 2, 3, bound in 1 vol.	7	0
Ditto, part 1, Scriptures of Ancient Moralists	2	0
Ditto, part 2, Scriptures of Modern Authors	2	6
Ditto, part 3, Additions to part 2: Modern	2	0
Ditto, part 4, or Testament of 1851	2	6
Parts 1, 2, 3. can be had in 26 numbers at 2d.		
Library of Reason	1	6
R. Cooper's Infidel's Text Book. 1 vol.	2	6
Do. Holy Scriptures Analysed	0	8
Do. Lectures on the Soul ..... each	0	2
Freethinker's Magazine. 1 vol.	2	6
Taylor's Diegesis. 1 vol., half-bound	5	0
Mackintosh on the Attributes of God	0	8
Thompson's Appeal of Women.	1	6

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square.—Friday evenings [8], a Discussion.—Dec. 5th [7]. Mr. Robert Cooper, 'The Bible and its Difficulties.'

Hall of Science, City Road.—Dec. 5th [7], Thomas Cooper, 'Battle of Waterloo.'

Hall of Association, 34, Castle Street, Oxford Street.—Dec. 5th [8½], Rev. Richard Chenevix Trench, 'Proverbs.'

Secular Hall, Goldsmiths' Row, Hackney Road.—Dec. 5th [7], a Lecture.

Secular Institution, Charles Street, Old Garratt, Manchester.—Dec. 5th [6½], Mr. J. Petzler, 'Communism.'

Progressionist Hall, Cheapside, Leeds.—Dec. 5th [6½], a Lecture.

Eclectic Institute, 14, Garthland Street, Glasgow.—Dec. 5th [6½], a Lecture.

Mutual Improvement Society, Five Ways, Dudley.—Dec. 5th [7], a Lecture.

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—Dec. 5th [7½], Dr. Sexton, 'Natural Depravity.'

Bradford Secular Society, Mitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.

Commercial Hall, Philpot Street, Commercial Road East.—Dec. 5th [11 a.m. and 7½ p.m.], Mr. C. Southwell will lecture.—Discussion after the lectures.—Discussion Tuesday [8], Thursday [8]. Saturday evenings devoted to the advocacy of Teetotalism.

Eclectic Institute, Denmark Street, Soho.—Dec. 5th [11 a.m.], Mr. J. B. O'Brien, 'True Object and Character of the Mission of Jesus Christ.'

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—Dec. 5th [6½], a Lecture.

ADVERTISEMENTS.

ASSOCIATION for PROMOTING the REPEAL of the TAXES on KNOWLEDGE.—The annual PUBLIC MEETING will be held in Exeter Hall, on Wednesday, Dec. 1st, 1852.

The Chair will be taken by Douglas Jerrold. The meeting will be addressed by Richard Cobden, M.P., T. Milner Gibson, M.P., Charles Knight, Rev. Thomas Spencer, M.A., and Dr. John Watts, of Manchester.

Doors open 6. Chair taken at 7. Admission to the body of the Hall, Free. Members' Cards admit to the Platform. Platform Tickets may also be had of Charles Gilpin, Bishopsgate St.; C. H. Elt, Islington Green; J. Watson, Paternoster Row; Edward Truelove, 240, Strand; J. A. Novello, 69, Dean Street, Soho, and 24, Poultry; and of the Secretary, C. D. Collet, at the Office of the Association, 20, Great Coram Street.

W. GODDARD begs respectfully to inform the friends of Free Inquiry and Secularian Progress, that he has taken the Book Depôt (late in the occupation of Mr. Truelove) adjoining the Institution, John Street, where he is ready to supply every description of Periodical and General Literature tending to elevate the mental, and to equalise the social and political, condition of society.

Newspapers, Magazines, and Periodicals delivered to order on the day of publication.

Literary and Scientific Institution,
John Street, Fitzroy Square,
Nov. 27, 1852.

REMOVAL.

E. TRUELOVE, Bookseller, Periodical and Newsvendor, late of No. 22, John Street, Fitzroy Square, adjoining the Literary Institution, begs to inform his friends and the public, that he has removed his business to No. 240, Strand, 3 doors west of Temple Bar.

The *Reasoner*, *Leader*, *Reynolds's Newspaper*, and Mr. Watson's Library of Freethought, may always be obtained.

E. T. has a large stock of Second-hand Books, and a Circulating Library of 500 volumes for sale.

Furnished and Unfurnished Apartments to Let—First and Second Floors suitable for Offices, Fourth Floor suitable for a Daguerreotype Artist. Country orders attended to, and the Trade Supplied.

Remember the address—Reformers' Library, 240, Strand, 3 doors west of Temple Bar.

London: Printed by Holyoake, Tyndale, & Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.—Wednesday, December 1st, 1852.

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

Mr. Holyoake's Reply to Mr. Grant	405	Dismissal of Mr. C. W. Wilson for Opinion	416
The Rev. Mr. Grant to Mr. Holyoake	408	The Subscription for European Freedom ..	418
Mr. Holyoake's Answer to Letter 15	410	Chapel-Door Sale of 'Wayside Points'....	419
The Discussion with Mr. Townley	412	New Publications	419

THE CORRESPONDENCE BETWEEN THE REV. MR. GRANT AND MR. HOLYOAKE.

No. 16.—*Mr. Holyoake to Mr. Grant.*

Manches'er, November 13, 1852.

Rev. Sir,—In your letter of October 15th, to which a reply is due from me, you send me a copy of a newspaper paragraph concerning a letter of mine in Blackburn, and inform me that you find it necessary to address my audience in that town. In the paragraph you copy, I find nothing to complain of; nor do I see any objection to your addressing my audience in Blackburn, or in any other town. In Blackburn, however, I hope you may be accommodated with a better room than that to which I was restricted.

You ask whether, in my lecture at Blackburn, 'I told the audience that I had *concluded* a correspondence with one of the clergy by *declining* to discuss with him this year, and without fixing any other year?' This language, read in Blackburn by you to the audience, gave the hearers an erroneous impression, and obliges me to reassert that such language was inapplicable to the case. I did not tell the audience what you enumerate, because I have *not* 'concluded' any correspondence with one of the clergy: I have *not* 'declined' to discuss with him this year. The reason why I have not 'fixed any other year' is, that I intend discussing with him this year. In the third or fourth week of December, as may be convenient to him, I shall be free to attend to the said discussion.

You ask, 'did I tell my audience that several clergymen had discussed with me?' I believe I did. I frequently say that a number of them, eminently able, are as friendly as myself to free discussion; and I think you have read as much in my little book, entitled 'Why do the Clergy [generally, as the argument implies] avoid Discussion?'

What you allege, to the effect that 'I could not print the last discussion,' I do not understand, not being aware that I was ever asked to print it. Again, you say, 'Did I tell my audience that I hang back from meeting one whom I acknowledge to be a fair and an intelligent defender of Christianity?' The audience received from me no such information, because I never did 'hang back' from meeting such a one, but, on the contrary, have promised to meet him as quickly as my duties permit, as I have several times told him. Your observation that my conduct in lecturing upon the clergy avoiding and secularists seeking discussion, is 'not to be found in the *morality* of common life,' I pass by, because if I should

commence to retort the same kind of imputation, our correspondence would give occasion of triumph to those who hold that religious controversy always degenerates into mutual recrimination.

You appear to me to misunderstand my argument with regard to the clergy. There are more than thirty thousand clergymen, yet you could not name three hundred who have taken part in public discussion, or who are known to sanction others who adopt that mode of eliciting truth. The great majority of our ministers appear to me to have entered into a conspiracy of silence towards opponents, both on the platform and through the press. You seem to take my argument to be 'why do not the clergy debate with *me?*' whereas my argument is, why are they unfriendly to debate in general?

From a report in a Blackburn paper of your late proceedings in that town, it appears you called out my name, and went through the formality of asking whether I was present, and proceeded to say—'As no response had been received to the fair and candid challenge thus given to Mr. Holyoake, the only conclusion at which he (Mr. Grant) could arrive was, that the challenge was declined. If Mr. Holyoake did not appear before them, the audience would know whether the clergy or Mr. Holyoake declined discussion.' Now the audience could know nothing of the kind from the data before them. In the first place, I was detained in London by the illness of a near friend. In the second, as I had repeatedly alleged, I had not time to reply to your letters; then how could I have time to make a special journey to Blackburn to meet you on demand?

The report I am referring to states that you next proceeded to read the correspondence between us. After enumerating it, the report says—'It shews as clearly as possible that Mr. Holyoake was *shirking* the proposed discussion, whilst he had the *audacity* to lecture in one town after another on the question, "Why do the Clergy avoid Discussion?"' This shewing must have proceeded from the personal colouring supplied by yourself: the correspondence itself hardly warrants that inference.

The measure of prejudice against your absent opponent was filled up in this manner:—'Mr. Grant,' says the report, 'finally submitted to the meeting the following resolution: "That this meeting having heard that Mr. Holyoake, having *declined* or *postponed indefinitely* a proposed discussion with the Rev. Brewin Grant on the ground of want of time, and nevertheless that Mr. Holyoake finds time to lecture on the clergy avoiding discussion—by which he avoids it himself, in spending that time which would suffice for a discussion—this meeting records its conviction that such conduct by Mr. Holyoake is *unfair*, *dishonourable*, and *untruthful*."' I am further informed that you took this resolution out of the hands of the chairman, Mr. Hoole, and put it to the meeting yourself, and held up both your own hands in favour of your own censures of your opponent. The report joyously adds—'The resolution *condemnatory* of Mr. Holyoake's conduct in *shirking* the proposed discussion was carried by an overwhelming majority.'

I might remark that this resolution is not true—that I have neither 'declined' nor 'postponed indefinitely' the discussion. I might allege that I hold two engagements which involve my frequent absence in the provinces, and that while there I embrace the opportunity of addressing my friends, which is not incompatible with my being unable to hold at the same time a discussion in London, which you propose shall occupy three weeks, which will involve my staying in town even a longer period if I am to revise the printed report. I might allege that I never 'avoid discussion,' that I enter upon it almost every night on which I

lecture, and since this correspondence commenced I have fulfilled a prior engagement of meeting the Rev. Mr. Winks, of Leicester, in formal debate. But I will answer your resolution by facts still more relevant. The Rev. Henry Townley, whose discussion with myself has lately been published, challenged me at the beginning of the year to a public discussion. I accepted the invitation. Anon I was informed that Mr. Townley was indisposed. Then an affliction in his family prevented his meeting me. In this manner nearly six months elapsed before Mr. Townley gave the meeting which he himself had invoked. During this period he appointed no time, nor was he once pressed to do so. During that time I believe that rev. gentleman continued to minister to his congregation as his health and opportunities permitted—in all of which I acquiesced, not only without reproach, but with cheerfulness. Mr. Townley, I doubt not, will bear witness that I wished him to consult his own perfect convenience and that of his family; and I assured him, on our first interview, that neither myself nor my friends would for one moment take any advantage of his delay, or make it a ground of the slightest imputation upon his honour, his fairness, or his truth. I will do Mr. Townley the justice to say that he would have behaved in like case no less honourably to myself. To have told that rev. gentleman that he was 'hanging back' from the discussion would have been a remark as far from my tongue as my thoughts. But what if I had called a public meeting, and in Mr. Townley's absence proposed a resolution to the effect 'That Mr. Townley having declined, or indefinitely postponed a discussion he had himself proposed with Mr. Holyoake, on the ground of want of strength—and nevertheless that Mr. Townley finds strength to lecture in defence of the Gospel, by which he avoids its defence himself by spending that strength which would suffice for its agreed defence—the conviction be recorded that such conduct by the Rev. Henry Townley is unfair, dishonourable, and untruthful?' What would have been said of my conduct had I pursued this extraordinary course? Strongly as self-love will bind you to justify your own proceeding, yet I leave the verdict to your own breast.

Upon the principle on which you constructed the resolution submitted to the Blackburn meeting, I might construct similar ones denouncing ministers in most towns I visit. But we will not imitate you in these respects, although we could often find indisputable justification of the step. It is questionable whether your Blackburn resolution would have been passed in any other town. The Christians of Blackburn lately put themselves in the wrong. After the Assembly Room had been let to me for lectures, it was closed against me when I came to occupy it, and I had to issue new placards and seek a new room. My loss in consequence was £4 10s. But 10s. was all the compensation I obtained. The chairman of the Commissioners who thus acted towards me was William Hoole, Esq., the same who was chairman of your meeting. The local press as far as Manchester, remarked upon the injustice of the Commissioner's proceedings. Twice I wrote to Mr. Hoole. I appealed to him as a Christian and a gentleman to vindicate good faith in Blackburn, and protect the rights of conscience. Not a single line did he vouchsafe in reply to my application. No wonder that in *the* chapel, and before a congregation, among whom Mr. Hoole is a leader, a resolution should have been passed against me. To vote me in the wrong would seem to these gentlemen like voting themselves in the right, and cause the town to forget a stain which several resolutions (even if well founded) will be insufficient to efface.

Yours faithfully,

G. J. Holyoake.

P.S.—The gentlemen whom I nominate as my committee are James Watson, Rev. Ebenezer Syme, Richard Moore, and Austin Holyoake. Mr. Watson, whose address is 17, Thornhill Terrace, Islington, will communicate with your committee as soon as you enable him to do so.

Will you please have this and my previous letter inserted in the *British Banner*, as were yours, to which this and my last are my replies?

No. 17.—*The Rev. Mr. Grant to Mr. Holyoake.*

November 14, 1852.

My dear Sir,—I suppose you must have laughed outright whilst penning a long answer on the 13th of November to my short note of the 15th of October, a reply to which you say is due to me, whereas it is over due and out of date; a few lines to the meeting, mentioning the illness of a friend by which you were detained, would have satisfied your friends, who will now be surprised at your *answering the report of the meeting, instead of the note which invited you to it.* A full report from my own notes, together with your late answer, will perhaps form a good *Finger Post;* but as you have, according to reports, ventured some observations on that meeting, which you are to justify when my account is published, it strikes me you had better justify them first, as you made them independent of my report.

Your letter is too transparent to require any answer so far as others are concerned, but a few lessons may be drawn for your own consideration: the 'very brevity of apathy' has quite forsaken you, and you have successfully defeated the impression so sedulously given that you are indifferent to this discussion.

It seems that you had not 'postponed indefinitely, nor declined for this year without fixing another year:' for you 'intend discussing with me this year, the third or fourth week of December;' I am glad of it, and if you had said so before, everybody would have understood you: but on the method of the debated clause in the Queen's Speech, which carefully meant anything or nothing, you, as intimated in a previous letter, deliberately chose a form of expression that would excuse you for this year, or admit you, according to 'the temper of the foe, and the necessity of the hour.'

There may perhaps be the same happy ambiguity in your statement, that 'you are not aware that you were ever asked to print the Townley Discussion;' perhaps not to *print* it, but were you not requested to revise your speeches for printing, and did you not plead inability from ill health and engagements?

Either your memory is bad, or your language evasive, or the following statement is untrue—'The speeches delivered by Mr. Holyoake were sent to him by the editor with a request that he would revise them for the press. Mr. Holyoake returned the manuscript, regretting that pressing engagements, coupled with ill health, prevented him from effecting the desired revision.' [Advertisement prefacing the printed discussion.]

I was told you made the same statement at Blackburn, but supposed there must be some mistake, as I could scarcely imagine you would tell them that this discussion was printed without consulting you: yet your words to me are calculated to give the same impression, and will require above another month to explain them consistently with the facts of the case. I am rejoiced you have begun to perceive the danger of observations that will expose controversy to the charge of recrimination, and hope that this is some pledge of a reform in the *Reasoner*, in this respect, for I can demonstrate that its more appropriate name should be the *Abuser* of Christians and Christianity.

It is no pleasure to me to make these remarks, but truth requires them. You think I cannot mention three hundred clergy who approve of debate. They may be no more friends of truth and a proper investigation, but can you name the thirty thousand who refuse and condemn it? And have you more in proportion capable and willing to debate on your side than there are on ours? I am very well satisfied with the Blackburn meeting, and you can make the best of the newspaper report: it was not, as you adroitly assume, a meeting of the people who lent the chapel; it was open to all: nor are the chapel people the chairman, nor are the body of Christians the Commissioners; I had nothing to do with what you refer to, and your friends had more liberty than you would have give; for I stood answering questions an hour and a half, till the cleverest of your friends would give no reply to a question put to him: and then, lest they should, after a fair discussion, prevent an expression of opinion, for it was then half-past ten o'clock, I asked the audience their opinion, so at least the reference to the chairman cannot mend your case, for I in that respect did his work of putting the motion, which had been fully discussed.

I do not know why you persist in speaking of the *Rev.* Mr. Winks, except to countenance an unfairness in the *Reasoner*, where, after declaring that he refuses the title, you still use it, to have a fling at 'the *pastors* of Christ's flock.' As on the other hand, in another *Reasoner*, you made religion and ministers amenable for an outrage in the Birmingham Town Hall, and lest your argument should be stultified left out the ministers, myself and others (except my friend Mr. Dawson), who all spoke against the outrage at a monster meeting. These tactics will not last long; and you may be quite sure I shall do my best to exhibit them: this is a fair warning, so that you can wisely mind the future; you cannot boast of the past. The transference of the resolution to you and Mr. Townley in a figure, is not very successful; whether you mean it in earnest I do not know, it may intend that his health was good enough to discuss: now if the cases were parallel, your figure should run thus, Mr. Townley pleading ill health and his necessary engagements, as an excuse for not discussing, found health and leisure to go round the country lecturing on 'the Secularists avoiding discussion,' and even in his ordinary pulpit services, introduced the same invidious topic. Till you can say all this, the parallel fails, and to use your own words respecting that estimable man, it would be surprising to us *that the simplicity of Mr. Townley should be imposed upon by it.*

Only your words are used with the customary respectfulness of the *Reasoner*. Speaking of Mr. Knight's conversion from your faith, you say 'That the simplicity of the Rev. Mr. Townley should be imposed upon by it, *we are not surprised*, but we are that the *British Banner* should report it, as we understand, with satisfaction' (*Reasoner* No. 4, New Series). This was a compliment to the *Banner* at the expense of your opponent, and at the expense of your own courtesy and reputation, especially as you do not print a discussion (being too much engaged, coupled with ill health, to leave lecturing on our avoiding debate) with one of such singular simplicity.

There is a word which denotes the opposite of simplicity, and which is as much a defect in morals as the other is in understanding; one may be imposed upon, the other may impose on the simple. To avoid this we must be direct, fully express our sentiments, and hide nothing material to the case. I have no more to add, except that you have mentioned a committee and a time, without letting me into the light of your system. You have not told me what it is, and you have not said what good it will do. Perhaps you intend to explain definitely your positive

views, and the negative side from which they spring, as well as the real good they will effect. I want you to take a distinct position; to mark out clearly the ground on which you build, and a plan of the building: it will at least be six stories high, therefore we will debate each story, and take six nights, each night addressed to one distinct benefit your principles will confer.

So please to send me a list, that I may furnish a committee with the topic. Say in it whether you avow or disavow atheism; whether you affirm or deny another life; or whether you are quite at sea upon these points: then put down the proposition already considered as 'Mr. Holyoake's definition of Secularism.' And add 'the following are the list of benefits to be debated nightly, benefits which Christianity opposes'—namely, your three verses, or anything you may substitute for them, as well as add to them, if they are incomplete. If you have only three benefits, let us spend two nights on each.

Yours very truly,

Mr. G. J. Holyoake. BREWIN GRANT.

P.S.—I am glad you are willing to publish: not having time to copy, it would oblige me if you would supply the *Banner* with your note of September 13th, this, your last, and my answer to it. Next week, however, I shall be able to do it myself, as my copy will then be free.

No. 18.—*Mr. Holyoake to Mr. Grant* (answer to Letter No. 15).

Nottingham, November 17, 1852.

Rev. Sir,—Having answered your inquiries as to the chief points I propose to maintain and the advantages accruing therefrom, to the best of my judgment, the matter must rest there. To this conclusion I the more readily come, as I perceive your information needs no further aid from me—for when you tell me 'I must be aware how much I have avoided in my explanations,' it is plain that you perceive what I do not: for I am not aware of having avoided anything relevant to the case.

Though you have written somewhat copiously of late, I do not observe that *you* describe any of the advantages which Christianity, according to you, is to confer upon the working classes. Pray be good enough to favour me with *them*. In your letter of July 27 you mention the 'Atonement'—the 'example of Christ'—'all New Testament principles,' and the 'law of Christianity.'

What do you mean by the 'Atonement?' Do you understand by the Redeemer's death an act for placating Deity, and if not, what was the purpose of that death? May I ask what you mean by the 'example of Christ,' and *which* are 'New Testament principles,' and *what* is the 'law of Christianity;' and is that law binding upon him who makes it as well as upon them to whom it is administered? You will oblige me by answers to these questions, for at present I have not the advantage which you confess I have afforded you, slight as you describe it to be. You say you exclude from your doctrines those of 'election and reprobation, together with the supposed condemnation of all men for Adam's fall, which are founded on metaphysical reveries, and about which we are not agreed.' Do you mean that you do not believe in these doctrines, or that you exclude them from discussion because we are not agreed about their foundation?

Giving temporal duties the precedence, I define to be taking them first—which reading I think is clear in my previous answer, but which you have misinterpreted, as you appear to me to have done the article in the *Reasoner*, to which you have devoted your postscript, where you contend that a description of the excitement of others is a proof of excitement in the describer.

Happily those whom you term my 'followers' are accustomed to follow their own judgments, and they will only smile at your arguing that I have refused to debate with you because you were not the clergy—while I merely refused to alter the title of my book ('Cabinet of Reason,' vol. ii.), or suspend my lectures addressed to the clergy, because you do not comprise in your own person all those functionaries. When I receive one of your replies I find all the meanings in my previous letter standing on their heads, and that lively act of inversion seems very often to comprise your answer.

My dear sir, it is worth while corresponding with you if only to become acquainted with new principles of controversial defence. In your Letter of Oct. 1st you told me distinctly that you had only followed 'my example' in printing correspondence without the consent of the writers, and you gave the instance of the Uttley and Bayley letters; and you followed up your emphatic announcement by inditing me a short homily of 'pity on my courtesy melting away at the end of a correspondence which might lead to useful discussion.' Now it turns out that you had never read this correspondence through. Also, you upbraid me for not noticing that you spoke only of the *part* of it before you. Yet what would you have said had I assumed that while delivering yourself in the magisterial manner you did, that you had *not the whole case* before you?

You indeed acknowledge your hastiness of citation, but you do it in a way so unique, that the reader is not sure whether it is not a virtue in you to be mistaken. 'This, however,' you say, 'only shows that your instance was ill chosen.' [What inimitable negligence of accusation!] You continue: 'There may still be other instances, and perhaps I could help you to them.'

Fastening on mere verbal expressions, as you so often do, I might ask what '*other* instances?' Do you mean instances of the same kind in which I have *not* printed correspondence without leave? But you do rightly in saying that 'your way of answering is not mine.' You indeed betray a facility a young man may look up to with despair. On the principle you have adopted, no one need attend to accuracy in future, nor could you ever be proved to be in the wrong. When correction treads upon the heels of mis-accusation, one has only to observe to the accused, 'The instance was *merely ill chosen*. You perhaps can help me to others, from which I may make a better selection.' When it happens to me to stumble into an assertion I fail to prove, please to ascribe it to a certain grand indifference to the case I select—consider that I have merely used an 'ill chosen instance,' and allow me to ask you to supply me with one to the point from the stock you have on hand.

Your letter appears to me to be a mine of these rhetorical discoveries. But I refrain from going over them all, lest you should again accuse me of being 'elaborate on incidental points,' and 'eluding destructive principles,' though I hardly see how I could come to be elaborate upon incidental points, unless you first furnished your letters with them.

Your three questions I copy, and answer respectively.

1st. 'What do I mean about your taking care to write to my prejudice, and to leave out my answer from the *Banner*?'

What I mean is what I said, that the letters referred to 'were so expressed as to operate to my prejudice when printed without my reply, which you had made up your mind should be done.' The letters speak for themselves. Your determination appeared in your Letter of Sep. 22nd, and in your justification of October 1st.

2nd. 'Explain this sentence: Many of my friends, especially in Blackburn, *imposed upon by Mr. Grant's* extraordinary proceedings there.'

My letter to you of Nov. 13 will have explained this. When you asserted in your resolution that I had 'declined or indefinitely postponed my discussion with you,' although I had done neither, my friends were inposed upon. Mr. Adcroft informs me that you said formally that 'I would not discuss with you.' He asked you 'how you proved that?'—and after the question had been repeated you said 'it was your opinion.'

3rd. 'On what grounds and for what purpose did you affirm that Mr. Emery's letter was the joint production of Mr. Emery and my brother David?'

Being lately in Leicester I asked Mr. Emery under what circumstances he wrote the letter which originated this correspondence. He said he considered the first communication a joint production arising out of several conversations with your brother David upon the desirability of the matter. This was the '*ground*' on which I made the affirmation.

The scolding tone you adopted because I did not forego attention to our Secular Conference and my routine duties, to hold our proposed discussion, was surely founded upon the assumption that I had sought the discussion, and had therefore no right to consult my engagements, or my average strength, which requires some proportion in its expenditure. And it was for this 'purpose' that I explained what I had only just *then* found out, how the proposal for the discussion originated. I mentioned your brother's name as a means whereby you might easily test the correctness of my information. Had you happened to have published your brother David's letter which accompanied the first communication and completed it, all this explanation would have been saved. Both were private letters, and the one omitted was as suitable in that respect to the public as Mr. Emery's.

Yours faithfully,

G. J. Holyoake.

P.S.—You must have looked at your *Finger Post* through a very powerful lens, if your postscript passage relating to it contains the result of your inspection of your first number.

THE DISCUSSION WITH THE REV. MR. TOWNLEY.

[We take the following review from the *Bradford Observer*. Coming from that quarter, it is entitled to our respectful consideration. It is, moreover, characterised by a degree of critical fairness such as we had the pleasure of acknowledging a few weeks ago on the part of the *Christian Spectator*. Its testimony to the legitimacy of these controversies is very gratifying to record. The appended observations on the second volume of the 'Cabinet of Reason' are marked by ingenuity, and are not without force.]

The controversy between Mr. Townley and Mr. Holyoake related to the question—'Is there sufficient proof of the Existence of a God; that is, of a Being distinct from Nature?' Mr. Townley took the affirmative, and Mr. Holyoake the negative side of the discussion. The debate occurred in the months of May and June last; two evenings were devoted to the purpose, and a professional reporter was engaged to take down the speeches on both sides. The first of the two volumes indicated above, presents the reader with the various arguments adduced by the disputants.

There are one or two points in these volumes that cause some regret. In the first place, we regret that Mr. Holyoake was not able to revise the proofs of his own speeches.

Mr. Townley informs us that the manuscript was duly sent to his opponent, but was returned by Mr. Holyoake, who lamented that 'pressing engagements, coupled with ill health, prevented him from effecting the desired revision.' Mr. Townley thereupon sent the speeches to be printed, 'as they came from the reporter's hands.' There is nothing discernible in their perusal that could lead us to think the report any other than honest and faithful; but it would have been more satisfactory had Mr. Holyoake revised them as requested, and endorsed the report with his approval.

Another cause of regret is the advantage which Mr. Townley, in his capacity of editor of these speeches, has taken in furnishing supplementary replies to his opponent. The order of the debate gave Mr. Townley every advantage. He spoke first, and he spoke last; and ought, we think, to have answered Mr. Holyoake on the platform. But in editing the speeches on both sides, Mr. Townley keeps up a running fire upon his opponent, giving second answers to Mr. Holyoake in a very extended series of foot-notes, some of which are half a page in length. The result of this is to impress the impartial reader with the idea that Mr. Holyoake has scarcely had justice done to him; that, in fact, Mr. Townley has spoken twice for Mr. Holyoake's once. If Mr, Townley omitted, in his speeches, certain arguments that he meant to introduce, the probability is that Mr. Holyoake did so too. At all events the chairman for the latter gentleman would not have permitted him to have been interrupted during his addresses, and we do not think that what would have been wrong in oral controversy, is right in a printed report of it. The public, so far as it has any wish, desires to know what the disputants on each side severally advanced; not what further remarks they might have made, but did not make. Instead, however, of being simply a report of the speeches, this volume gives us a report of the speeches, with comments on *both* sides by *one* of the disputants. We regret this, because it is not 'equal justice.'

It is, however, gratifying to observe the good feeling and gentlemanly courtesy that pervade these disputations. On neither side was there any of that bitterness and uncharitableness which too frequently characterise theological controversy, and render religious discussions the most intolerant and malignant of all. Both gentlemen were animated by respectful and deferential feelings, and the venerable Dr. Bennett, in a brief preface, has given the weight of his approval and sanction to this mode of eliciting truth.

Mr. Townley does not undertake—in the particular controversy before us—to establish the existence of an *infinite* God, nor to prove the *unity* of God. His question is one, and simple. Is there *a* God? Is there *a Being*—of any kind, distinct from nature—a being 'in whose essence there is no matter, and no life, mind, and instinct seated in matter—a preternatural Being?'

Mr. Townley is very emphatic in repudiating the claim to establish the existence of a God as demonstratively certain. This he does not pretend to be able to do. 'Sufficient' proof of a Divine existence, he understands as, first, 'proof sufficient to render it probable that there is a God,' and 'proof sufficient to render it important to pursue a religious course.' Elsewhere Mr. Townley says that if the evidence in favour of the existence of a God amounted to fifty and a fraction, the evidence against it amounting to fifty all but a fraction, that the balance of evidence would in such case be in favour of the Divine existence, and we should be obliged to embrace that side of the argument. Mr. Townley also contends that as we are all in search of happiness, and as prudence ought never to be lost sight of, it is our duty to believe in the existence of a God, if we find a balance of probability in favour of such a conclusion, notwithstanding we may be unable to produce absolute certainty of conviction.

Mr. Holyoake, on the other hand, denies that happiness is the primary object of search. Truth should be that object, and we should rest satisfied that a courageous

allegiance to truth will secure the largest amount of good. He considers, that as theists object to atheism because it has no demonstrative basis—in a word, because of its uncertainty—they ought to be able to show that their own system is not merely *probably* true, but *certainly* true. He regards it as 'the demoralisation of reasoning' to yield assent from motives of 'prudence,' when the judgment is not perfectly and thoroughly convinced.

Mr. Townley's argument for the existence of a God as a being distinct from nature is the Paley argument of design. He sees in the phenomena of nature unquestionable marks of contrivance; wonderful adaptations and mechanisms; complex arrangements marvellously conducing to a simple and uniform result. Such contrivances—discernible throughout nature—imply a contrivance apart from nature: in other words, a God.

Mr. Holyoake retorts that we can form no conception at all of a being totally distinct from nature; we can only express him by negations, and this because we have no actual conception of a personal being at all. The difficulty of supposing organic phenomena to exist as they do, without a contriver, he thinks not so great as the difficulty of admitting the existence of a contriver, himself uncontrived. If there cannot be adaptation without design, and if there cannot be design without a designer, then the designer of this world must himself have had a designer, and so on *ad infinitum*.

We believe we have indicated the fundamental points of the reasoning on both sides; but of course it is not possible for us in a few sentences to do justice to the many and powerful collateral arguments of the debaters. On both sides there was moderation, on both sides great ability, on both sides reverent seriousness, on both sides an evident search after truth. We say this boldly. We say it, not only because fair criticism requires it, but because some of our contemporaries have filled us with disgust by the unworthy line of argument they have chosen. We have not space fully to develop our opinions of this controversy, and certainly we shall not follow the one-sided strictures referred to. We have an opinion, and a strong one, as to the merits of this controversy, but the whole question is too solemn, and one of too much responsibility for *ex cathedra verdicts*. Confident, however, that truth will prevail when fairly presented—satisfied that neither superstition on the one hand nor incredulity on the other, will succeed in permanently overlaying or uprooting *that which is divine*—believing that justice and policy alike command honourable treatment of all opponents, and fair play to all opinions—we shall refrain from prejudicing the judgment of the reader, our object being to induce him to procure this book and study it for himself. The disciples of Mr. Holyoake will find Mr. Townley's arguments worthy of close attention, and they certainly will find him one of the most courteous and respectful of their opponents. Believers in the existence of a God, and in the doctrines of the Bible, will not be shocked by any ribaldry, nor be outraged by any blasphemies on the other side. The really thoughtful reader will find in these pages many reasons why the controversy between theists and materialists should be conducted on totally different principles, and in an entirely different spirit, from what have heretofore prevailed. We hope this volume may meet with a wide circulation; we are sure it will abundantly repay perusal.

The second of the above-named volumes is one of a series entitled 'The Cabinet of Reason,' and is written by Mr. Holyoake. In reply to the question, 'Why do the clergy and philosophers avoid discussion?' we reply, they do *not* avoid it. Mr. Holyoake takes one particular view of discussion, namely, oral controversy, platform debating; and as clergymen and philosophers do not often dispute religious or theological propositions on the platform, it is inferred that they are averse to discussion. But this conclusion is illogical. Discussion in print is as much discussion, as discussion on the plat-

form. A free press is generally approved both by clergymen and by philosophers. Thousands of these persons, who would refuse to meet Mr. Holyoake on the platform, and who perhaps would deprecate the attempt if made by any one else, would, on the other hand, warmly defend Mr. Holyoake's right to avow and diffuse his peculiar sentiments by means of the press. The question, therefore, ought to be, 'Why do clergymen, philosophers, &c., avoid *oral discussions before public audiences?*' Perhaps the answer given might not be altogether satisfactory, but at all events it would be vastly more rational than any that can be given in reply to the query as Mr. Holyoake proposes it. We do not affirm that, *in any sense*, there is as much honest discussion as there ought to be; but the restricted view of controversy which Mr. Holyoake takes, is calculated to give an incorrect view of the condition of mental freedom amongst us. He may possibly reply to this, that controversy and discussion have different shades of meaning; that he admits the facilities for printed controversy, but desiderates equal facility for *viva voce* debate. But we should answer again, that whether the platform or the press were the medium of contention, the object is simply the eliciting of truth, and that if clergymen and philosophers think *print* more dispassionate, precise, and satisfactory than *words*, it is their duty to contend for truth in the way that they think most suitable.

☞ Next week we shall probably insert Part 1 of an article entitled 'The Untrustworthiness of the Report of the Townley Discussion,' by One of the Disputants.'

Reasoner Propaganda.

To promote the efficiency of the *Reasoner* as an organ of Propagandism, one friend subscribes 10s. weekly, another 5s., some a monthly sum, others 1s. each weekly—others intermediate amounts or make special remittances, according to ability or earnestness. An annual contribution of 1s. from each reader would be easy, equitable, and sufficient. What is remitted, in whatever proportion, is acknowledged here, and accounted for at the end of the volume.

Acknowledged in No. 337, 1183s. 3d.—W. J. B., No. 324 to No. 340 (16 weeks, 10s. weekly), 160s.—R. J. Buck, Sheffield, 2s. 6d.—B., Nottingham, 5s.—S. K., 1s.—W. H. Holyoak, Leicester, 3s.—S., Birmingham, 2s.—G. Y., 5s.—J. Bates, Northampton, 2s. 6d.—J. P., Dorchester, 1s.—J. E. Sinyard, Bradford, 2s. 6d.—W. Blakiston, Middlesbro', 1s.—W. Wilson, Stafford, 6d.—A Friend in the North, per Mr. Watson, 10s.—S. B., Exeter, 1s.—J. Seary, Oxford, 2s.—B. C. M., 1s.—Thomas Payton, 1s.—Une Jeune Amie,* 1s.—By sale of Adair and Co.'s pencils, 15s.†—Uxbridge, 1s.—J. Hemingway, 2s.—G. D., 1s.—Total, 1409s. 3d.

* 'Une jeune amie' a le plus grand plaisir d'envoyer 1s. à M. Holyoake pour le *Reasoner*; ce n'est pas beaucoup, mais elle tâchera de lui envoyer cette même somme tous les quinze jours. Elle a lu presque tous les ouvrages de M. H., et elle ne peut lui exprimer comme elle est heureuse à present, de ne plus avoir toujours l'enfer, et le diable devant les yeux.—['A young friend' has great pleasure in sending Mr. Holyoake 1s. for the *Reasoner*. It is not much, but she will endeavour to send the same sum every fortnight. She has read almost all Mr. Holyoake's works, and can but express how happy she is now to have no longer the fear of hell and the devil continually before her eyes.]

† We were indebted to a friend some time ago for a quantity of pencils manufactured by Adair and Co., which have produced the 15s. above-named.

The liberal contribution to this fund which we acknowledged from Paisley in our last list, was the produce of a circular issued on our behalf in that town.

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

DISMISSAL OF MR. C. W. WILSON FOR OPINION.

If I have erred there was no joy in error,
But pain and insult and unrest and terror.—*Shelley.*

To the Editor of the Reasoner.

SIR,—I am upon the point of sailing for New Zealand, to seek in that far distant 'isle among the waters,' that freedom from persecution and that liberty of conscience which have been denied me in England, my native land For upwards of three years I have been employed in an engine building establishment in the North, whose manager is a respected member of that most staid and homely Society of Friends. This individual is perhaps one of the most amiable, and, I think I may safely say, one of the most conscientious Christians I have ever had the felicity of being acquainted with. He, about a year and a half since, at the time when Mr. Holyoake was about to lecture in this town, spoke to me very seriously upon the nature of my opinions, as he feared I was inclined towards the freethinking side. He concluded his remarks by requesting me not to attend the coming lectures. I thought this rather unfair in him to expect of me, and as I wished exceedingly to hear Mr. Holyoake, it was with some difficulty I brought myself to comply with his request; however I did so at last, and he then gave me a week's holiday by way of reward for my good resolution, I suppose, at the same time expressing a wish that I should spend this week (during which time the lectures were to be delivered) with some friends at a distance, in order, he said, that I might be out of the way of temptation. I must say I could not help feeling this was considerate and kind of him. Since this interview took place nothing further was said to me on the subject until a week or two back, when I was completely astounded on being informed that I was dismissed from my situation because I was so mistaken as to differ slightly in matters of speculative opinion from my employers. The main reason alleged was that my influence upon the young men who were engaged in the same offices as myself, and with whom I was in the habit of associating when away from business, would be so deleterious to their morals, that however painful the duty might be, they (my employers) were compelled to dismiss me. These young gentlemen are all members of this same Society of Friends, and twice every Sunday, and once every Wednesday attend their chapel or meeting for divine worship, and were accustomed to hear addresses delivered to them by those individuals whom the Holy Ghost was assumed to quicken upon one or both of these days. I was led to imagine that the arguments made use of, and the evidence adduced in favour of Christianity by these ministers, would prove infinitely more powerful than any reasonings my humble self could possibly bring forward. This idea I am now led to believe was a delusion. For some unknown reason, it was feared that my conversation would produce an exceedingly demoralising effect.

I was gently, and in the quietest manner possible, informed by my Quaker master that he respected such opinions as those held by me about as much as he did those of a thief, and that, consequently, he could not possibly think of trusting so unprincipled an individual, and was confident that persons thinking as I did upon religious matters, would never scruple to waste their master's time, or, in fact, commit deliberate robbery. I remarked that I thought the opinions of a

conscientious 'infidel' (as he pleased to denominate us) ought to be as much respected as those of a *conscientious* Christian. He said he could not conceive of such a paradox as a conscientious infidel! It appeared to him impossible. After hearing such extraordinary language as this proceed from the mouth of a professing Christian, and one belonging to a denomination whose gentleness is proverbial, I confess I felt myself considerably relieved at knowing that I was free from the trammels of a religion whose truths could not be better maintained even on the part of its best professors. I hope this will prove a warning to any who believes that Cristianity necessarily inculcates gentle speech and a forbearing spirit to all opponents, for even my short but painful experience has taught me exceedingly much to the contrary. A change was observed in my material organisation by my employer three weeks previous to his first being made aware of the corresponding change in my opinions—even my face was altered. I inquired what the nature of this change might be. He was somewhat at a loss to say; but, nevertheless, he *had* noticed a marked difference somewhere, how, or in what way, he was unfortunately unable to state. I began to think I must have undergone some transfiguration. However, I was obliged to let the matter rest, for my Quaker friend could offer no explanation.

The case of George Henderson, a young man dismissed by the same parties and for like reasons, was next cited as being very similar to mine. He was turned away more especially, I was told, because his 'belief' had caused him to trifle with his master's time, and that he did not, in consequence of his heterodoxy, perform his duties with strict honesty. This imputation is considered unfounded: however, he has now passed beyond the reach of all invective. He has entered that mysterious region where none can follow to persecute or revile, and where the imputations and denunciations of the Christians can disturb his rest no more. Peace be to his name. His death was accelerated, if not brought on directly, by his dismissal, and he was emphatically 'delivered up to the fury of the bigot and the vulgarity of the rabble, and was driven away like a plague ship to carry his agony into the loneliness of the sea.' Such are some of the effects of this religion.

I would say, in conclusion, that scarcely anything could exceed the kindness with which I have been treated during my servitude: and even at my dismissal I was presented with a very excellent testimonial for integrity (although my opinions *were* supposed to bear some similarity to those of a highwayman) and general good conduct, for which I feel exceedingly grateful, and which will, I have little doubt, prove of great service to me at some future time. Knowing all this, I cannot help feeling considerable repugnance to a religion which will cause its most sincere professors, otherwise liberal and generous, to dismiss any one from their employment merely because he cannot conscientiously think precisely as they do upon all matters. Hoping that this short article may not be without use in aiding the promotion of the good cause of secularism,

I am, yours obediently,

Middlesbro'-on-Tees. CHARLES WILLIAM WILSON.

[The Society of Friends have established a library, reading and coffee-room in White Hart Court, Gracechurch Street, London, for the use of their members. They intend, under certain regulations, to open the same on Sundays.]

THE SUBSCRIPTION FOR EUROPEAN FREEDOM.

Per Mr. W. Lambert, Oxford.
William Ogden.
Joseph Chapman.
A Friend.
W. Lambert.

Per Mr. Christopher Meadows, Bury.
James Holt.
John Griffiths.
Hearper Greenwood.
John Butterworth.
Henry Turner.
Robert Gonson.
Mrs. Mary Lomax.
Mrs. Ann Meadows.

Per Mr. John Dawson, Alva, Scotland.
William Heron.
A. M. W.
James Macfarlane.
John Reid.
Andrew Hogg.
Thomas Rankin.
Henry Macfarlane.
David Carmichael.
William Scott.
William Kaye.
John Cairns.
Ebenezer Marshall.
William Smith.

Per Mr. Archibald Neilson, Glasgow.
William Brown.
G. Muir.
George Russell.
George Horn.
John Denneston.
Archibald Neilson.

Per Mr. Joseph Bamford, Slaithwaite, Huddersfield.
Joseph Bamford, 2s. 6d.
Daniel Haigh, jun., 2s. 6d.
Daniel Eagland, 2s. 6d.
John Bamford.
Charles Ogden.
Walter Eagland.

Per Mr. Studdard, Huddersfield.
David Jepson.
David France.
Samuel Maffin.
Uriah Studdard.
Thomas Wales.
George Brook, sen., 2s. 6d.
George Brook, jun., 2s. 6d.
Samuel Biddle.
Abraham North.
Lawrence Pitkethley.
Jonathan Charlesworth.
Benjamin Quarmby.
George Green.
Joseph Oldfield.
John Moorhouse.
Joseph Graham.

Per Mr. Joseph Barlow, Newcastle.
John Peat.
Richard Abbot.
William Liddle.
George Nicholson.
Charles Mark.
Hrs. Brinsley.
John Park.

Per Mr. Joseph Walton, Hartlepool.
Ralph Leonard.
Edward Turnbull.
Benjamin Wright.
Thomas Croft.
Joseph Walton.

Per Mr. William Cook, Bradford.
Joseph Slingsby.
Samuel Farrar.
Jonas Pearson.
D. Roper.
J. Mortimer.
T. Waterhouse.
J. Booth.
B. Waterhouse.
J. Greenwood.

Per Mr. R. Mathison, Berwick.
William Murphy.
Alexander Murphy.
Thomas Crombie.
Thomas Flannighan.
Robert Mathison.

Per Mr. C. F. Nicholls, London.
F. Farrah.
G. Farrah.
Mr. Fletcher.
Mrs. D.
A Friend.
A Friend.

Per Mr. W. Wilson, Stafford.
John Barrett.
Joshua Hawkins.
Frederick Mountford.
William Tunstall.

Per Mr. John Kenny, London.
Mr. Mackay.
A Friend.
Albert Lee.
Mr. Case.

Miscellaneous.
J. W., Charlotte Street, Fitzroy Square.
J. H., New Bond Street.
H. B. P., Notting Hill.
J. W. M., St. Paul's.
W. M., Wigmore Street.
S. B., St. Paul's.
G. M., St. Paul's.

[Sixteenth 100 Names.]

CHAPEL-DOOR SALE OF 'WAYSIDE POINTS.'

In No. 1 of *Finger Posts*, the Rev. Mr. Grant requests that they be sold at our lecture room doors. This will justify our friends in selling *Wayside Points* at his lectures, and at Christian chapel doors—at least, at the doors of all chapels of the Independents. On some previous occasions, persons selling our books at chapel doors have been handed over to policemen. Let each person now take No. 1 of the *Finger Posts* in his pocket, and show it to whoever complains: and, in case of being taken before a magistrate, hand it up to the bench. Afford facilities to Mr. Grant's friends to sell at our lecture room doors; after what he has proposed, we may expect facilities to be afforded at the chapel doors of Christians of his persuasion. We have a right to assume that Mr. Grant is only doing as he would like to be done unto.

NEW PUBLICATIONS.

No. 1 of

WAYSIDE POINTS,

Containing Part I. of the Correspondence between the Rev. Brewin Grant, B.A., and the Editor of the *Reasoner*.

Price Twopence.

No. 2 of

WAYSIDE POINTS,

Containing Both Sides of the Debate between Mr. J. F. Winks, of Leicester, and Mr. G. J. Holyoake, of London.

Price Twopence.

THE CONSTITUTION AND OBJECTS OF SECULAR SOCIETIES.

SEPARATE.

Price One Penny.

No. 3 of

SECULAR SCHOOL BOOKS FOR CHILDREN:

The Child's First Word-Book, for teaching Reading, Spelling, Meanings, & Grammar.

BY G. J. HOLYOAKE.

Price Threepence,

THE VALUE OF BIOGRAPHY IN THE FORMATION OF CHARACTER.

BY MR. HOLYOAKE.

(New Edition.)

LITERATURE FOR THE PEOPLE.

Under this head we give a weekly column of the names of special class books, and the cost of them, for the information of readers who may not otherwise meet with a notice of them.

America Compared with England	2	0
Christian Spectator	0	6
Trevelyan on the Insanity of Mankind	0	2
First Book of Euclid, with 147 Diagrams.	2	6
Practical Grammar	1	6
Graduated Grammatical Exercises	1	0
Hints on a Logic of Facts	1	6
Public Speaking and Debate	1	6
Literary Institutions	0	2
History of the Last Trial by Jury for Atheism	1	6
Life, Writings, and Character of Carlile	0	6
Paley Refuted in his own Words	0	6
Rationalism	2	6
Catholicism, the Religion of Fear	0	3
Reply to F. W. Newman's Work on the Soul	0	3
Logic of Death	0	1
Why do the Clergy avoid Discussion?	0	6
The Reasoner ..... weekly	0	1
The People's Review (complete)	1	6
The Task of To-Day. By Evans Bell	1	0
Mackay's Intellectual Religion	1	6
Lewes's Biographical History of Philosophy	4	0
Newman on the Soul	2	0
Channing's Works. 6 vols.	8	0
Birch's Religion of Shakspere	4	0
The Duties of Man. By J. Mazzini	0	6
Bible of Reason, or Scriptures of Ancient and Modern Moralists and Authors; with the Testament of 1852. By B. F. Powell.	10	0
Bible of Reason, parts 1, 2, 3, bound in 1 vol.	7	0
Ditto, part 1, Scriptures of Ancient Moralists	2	0
Ditto, part 2, Scriptures of Modern Authors	2	6
Ditto, part 3, Additions to part 2: Modern	2	0
Ditto, part 4, or Testament of 1851.	2	6
Parts 1, 2, 3, can be had in 36 numbers at 2d.		
Library of Reason	1	6
R. Cooper's Infidel's Text Book. 1 vol.	2	6

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square.—Friday evenings [8], a Discussion.—Dec. 12th [7], Mr. Peter Livingstone, 'The Three Books, Nature, the Bible, and the Human Soul.'

Hall of Science, City Road.—Dec. 12th [7], Thomas Cooper, 'History of England: Reign of William Rufus.'

Hall of Association, 34, Castle Street, Oxford Street.—Dec. 9th [8½], William Johnson, Esq., M.A., 'Rivers.'

Secular Hall, Goldsmiths' Row, Hackney Road.—Discussion on Sunday mornings at 11, and Tuesday evenings at 8.—Dec. 12th [7], Henry Tyrrell, 'Genius and Wisdom of Shakspere.'

Secular Institution, Charles Street, Old Garratt, Manchester.—Dec. 12th [6½], a Lecture.

Progressionist Hall, Cheapside, Leeds.—Dec. 12th [6½], a Lecture.

Eclectic Institute, 14, Garthland Street, Glasgow.—Dec. 12th [6½], a Lecture.

Mutual Improvement Society, Five Ways, Dudley.—Dec. 12th [7], Mr. Cook, 'Mr. Bright, M.P.'s Letter on Irish Affairs.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—Dec. 12th [7½], Mr. Thornton Hunt, 'Italy and the next Movement for European Freedom.'

Bradford Secular Society, Mitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.

Commercial Hall, Philpot Street, Commercial Road East.—Dec. 12th [11 a.m. and 7½ p.m.], Mr. C. Southwell will lecture.—Discussion after the lectures.—Discussion Tuesday [8], Thursday [8]. Saturday evenings devoted to the advocacy of Teetotalism.

Eclectic Institute, Denmark Street, Soho.—Dec. 12th [11 a.m.], Mr. J. B. O'Brien, 'True Object and Character of the Mission of Jesus Christ.'

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—Dec. 12th [6½], a Lecture.

ADVERTISEMENT.

ECONOMIC FREEHOLD LAND ASSOCIATION. Enrolled as the Economic Benefit Building Society. Central Office, 23, John Street, Tottenham Court Road.

President: William Coningham, Esq.

Trustees: Henry Travis, Esq., M.D., 15, High Street, Camden Town; Mr. Thomas Whitaker, 18, South Row, New Road; Mr. John Ivory, sen., Victoria Villa, Kentish Town.

Treasurer: Mr. Thomas Whitaker, 18, South Row, New Road.

Directors: Mr. Charles Abbey, 12, Rosomon Street, Clerkenwell; Mr. Thomas Birchmore, 7, Bartholomew Place, Kentish Town; Mr. Francis Smith, 56, Charlotte Street, Portland Place; Mr. Charles Tiffin, sen., 30, Great Marylebone Street; Mr. Henry Slaughter, 17, Euston Place, Euston Square; Mr. W. J. Young, 33, Park Street, Dorset Square.

Bankers: The London and Westminster Bank, Marylebone Branch.

Secretary: Mr. Henry A. Ivory, 52, College Place, Camden Town.

The mode of allotment is as follows:—When an estate is purchased, the Surveyor makes a plan of it, divides it into two parts, and after having divided it into two parts, subdivides these parts into lots; the lots of the first part become the respective properties of the Senior Members on the books of the Association, and the lots of the second part are balloted for amongst the remaining Members generally. Thus the Senior Member is certain of his allotment, and the Junior Member, even at that time, has a chance of his Allotment; but even if unsuccessful in the ballot, when in succession he shall stand in the position of the Senior Member, he will possess the same certainty as was realised by that individual.

The Law Expenses of conveyance and mortgage are based upon the most economical principle, and are guaranteed not to exceed 30s. per deed, exclusive of stamps and parchments.

Prospectuses and further particulars may be obtained on application to the Secretary, at the Central Office, every Saturday Evening, between the hours of Eight and Ten.

A PUBLIC MEETING will be held in the LITERARY INSTITUTION, JOHN STREET, FITZROY SQUARE, on Monday, December 13, 1852, to explain the objects of the Association. W. Coningham, Esq., will take the chair. Mr. L. Jones, Mr. G. Bird, and other gentlemen, will attend and address the meeting. The Chair to be taken at half-past Eight o'clock.

London: Printed by Holyoake, Tyndale, & Co, 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.—Wednesday, December 8th, 1852.

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

The Report of the Townley Discussion 421
Mr. Commissioner Phillips..... 423
Manchester and Nottingham..... 425
Sabbath Observance..... 426
Alton Locke 429
Mr. Savage dreadeth a Secular Church 430
Tower Hamlets Literary Institution 432
The Mormons of Darwen 432

THE UNTRUSTWORTHINESS OF THE REPORT OF THE 'TOWNLEY DISCUSSION.'

I.

At the discussions with Mr. Bowes, Mr. King, and the Rev. Mr. Townley, those gentlemen came prepared with written speeches. My avocations permitted not that preparation, and as in no case was I apprised that separate publication of the debate was intended, no such precaution was available to me, had I thought it worth while to take it.

At considerable inconvenience to myself I read over such MS. report as Mr. Bowes sent me of my own speeches, in which I supplied no apparent omissions of the reporter's, but simply connected the disjointed parts. Mr. Bowes afterwards advertised this discussion as 'revised by both speakers,' which gave the public to understand more than was true—because the publication was not of my devising, nor did I know whether what was being presented in the report as *mine*, happened to be the parts related to the portions retained of *his*.

Remembering that many were misled by Mr. Bowes's publication, caused me to decline being a party to Mr. King's. Mr. King, however, went to the press, and nearly twelve months afterwards I found a copy of his published report in Manchester. That was the first time I became aware of its appearance. Whether any absolute surplus arose out of either publications I know not, but this I know, that neither of these gentlemen ever proposed to place any portion thereof at my disposal for the advantage of our propagandism.

Unwilling to disoblige Mr. Townley, who had been on the whole friendly in his manner, I consented to look over the report. He sent to the *Reasoner* office my part of it only, and even this circumstances prevented me ever seeing.

At the discussion with Mr. Townley several reporters were observed, and on the second night I asked what papers they represented, supposing that they came on behalf of newspapers—but the person questioned did not satisfy me. My being asked to 'revise,' was the first information I had that the publication of my impromptu remarks was resolved upon. Had I been at *first* informed that that was the intention, I should not have held the debate at that time, nor on *that subject*. When Mr. Townley called upon me I told him my dislike to that negative topic; but he would take no other, and had he then betrayed to me his purpose of publishing the debate, and diffusing it among the religious press, as a discussion by which our party were to be judged, I should have refused altogether the topic of

the Existence of a Supreme Being, which continues to represent us in the negative aspect, which the public always have misunderstood.

Unconscious of Mr. Townley's intentions, I accepted the subject thrust upon me, regarded the whole debate with indifference, and from first to last took no interest in it, except as an opportunity of indirectly explaining to some new hearers our pacific objects and more practical purposes. Mr. Townley advertised the debate independently of the committee of arrangement. The number of religious persons present surprised me, but I could not account for the fact till told about the publication of the report. It appears there was some foregone conclusion in the matter, to which I was not made a party.

Newspapers and periodicals have the right of custom to publish a report of a public discussion, but no person has a moral right (nor possibly any legal one) to publish in a book, for separate sale, any discussion without authority. Mr. Townley may plead that as I ultimately consented to 'revise,' I did in fact consent to the step he has taken. True, I made no protest against this step. I acquiesced, but did not think the proceeding less irregular on that account. Had I demurred *after* the debate, it would have been said I was unwilling to trust my case before the Christian public. It was, therefore, I acquiesced; but I submit I ought to have been consulted *beforehand*, not merely solicited *afterwards*, when the solicitation was too late to be of the same service.

Mr. Townley having published, and at his own risk, he is free to dispose of the proceeds till his proper expenses are paid, and even his risks covered; but if any surplus above these demands has arisen, a moiety ought to find its way into the '*Reasoner* Propagandist Fund.' The discussion is published at a high price, and it is only fair to suppose that my part of the book contributes to its sale as well as Mr. Townley's, and any actual surplus *thence* arising ought not to go entirely to the Christian side.

Those who argue that since I did not 'revise,' no claim can hold respecting proceeds arising from this publication, should remember that one deserves double compensation when another person takes upon himself, in an arbitrary way, to publish speeches in a form so imperfect as to be an injury to him to whom the said speeches are ascribed. If Mr. Townley looks upon this matter as a mere lawyer he will disallow my case; but as a matter of moral equity, he will think me not so far in the wrong.

Mr. Townley may have spent all the proceeds in advertising, or in some such way. But he has had the book prefaced by his friend Dr. Bennett, has added laborious notes to his own speeches—in fact, as the reviewer in the *Bradford Observer* remarks, speaks twice to my once; and thus he turns what the public understand to be a joint and equal debate into a *party* book. *All* the proceeds of *such* book, therefore, ought not to be devoted to the circulation of the book itself, which is to serve one party at the expense of another.

In the report itself there are errors that slight general knowledge on the reporter's part would have enabled him to correct or cancel. I quoted Mackay, author of the 'Progress of the Intellect.' The sentiment is put down to '*Guizot*,' who could not possibly have been the author of it. The lines ascribed in the report to 'Carlile' are not at all likely to have been his, while the name of the writer in the *Times*, whom I connected with the quotation, was very different in sound. These names must have been guessed; and, if one part of the report is suppository, why was not something intelligible supposed for me in other instances?

The longest speech in the report ascribed to me is utterly unintelligible. Were it not that my name is prefixed to it, I should hardly know it again. Now the commonest newspaper report of a speech always presents something readable, but this it is not possible to make out. Why I think it an imperfect report is, that the audience showed, during its delivery, that it was on the whole understood —whereas to readers of this report it is an enigma. The only critics who have assumed to understand the report in general are persons who were either present at the debate, or had other means of knowing my opinions. Passages which I read are not rendered without errors. It is plain, therefore, that, on the whole, I was something more intelligible in the debate than in the report.

The usual course when a report is sent to the press is for the reporter to take care that what is sent is readable, and, if he has parts unreadable, to omit them. A reporter who should send into a newspaper office a report in the state in which my part of the debate is printed would be dismissed. If a speaker does not revise his own speeches he has no right to expect accuracy, but he has a right to expect that the negligences of the reporter shall not be placed to his account. In this report there are some negations gratuitously put down to me, flatly contradicting my meaning; but of these I do not complain. A reporter's discretion could not be expected to be exercised on the argument. But for the general sense he was responsible. There is no reason to think that intentional variations have been made; but very unprofessional carelessness has been committed. An ordinary report *gives the reader as fair a notion of what was said as the hearer received. This report fails to do this.*

This report is not said to be 'untrustworthy' because it contains many inaccuracies or omissions, but because it contains more disjointed and utterly unintelligible passages than would be found in the commonest newspaper report of the same debate. It is also untrustworthy in other senses. 1. Because it is prejudiced by the preface. 2. Because the subject was a forced one, and one that misrepresents us. ONE OF THE DISPUTANTS

[To be completed next week.]

A JUDGE ADVISES US TO ATTEND TO OUR SECULARISM;

OR, MR. CHARLES PHILLIPS IN 1852 AS IN 1834.

IN the Insolvent Court, over which his Honour Mr. Commissioner Charles Phillips presides, a gentleman applied, on Dec. 4th, to be admitted to bail. One of the proposed sureties was Mr. G. J. Holyoake, of Woburn Buildings. The particulars of what then occurred, variously stated by the papers, were, we believe, as follows:—

The Clerk of the Court informed his Honour that there would be objection raised as to the oath.

Mr. Commissioner Phillips: Let us hear that first.

The Clerk of the Court (handing the New Testament to Mr. Holyoake): Do you object to be sworn?

Mr. Holyoake: Please to read to the Court the few words on this paper (handing to the Clerk a paper on which he had sought to express, in the least objectionable manner to the judge, the explanation he had to offer).

The Clerk read as follows:—'This gentleman wishes to state to your Honour, that upon a late occasion, when called to make oath in a Chancery Suit, he, before being sworn, obtained permission of the judge to declare, that while the oath was

legally binding upon his conscience, it was not a confession of his faith, and he prays leave to make the same declaration now.'

The bar manifested some surprise at this proceeding in that Court where scruples of conscience are somewhat rare.

The Commissioner (after a pause): What do you mean by the oath not being a confession of your faith? I don't understand it.

Not seeing how he could assist his Honour's understanding, the Deponent said nothing.

Commissioner (resuming): I suppose you mean that you do not wish to be bound by the faith of a Christian?

Deponent: I do not wish it, your Honour.

Commissioner: I thought so (in a harsh tone). Pray what do you call yourself?

Deponent: If I must give myself a name, I should call myself a Secularist.

Commissioner: What's that? I never heard of that. What's Secularists mean?

Deponent: A Secularist, your Honour, is one who gives the precedence to the duties of this life over considerations which pertain to another world.

Commissioner: O! you mean that you consider your duties to man superior to your duties to God. Is that it?

Deponent: I cannot, your Honour, answer such a question with the brevity the Court will require.

Commissioner (in a louder voice): Do you believe in God?

Deponent: In the Chancery Court the judge—

Commissioner: I dont't want to hear what the judge said.

Mr. Holyoake proceeded no further. He wished to have added that Mr. Commissioner Ryland said he should follow a precedent set by Lord Brougham, and the Court would administer the oath in the sense in which it was binding on the Deponent's conscience.

Commissioner (more peremptorily): Do you believe in God?

Deponent: I am not prepared to answer that question with the brevity the Court will require.

Commissioner: What do you come here for, and offer yourself as bail, if you are not prepared to take an oath?

Deponent: I am prepared to take the oath, after making the declaration the Court has heard read.

Commissioner: It is a scandal that a man should come forward in a court who is not prepared to say whether he believes in God. (After a pause.) I will not hear you.

Deponent bowed to the Court, and left the box.

Commissioner (in a coarse tone): Go and attend to your Secularism.

Mr. Holyoake left the Court that the Commissioner might have no opportunity of recalling him, as he did Julian Hibbert in 1834, whom he grossly outraged. At that time Mr. Phillips received the thanks of Mr. Alderman Brown for the course he had pursued, and the jury joined in crying, 'Turn him out'—meaning Mr. Julian Hibbert. In this case, however, the Court gave his Honour no encouragement to proceed. Not a voice was raised, and rather disapprobation than otherwise glanced in the eyes of the Bar and the audience. The public have improved—but not so the Judge.

It is certainly not conducive to the reconcilement of discordant faiths, that the

strictest exacters of compliance with ceremonial Christianity should so frequently display, even in high places, a harsh, gross, and intolerant spirit.

The above report is copied from the *Leader* of Saturday, from whose pages we shall next week extract an article relating to Mr. Commissioner Phillips, with whom we shall take further opportunities of making our readers acquainted. In the meantime our friends will profit by the injunction of the learned Commissioner.

The following letter appeared in the *Times* of Thursday last:—

To the Editor of the Times.

Sir,—In all the reports I have seen of the proceedings in the Insolvent Court on Saturday morning, when Mr. Commissioner Phillips asked me 'whether I believed in God,' I am reported to have said, 'I was not prepared to answer the question;' whereas what I did say was this—'I am not prepared to answer that question *with the brevity the Court will require*.'

Why I declined to enter upon a question understood in so many different senses was that I took the Insolvent Court to be a Law Court, and not an Ecclesiastical Court. Besides, Mr. Commissioner Phillips was not legally justified in asking me a question which every lawyer will own I was not bound to answer at all.

In the recent case, 'Russell *v.* Jackson,' my oath, tendered under the conditions of Saturday, in the Chancery Court was taken without dispute.

The insertion of this brief note will greatly oblige your obedient servant,

GEORGE JACOB HOLYOAKE.

1, Woburn Buildings, Tavistock Square, December 8.

MANCHESTER AND NOTTINGHAM.

AFTER the Manchester meeting to promote the erection of the Secular Hall (of which an account has appeared) two lectures were delivered in the Secular Institution. In the morning of Nov. 14th, on the 'Duties of Democracy,' in the evening on 'Morality, not Miracles, a test of Christianity.' After the evening lecture a new opponent appeared, tall, fluent, and evangelical.

On the 17th and 18th two lectures were delivered in the Nottingham Assembly Rooms. On the first night Mr. Henry Dorman presided, on the second Mr. Councillor Hart.

The Rev. Mr. Woodman was present, heralded by a placard of which the following is an abstract:—'Christians! the Rev. W. Woodman, who has so frequently asked discussion with Mr. Holyoake, will be in Nottingham this evening, for the express purpose of meeting the Infidel Champion. Christian Advocates! rally round Mr. W., and leave the platform to him, lest by dividing your strength the enemy triumph.'

Among other remarks made by Mr. Woodman during the two nights, he complained of having been called the 'Kersley Gladiator.' He was pointed to his placard, which appeared to have been written in a prize-ring. He said the placard was not prepared by him. It would be well if Mr. W. would give his friends to understand that such placards are distasteful to him.

Once he was talking like an Evangelical Christian about eternal torments. I wrote upon a piece of paper and handed to him this question—'Will you repeat to the meeting that you believe in the doctrine of eternal torments by *fire and brimstone*, to be inflicted on sinners hereafter?' He wrote in reply these words, which, as I

obtained his consent to read to the meeting, may be repeated here :—'The proposition I stated I believed is the existence and eternity of hell, and I do not conceive that hell can be other than a place of torment.'

The element of fire was dropped. Mr. W. talks the language of the orthodox without meaning what they mean. This fact is put on record for future use.

The audiences were large. Other persons addressed the meeting. At the conclusion I read a letter received from the Rev. J. A. Baynes, who proposed two or three nights' discussion, which, after meeting the Rev. Dr. Ackworth, will probably take place. G. J. H.

DISRAELI'S FATHER ON SABBATH OBSERVANCE, AND THE NEW CRYSTAL PALACE TEA GARDENS.

THE erection of the Crystal Palace at Sydenham seems likely to be the means of opening the 'Sunday Observance' question again. It is reported that Lord Derby has promised to grant a royal charter to the enterprising company who have purchased and removed the magnificent building which once adorned Hyde Park. It is also reported that the New Crystal Palace Company intend to keep their palace open on the 'Sabbath,' on which day 'it will be turned into an immense tea and pleasure garden.' And, moreover, it is further known that her most religious and gracious Majesty's Prime Minister is quite aware of this intention on the part of the company, and yet does not deem it necessary either to refuse the charter or to oppose the contemplated proceedings. These facts have become known amongst 'bishops, priests, and deacons,' and other respectable persons. The Pharisees are awake and stirring. The raven croak of bigotry already hoarsely echoes through the land. Lord Derby is threatened with woes unnumbered, temporal and eternal, if he dares to wink at such a glaring violation of 'God's commandments.' The clergy of the diocese of Wells, with Archdeacon Law at their head, have taken the initiative in this fanatical crusade against the innocent recreations of the people and the progress of social improvement among the masses. They have addressed a memorial to Lord Derby on the subject, in which they take occasion to preach a little homily on the awful sin of Sabbath-breaking, and deliver a touching commentary on that rusty piece of Judaism called the Fourth Commandment. The document is now before us, and in corroboration of what we state, we beg to offer a few extracts from it :—

'We have reason to apprehend,' observe the pious petitioners, 'that it is in contemplation to grant a charter, which is to contain clauses whereby the opening of an exhibition and gardens at Sydenham on the Lord's Day, will be permitted by the highest authorities in the realm. Against such project it is our bounden duty to record a respectful, but most firm and deliberate, protest. We hold it to be impossible by any reasoning to explain away or extenuate the fact, that such use of a public place of amusement would be an open violation of the positive command of our God.' To which it may be simply replied that there is no 'positive command' in the Bible prohibiting the use of a 'public place of amusement' on any one of the seven days of the week. If there be, let it be produced. Again :—'We hope that it is needless to assure your lordship, that none can exceed us in desire to promote the health, the recreation, the comfort, and the real enjoyment of all

classes of our population; but we are persuaded that these ends cannot be truly obtained by contravening the statutes of Him from whom all happiness proceeds. *To violate the Christian Sabbath is a transgression;* and "the way of transgressors is hard." It is not keeping His commandments, and "in keeping of his commandments is great reward."'

Will Archdeacon Law, who composed this discourse, be kind enough to point out the 'statute' by which the '*Christian* Sabbath' was instituted, to violate which is a 'transgression?' But hearken to the following sophistry:—'We might press, too, upon your lordship's notice the manifest injustice of depriving *many* of our fellow-creatures of the blessings of the Lord's Day, by compelling them to work under the pretext of affording refreshment to *some*, and for the purpose of procuring gain for others.' Is it not 'plain as way to parish church' that the words 'many' and 'some' in this sentence ought to change places if they are to have any meaning at all? It is the 'many' to whom 'refreshment' would be afforded by the pretended 'desecration,' and only the 'some' who would be deprived of a few very doubtful 'blessings.' But the paragraph is a sham from beginning to end. The memorial concludes thus:—'We therefore earnestly petition, that if any charter be granted, it may contain no clause to cancel or neutralise those enactments which have hitherto protected the Lord's Day from public violation, and have thus proved the most important of our national distinctions.' 'The most ridiculous of our many ridiculous national characteristics' would have been nearer the truth. Whether Lord Derby will yet yield to arguments so loose and baseless, to an appeal so puerile and puritanical, we cannot say. As Chancellor of Oxford University, perhaps he may feel it incumbent on him to 'protect' the Sunday and every other church-made institution, good, bad, or indifferent. Before, however, his lordship decides on the course he will pursue in this sabbatarian matter, it would be well for him to turn to the second volume of Disraeli's 'Charles I.,' a work written by the father of the present Chancellor of the Exchequer, and a new edition of which has lately been edited by the versatile Benjamin. The second chapter of that volume Lord Derby will find entitled 'Of the Observation of the Sabbath upon Sundays,' and in it the Sunday-sabbatarian question is clearly and satisfactorily handled. For the benefit of those who may have no opportunity of perusing the book itself, we will give some passages from the chapter above referred to, from which it will be seen that Mr. Isaac Disraeli denies the authority over Christians of the fourth commandment as strongly as we do ourselves:—

'The superstitious discipline of the Jewish Sabbath, as practised by the tyrannical Pharisees, was one of those burdens of the old law which the new removed. The founder of the Christian religion, in the severe reprimands to his rabbinical persecutors, by his words and by his actions, testified that with the abrogation of the Mosaic, the ceremonial performance of the Sabbath was dissolved. Jesus announced himself to be "Lord of the Sabbath," and declared that "the Sabbath was made for man, not man for the Sabbath," doubtless alluding to its arbitrary superstitions.....The leading object of St. Paul's reform was to do away "all the differences of days and times," such as "*Sabbaths*, new moons, circumcision, with distinctions of meat and drink." *The whole code of Moses was repealed*, the rites and ceremonies were declared to be but "a shadow of things to come, types of the new revelation."..... *When the Sabbath departed, no new one was substituted; no apostolical precept enforces it; no practice of the primitive Christians warrants it.* As the religious observance of the *seventh* day of the week declined, the *first* day gra-

dually grew into some repute. Of customs, whose beginnings only glimmer in the obscurity of ages, it is hopeless to feel about for any palpable evidence. Paley has taken an enlightened view of this subject, aware as he was of the historical difficulties of affixing the sabbatical character to our Sunday, or even the appellative by which it is honoured, as "the Lord's Day."……The Lord's Day can *only be presumed* to designate Sunday.……About the middle of the second century Justin Martyr noticed, that "upon the day called Sunday they met together to pray."… Tertullian, who lived much later than this Father, calls Sunday *dies solis*, and *considered it as a festival-day dedicated to mirth and festivity, and not wholly to devotion.* He sometimes calls it the "eighth day," and sometimes *dies Dominicus*, the Lord's Day. After divine service *every one returned to his occupations.* The apostles had never enjoined their followers to refrain from labour. Paul, who was a tent maker, must be inferred, from a passage in the New Testament, to have worked at his tents on a Sunday.……For three hundred years after Christ, the most erudite researches have shown that the Christian was bound by no law to the strict sabbatic observance of the Lord's Day, *nor was any sort of labour interdicted on Sundays*.……At the Reformation, Tyndale remarkably expresses his sentiments to Sir Thomas More: "As for the Sabbath, we be lords over the Sabbath, and may yet change it into Monday, or into any other day, as we see need."……Elizabeth unquestionably never considered Sunday as a Sabbath, for she enjoins labour on that as well as on other festival days, after their common prayer……Calvin deemed the Sabbath to have been a Jewish ordinance, limited to that sacred people with their other ceremonial laws……At Geneva a tradition exists, that when John Knox visited Calvin on a Sunday, he found his austere coadjutor bowling on a green. At this day and in that place a Calvinist preacher after his Sunday sermon will take his seat at the card-table.'

The sect of sabbatarians arose in the reign of Elizabeth, and the narrow notions of Puritanism spread rapidly over the country. When James the First introduced his 'Book of Sports,' the object of which was to allow games and recreations on a Sunday, a terrible outcry was raised against him. The Puritans were bitterly scandalised, and denounced his majesty as a Sabbath-breaker. The sabbatarian controversy raged in that and the following reign. 'It was on the occasion of a bill,' says Mr. Disraeli, '"for the better observance of the Sabbath called Sunday" that a member of the House, presuming to sneer at the puritans, observed that, if Saturday was *dies Sabbati*, it might be entitled a bill "for the observance of Saturday commonly called Sunday."'

It is to be hoped that Lord Derby will consider this matter well, and never consent to sacrifice the public to Archdeacon Law and Co. Instead of closing the Crystal Palace on the Sunday, his lordship would do better to throw open our National Gallery and Museum on that day. F. G.

[We wish the names and places of all Secular Institutions having weekly meetings, to insert in our Weekly Guide. Let the facts be put *not* in a letter, but on a separate piece of paper. Subjects of all lectures should reach us on the Saturday morning.

We have to thank Mr. Evans, of Longton, for the gift of the number of the *People*, for which we lately asked. Mr. Nye, of Luton, has made a similar offer, for which he has our thanks.]

ALTON LOCKE*—THE PRIESTLY OFFICE.

This vigorous book has reached a third edition, and the most energetic of modern novels, which we have seen, may now be had compact in one volume. The Libraries have consumed their two-volumed edition, and the individual purchaser at length takes his turn, which turn, whoever has not read the book, will find a privilege. 'Alton Locke' is, however, no hero of ours: neither politically nor religiously can we applaud him. His politics are an impetuosity, and his religion a sentiment. He begins both careers in impatience, and ends both in submission; but we often take delight in books in which we do not agree, and this is one of that kind. 'Alton Locke' abounds in eloquent passages, in unexpected touches of nature, and it has pages of fire which quicken the ambition of the workman. It has pages such as no writer who has come under our notice has penned since the 'Autobiography of Pel Verjuice' appeared by Charles Reece Pemberton.

The 'Priestly Office' is a discourse delivered before the Remonstrant Synod of Ulster, at its annual meeting in the Beth-Birei Chapel, York Street, Belfast, on July 20th, 1852, by the Rev. David Maginnis. There is very much in this discourse that we accept. If teacher were written in the place of 'priest,' we could adopt whole passages. The Rev. D. Maginnis includes in his hierarchy the poet, the sculptor, and the painter. The rev. writer observes—'The grand aim of the priestly office, to which it subordinates all else, is the culture of religion in men's hearts and lives.' But, having read the discourse through, we have failed to find that religion means anything more to the Rev. Mr. Maginnis than intelligence, morality, and affection, refined by art, and controlled by discipline, mean to us.

NEW WORK BY MR. FREDERIC ROWLAND YOUNG.

It is proposed to publish, as soon as a sufficient number of subscribers' names are obtained to warrant the issue, price one shilling, bound in cloth, to subscribers; and one shilling and threepence to non-subscribers, 'Facts and Fancies; or, Random Sketches of Men, Women, and Principles:' in a series of articles, by Frederic Rowland Young, of Ipswich. Mr. James Spilling, author of 'The Spirit of the Seasons,' &c., has kindly consented to furnish an introductory chapter. Contents:—Woman, Marriage, Home, Thomas Carlyle, Our Young Men, Labour and Wait, Philip James Bailey, Charles Mackay, The Early Closing Movement, Eliza Cook, Individuality, Edgar Allan Poe, Robert Burns, Persecution for Opinions, Fare ye Well, or Last Words.

[Any of our friends subscribing may enclose their subscriptions to us, and we shall have pleasure in transferring them to the author.—Ed.]

[We are obliged by Mr. Mayne's paper, though we may not make the use of it intended.

We are not able to insert this week our Propagandist Fund List, but next week we shall have to acknowledge the largest subscription to it we have ever received.]

* Alton Locke, Tailor and Poet. An Autobiography. By the author of 'Yeast,' 'The Saint's Tragedy,' &c. London: Chapman and Hall.

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

MR. SAVAGE DREADETH A SECULAR CHURCH.

To the Editor of the Reasoner.

SIR,—I take advantage of the inscription above your 'Platform' to propound a few views 'not coincident with your own,' but in doing so must stipulate that my remarks remain *as I write them*. Experience has taught me the necessity of this stipulation, as you will remember by reference to Nos. 78 and 85 of your periodical, in the former of which you allowed Mr. Ogilvie five pages and half for an attack on me, and in the latter you inserted one paragraph from my reply (which would have occupied less than three pages) and suppressed the remainder—an arrangement which placed me in the position of an apologist for error, instead of my real position as vindicator of the truth. With this experience I should not now address you, but that the importance of the subject appears to demand it of me as a duty. I therefore ask you to act upon the principle you propound in No. 204, p. 32, in your note to 'Aliquis's' letter.

The subject on which I address you is 'Secularism,' as explained in your supplement to No. 337, in which you lay out a plan of organisation to which I think every consistent freethinker must offer his most strenuous opposition, as being utterly and irreconcileably inconsistent with the principle of freethought. Your distinctive principles are stated to be REASON, CONCERT, and PROGRESS—good trading stock for the founder of a new sect; but I shall endeavour to show that by the operation of your proposed organisation, *reason* will be fettered, *concert* the result of mental tyranny, and *progress* somewhat like that of a crab.

Your indefinite definition of secularism has been so well dealt with by Mr. Grant, that I am surprised that even *you* should be so confident of the docility of your flock as to parade that definition, unaltered, before them.

Of the stated objects of your societies, the first is supererogatory—there is no necessity to promote *primary* attention to secular objects—everybody *does* attend to them first. The second I cannot deal with until you render intelligible what you mean by 'absolute *spiritual* dependency in *human* affairs.' The third (though less incomprehensible) is still sufficiently ambiguous, as I presume your code of morals must be propounded before your objects in that direction can be fairly judged.

But supposing that your principles and objects were divested of ambiguity, and were universally accepted by freethinkers, I contend that your constitution would render them nugatory. For, the chief officers of each society are to be a Director and a Secretary. The power of the Director is not defined, but the title is suggestive. Is he to have the power of *apportioning* the duties of members? If so, what must be the mental estimation of those persons who voluntarily surrender their liberties to a 'secular' Kaiser?

The society 'must exercise *personal influence*,' and for this reason its members must be '*clean handed*,' and its officers persons against whom the world cannot establish any charge of serious moral offence: yet in the very next paragraph you reject the generally received standard of morality, and the only proposition you substitute is so lax that I cannot conscientiously countenance its promulgation.

The conditions of membership are so humiliating that I imagine no person

whose mind is not subjugated by the influence of sectarianism will be found to submit to them. It is required that the secular *creed* and articles be subscribed to—that the duties assigned to each person (by whom?) be faithfully performed; in other words, that the *temporal power* of the church be acknowledged, and that the *moral discipline* of the church be submitted to—it being yet undefined what that moral discipline is to be. Breach of these conditions to be visited with expulsion from the church, or excommunication.

These conditions cannot be exacted except by that species of *personal influence* which operates by means of mutual surveillance — which is most fully developed in the order of Jesuits (the model on which your plan seems to be founded); and the principle of which is the peculiar tyranny of Wesleyanism, which in your proposed conference you appear awkwardly to copy.

The duties of members are to be apportioned according to capacity (who is to be the judge?)—some to *lecture*, others to *watch and report*, and to others perform the manual labour of the 'secular' ecclesiastical establishment; particular localities to be appointed for the surveillance of particular members.

In fine, we have in this outline a regular sectarian church of the most objectionable kind; a *secular order* with *clerical* and *lay* brothers; a secular *creed*—a secular *clergy*—a secular *episcopacy* of directors—a secular *convocation* of delegates—a central college of secular *cardinals*—with the editor of the *Reasoner* as secular *Pope*. And in the genuine style of priestcraft, we are to have secular *Sunday*-schools, in which the creed may be stamped on the pliant minds of infancy and youth, and by which future subordination to the church may be secured.

The controversy with W. W. Broom ably illustrates the *animus* and the *means* which may be employed in '*secularism*;' for, whatever faults of style may be found in his letter, there is a manly straightforwardness in it which favourably contrasts with the course of his opponents.

To guard against possible misrepresentation, I will here state distinctly that I do not attack secular *principles*, but I feel bound to oppose, as an earnest freethinker, secular-*ism*, because I consider it sectarian in its essence, and tyrannical in its machinery.

Tabernacle Square, Nov. 15, 1852. C. J. Savage.

P.S.—I perceive from No. 303, p. 267, that this attempt to establish a *church* was not altogether unanticipated.

[On the former occasion to which Mr. Savage refers, he professed to write on our side—we were therefore responsible for the 'Vindication' we accepted, and we had no choice but to omit those parts which we deemed faulty in matter and spirit, and which went to justify, rather than confute, the Rev. Mr. Ogilvie. Under the present circumstances, we have no objection to insert the whole of the present letter. But we add no remarks, because it is not possible to discuss in a public journal upon the conditions this writer lays down. He who stipulates that we shall insert whatever he sends 'as he writes it,' takes the character of the paper into his own hands, and forces us to bear the responsibility of whatever language he may use, or of whatever course he may take. Those who agreed to the Constitution of the Secular Societies had no expectation whatever of meeting the views of Mr. Savage. The mode of advocacy he has thought well to pursue, is one from which the *Reasoner* has constantly dissented. We think that more useful which the secular societies have agreed to pursue. No system can be devised which will

please everybody, and Secularism appeals to those whose experience informs them that its policy is useful, and whose judgment satisfies them that its principles are true. According to Mr. Savage's easy use of words, any form of human polity might be called a 'Church,' but calling happens not to be proof.—ED.]

TOWER HAMLETS LITERARY INSTITUTION, MORPETH STREET.

SIR,—I write to report progress. We have exemplified the truth of the old fable of the 'Farmer and the Larks.' Like the farmer, we asked our friends, and waited for them, and they came not. As we saw we were likely to lose the best part of the season, we (literally) took off our coats and set to work ourselves. A friend, who is a carpenter, and others, pulled down pews, erected a platform, and made such a terrific din during the 'day that was made for man,' that I scarcely dare guess what the pious folk around will think of us. The large hall we were determined to have done, and, with the aid of a painter from Hoxton, who took the amateurs under his direction, we have given it four coats of paint; the fifth and last will be put on on Sunday next. Last night we were at work from seven till twelve. Sundays we generally begin from six to seven, a.m.

It would, I think, convince those to the contrary who say that men will not work without pay, to see the style in which our work was executed. If hard work and determination were the current coin of the realm, we should need no assistance. Unfortunately for us they are not, and gas-fitters and paper-hangers require payment in a more vulgar coin. Our friends here, though numerous, are very poor, and cannot assist more than they are doing. The case is this: to open the hall by Christmas, as it should be, prompt assistance is necessary. Those who can aid and will assist, can direct to the treasurer,

10, Great Winchester-street, City. CHARLES F. NICHOLLS.

THE REV. E. C. MONTRIOU AND THE MORMONS OF DARWEN.

SIR,—In this town, for some time past, the Latter-day Saints have had a place of meeting in a rude building on the skirts of the moor, where they have preached their peculiar doctrines unmolested, if not unnoticed, by the members of the other religious bodies. They at length ventured from their solitude, and in the month of June last applied to the directors of the Mechanics' Institution for one of their rooms as a place of meeting on Sunday evenings. To this application the directors returned a favourable answer; and shortly after the Mormons were installed in their new place of meeting, which was used during another portion of the Sabbath as a school-room by the Independents.

These latitudinarian proceedings on the part of the directors were noticed by the Rev. E. C. Montriou, Incumbent of Holy Trinity Church. He waited upon the secretary of the Mechanics' Institution, and warned him of the evil consequences which would ensue to the Institution, if they persisted in harbouring the Mormons in their rooms, threatening at the same time that if the directors did not turn the Mormons out, he and other influential members would withdraw their countenance and support from the Institution. And he did not threaten in vain, for, with a perseverance worthy of a better cause, he continued to 'agitate' till some of the members became imbued with his notions, and a few weeks ago two of the principal supporters of the Institution, who annually subscribe £20 each, threatened

to withdraw their subscriptions if the directors continued to allow the Mormons to meet in their rooms; and it is also rumoured that the proprietors of the building intend giving them notice to quit, for the same reason. The directors sent a deputation to the laymen, to reason with them, and endeavour to change their purpose, but without avail, for we believe the threat is still held out.

With ruin staring them in the face, the directors held another meeting, when it was unanimously resolved not to allow themselves, under any circumstances, to be made the tools of injustice and bigotry. And here the matter rests at present. The Rev. E. C. Montrion, looking upon these results, may congratulate himself upon the success of his anti-Mormon crusade; but he must remember that that success has been achieved at the expense of the members of the Institute, who are likely to lose by his labours the only means available to them of acquiring that knowledge which is a solace amid labour's unceasing calls, and the only foundation on which to build their hopes of social advancement.

Darwen, Lancashire, November 29, 1852. ABELARD.

THE LATE CERTIFICATE.

SIR,—A few weeks ago, a notice appeared in the *Reasoner* headed 'Notice by the Glasgow Eclectic Society.' This is to inform you that such notice never emanated from such society—if by Eclectic Society is meant, as I infer it does, the Glasgow Association of Eclectics, which is the proper name.

Glasgow, Nov. 17th, 1852. GEORGE MILLER

[Mr. A. C. Steven, of Dundee, writes to say that no communication was ever forwarded from that town to the *Reasoner* office relative to Mr. Henrette's lectures there, and therefore we cannot have suppressed any.

Our correspondent who lately informed us that Mr. Henrette was to prove certain immoralities from the *Reasoner*, authorises us to say that he was in error. The *Reasoner* was not included in the publications cited by Mr. Henrette.

A further letter has been received from Mr. Broom, which, as it goes over the old ground again, there is no reason for continuing the discussion. A letter from Mr. Wilcox is also omitted, because sufficient was said by Mr. Demaine in Mr. Wilcox's vindication.

Our readers will recollect that some time ago we announced that Mr. Watson had for sale a number of volumes entitled 'America compared with England. The respective Social effects of the American and English systems of Government and Legislation; and the Mission of Democracy. By R. W. Russell, of Cincinnati, United States, Counsellor-at-Law.' The number he then had were soon disposed of. He has now a fresh quantity on hand, at 2s. per vol.

The sentence Thomas Edmonds asks after was purposely devoid of meaning.

The Rev. Mr. Kitton, curate of St. Thomas Church, Preston, is delivering four lectures on the 'Creed of the Infidel compared with that of the Christian.' Mr. R. Cooper's lectures appear to have been a principal subject of animadversion.

J. E. writes:—'In a short time we hope to have the pleasure to inform you even at Longton (although it has been pronounced by a senator of some repute, C. B. Adderly, Esq., the "boundary of civilisation") of the existence of a secular society, and a small body of working men who have adopted Excelsior as their motto generally, and particularly so in theology.']

THE SUBSCRIPTION FOR EUROPEAN FREEDOM.

Per Mr. Joseph Firth, Keighley.*

A Peace-man, 6s.
Benjamin Green.
Joseph Bankcroft.
John Bottomly.
Thomas Holt.
James Steel.
Hiram Brooksbank.
John Smith.
Joseph Paget.
Joseph Firth.
Alexander John Alexander.
John Lund.
Jonathan Milner.
Joseph Hanson.
James Walton.
John Feather.
Emanuel Greenwood.
George Coupe.
James Horsfall.
Robert Waddington.
James Smith.
George Bottomly.
William Watson.
Benjamin Dale.
John Brotherick.
William Lister.
William Butterfield.
Thomas Whiteoak.
William Dickinson
Thomas Clark.
James Mitchell.
Emanuel Tidswell, Haworth.
William Greenwood, ditto.
Joseph Wood, ditto.
Jonas Ratcliffe, ditto.
Archibald Leighton, ditto.

Per Mr. Stephen Bulmer, Bolton.

Stephen Bulmer, 2s. 6d.
George Healy, 2s. 6d.
David Raynard, 1s. 6d.
Charles Wairing.
John Parker.
James Hattersley.
Moses Baron.
John Bromiley.
William Hilton.
John Atherton.
Thomas Webster.
William Whittaker.
George Lupton.
Robert Allen.
John Wilson.
Joseph Pilkington.
John Heys.
William Symn.
Peter Hardman.
Peter Swift.
Robert Grime.
Thomas Foster.
John Crossley.
John Morris.
George Webster.
Joseph Baron.

Per Mr. James Butterworth, Heywood.

James Stothers, Birkenhead.
John Lloyd, ditto.
Enoch, M.
John Firth.
Matthew Law.
Robert Redhead.
Junius Cook.
Joseph Law.

Miscellaneous.

John Russell, Birmingham.
Francis Grady, ditto.
James Perry, ditto.
James Makinson, Upholland.
C. Meadows, Bury.
Joseph Hodgson, ditto.
A Friend, per J. F. G., Belfast.
J. F. Graham, dittor.
John Starmer, per Mr. Pedody.
William Marks, ditto.
Mrs. Samuel Ingham, Manchester.
Richard Dodd, ditto.
W. Greenwood, Todmorden.
J. L. T., ditto.
Moses Lancaster, ditto.
George Mawby, Sheffield.
James Boyd, Preston.
Edward Swinglehust, ditto.
William Driver, ditto.
Henry Tunstall, ditto.
John Atkinson, ditto.
B. Collindge, Rochdale.
James Crossley, ditto.
John Crossley, ditto.
J. Nuttall, ditto.
J. Shore, ditto.
G. Healey, ditto.
J. Smith, ditto.
W. Bootman, ditto.
W. N., ditto. [Seventeenth 100 names.]

* It was Father Firth who said that if I did not get the thousand names proposed I was to make up the deficiency myself. He undertook to procure 20s. He sends 41s., saying: 'I have performed the work thou gavest thy servant to do, and who has added cent. per cent. to the talent entrusted to him.'

NEW PUBLICATIONS AND RE-PUBLICATIONS.

No. 1 of

WAYSIDE POINTS,

Containing Part I. of the Correspondence between the Rev. Brewin Grant, B.A., and the Editor of the *Reasoner*.

Price Twopence.

No. 2 of

WAYSIDE POINTS,

Containing Both Sides of the Debate between Mr. J. F. Winks, of Leicester, and the same.

Price Twopence.

No. 3 of

WAYSIDE POINTS,

Containing Part II. of the Correspondence with the Rev. Brewin Grant, B.A.

(In the press.) Price Twopence.

SECULAR SCHOOL BOOKS FOR CHILDREN, BY. G. J. HOLYOAKE.

No. 1.—The Child's First Letter-Book. Price 1d.

No. 2.—The Child's Second Letter-Book, for teaching Reading and Writing at once. Price 2d.

No. 3.—The Child's First Word-Book, for teaching Spelling, Meanings, Grammar, and Reading. Price 3d.

No. 4.—The Child's First Reading Book (in the press.) Price 4d.

ALL ILLUSTRATED.

A Series suitable for Christmas Presents to Little Children.

Price Twopence,

THE VALUE OF BIOGRAPHY IN THE FORMATION OF CHARACTER.

By the same. New Edition.

THE CONSTITUTION AND OBJECTS OF SECULAR SOCIETIES.

SEPARATE.

Price One Penny.

LITERATURE FOR THE PEOPLE.

Under this head we give a weekly column of the names of special class books, and the cost of them, for the information of readers who may not otherwise meet with a notice of them.

America Compared with England	2	0
Christian Spectator	0	6
Trevelyan on the Insanity of Mankind	0	2
First Book of Euclid, with 147 Diagrams.	2	6
Practical Grammar	1	6
Graduated Grammatical Exercises	1	0
Hints on a Logic of Facts	1	6
Public Speaking and Debate.....	1	6
Literary Institutions	0	2
History of the Last Trial by Jury for Atheism	1	6
Life, Writings, and Character of Carlile ..	0	6
Paley Refuted in his own Words.....	0	6
Rationalism	0	6
Catholicism, the Religion of Fear	0	3
Reply to F. W. Newman's Work on the Soul	0	3
Logic of Death.....	0	1
Why do the Clergy avoid Discussion?	0	6
The Reasoner .....weekly	0	1
The People's Review (complete)	1	6
The Task of To-Day. By Evans Bell	1	0
Mackay's Intellectual Religion.....	1	6
Lewes's Biographical History of Philosophy	4	0
Newman on the Soul	2	0
Channing's Works. 6 vols.....	8	0
Birch's Religion of Shakspere	4	0
The Duties of Man. By J. Mazzini	0	6
Bible of Reason, or Scriptures of Ancient and Modern Moralists and Authors; with the Testament of 1852. By B. F. Powell.	10	0
Bible of Reason, parts 1, 2, 3, bound in 1 vol.	7	0
Ditto, part 1, Scriptures of Ancient Moralists	2	0
Ditto, part 2, Scriptures of Modern Authors	2	6
Ditto, part 3, Additions to part 2: Modern	2	0
Ditto, part 4, or Testament of 1851.....	2	6
Parts 1, 2, 3, can be had in 36 numbers at 2d.		
Library of Reason	1	6
R. Cooper's Lectures on the Soul	0	2

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square.—Friday evenings [8], a Discussion.—Dec. 19th [7], Mr. Thornton Hunt, 'Italy and the next Movement for European Freedom.'

Bradford Secular Society, Mitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.

Commercial Hall, Philpot Street, Commercial Road East.—Dec. 19th [11 a.m. and 7½ p.m.], Mr. C. Southwell will lecture.—Discussion after the lectures.—Discussion, Tuesday [8], Thursday [8]. Saturday evenings devoted to the advocacy of Teetotalism.

Eclectic Institute, Denmark Street, Soho.—Dec. 19th [11 a.m.], Mr. J. B. O'Brien, 'True Object and Character of the Mission of Jesus Christ.'

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—Dec. 19th [6½], a Lecture.

Hall of Science, City Road.—Dec. 19th [7], Thomas Cooper, 'History of England: Reign of Henry I.'

Hall of Association, 34, Castle Street, Oxford Street.—Dec. 16th [8½], F. C. Penrose, Esq., 'Architecture and its Influence.'

Secular Hall, Goldsmiths' Row, Hackney Road.—Discussion on Sunday mornings at 11, and Tuesday evenings at 8.—Dec. 19th [7], Robert Cooper, 'Piety and Poverty.'

Secular Institution, Charles Street, Old Garratt, Manchester.—Dec. 19th [6½], a Lecture.

Progressionist Hall, Cheapside, Leeds.—Dec. 19th [6½], a Lecture.

Eclectic Institute, 14, Garthland Street, Glasgow.—Dec. 19th [6½], a Lecture.

Mutual Improvement Society, Five Ways, Dudley.—Dec. 19th [7], Mr. Wallwork, 'Teetotalism essential to the Elevation of the Working Classes.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—Dec. 19th [7], Mr. C. F. Nicholls, 'Martin Chuzzlewit.'

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a reading room.

ADVERTISEMENTS.

POPULAR WORKS.

Just Published, Price 1s. 6d.,

POPULAR CHRISTIANITY: its Transition State and Probable Development. By F. J. Foxton, A.B.

Also, just published, 32 pp., Price 2d.,

ORATION on the DEATH of DANIEL WEBSTER. By Theodore Parker.

TRACTS for the TIMES, complete in 1 vol. 1 6

To be had also in separate tracts—

1. The Bible—what it is and what it is not. By Theodore Parker.. .. .. 0 2
2. Christianity—what it is and what it is not. By Theodore Parker. 0 2
3. Priestly Systems Repugnant to Christian Principles. By the Rev. T. Wilson 0 2
4. On the Human Causes which Contributed to the Establishment of Christianity .. 0 2
5. Infallibility, Catholic and Protestant. By the Rev. James Martineau.. .. .. 0 2
6. The Future Prospects of Christianity. By Professor Newman 0 2
7. On Salvation. By the Rev. T. Wilson 0 2
8, 9 Strauss's Life of Jesus Examined. By Theodore Parker.. .. .. 0 2

The FREEMAN. Complete in 1 vol., cl. bds. Contains articles by Messrs. Wilson, Foxton, Clarke, and Maccall 3 0

Glasgow: J. Robertson, Maxwell St. London: J. Watson, 3, Queen's Head Passage, Paternoster Row.

REMOVAL.

E. TRUELOVE, Bookseller, Periodical and Newsvendor, late of No. 22, John Street, Fitzroy Square, adjoining the Literary Institution, begs to inform his friends and the public that he has removed his business to No. 240, Strand, 3 doors west of Temple Bar.

The *Reasoner*, *Leader*, *Reynolds's Newspaper*, and Mr. Watson's Library of Freethought, may always be obtained.

E. T. has a large stock of Second-hand Books, and a Circulating Library of 500 volumes, for sale.

Furnished and Unfurnished Apartments to Let —First and Second Floors suitable for Offices, Fourth Floor suitable for a Daguerreotype Artist.

Country orders attended to and the Trade Supplied.

Remember the address—Reformers' Library, 240, Strand, 3 doors west of Temple Bar.

London: Printed by Holyoake, Tyndale, & Co, 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.—Wednesday, December 15th, 1852.

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

Correspondence with the Rev. B. Grant....	437	To the Friends of Freethought.....	446
Note on the Conditions	442	Mr. Commissioner Phillips.....	447
Correspondence in the 'British Banner' ..	443	Administration of Oaths.....	449
The Report of the Townley Discussion	444	Petition for Opening the Crystal Palace....	449

THE CORRESPONDENCE BETWEEN THE REV. MR. GRANT AND MR. HOLYOAKE.

No. 19.—*The Rev. Mr. Grant to Mr. Holyoake.*

Birmingham, November 20th, 1852.

My dear Sir,—Our correspondence promises to form a very amusing collection: every additional letter from you is a still further proof of the propriety of dedicating the whole, when completed, to the shade of Ignatius Loyola. Besides the *Finger Post* edition, I shall propose that the whole be printed with the discussion, as a very pretty preface; which reminds me that, amongst many other omissions, you have forgotten to say whether you accept of six nights, or to give any intimation of your views on the main proposal in my last—a very emphatic way of answering, which some would call evading: nor will you tell me any more as to your principles and their advantages for this very cogent and pleasant reason —that you avoided many things in a previous letter, for since I intimated that you avoided my inquiries, you conclude that I know enough of your principles. This, at least, is another illustration of your practices, and will help to satisfy those of your followers who 'follow their own judgments.' The first speaker on your behalf at Blackburn, declared that he thought exactly as you do, adding, in the same breath, that he had cultivated those abilities which *God* gave him: this may explain your disavowal of the name of atheism, in your letter respecting the Rev. J. A. James, in the last *Banner*. The best account of the atonement, is in the New Testament; any view of it that you can fairly deduce from that book, I shall feel bound to maintain: there also you will find 'the principles of the New Testament,' after which you make anxious inquiries. The same answer will meet your inquiries about 'election and reprobation,' which was not set aside from discussion because you and I are not agreed upon either the doctrine or the grounds of it, but because of the metaphysical nature of the subject, and the difference of opinion amongst evangelical Christians. Still, if you wish to dive into those speculations, they are quite open to you, or any other questions you can raise out of the Christian documents—your work being to prove the fact that Christianity obstructs human welfare, which will be (according to your avowal) advanced by the substitution of Secularism for Christianity. There is no need for you to be restricted in any respect as to Christian principles. I am thankful for your definition of precedence, giving the first place in the order of time to the duties of this life; as the word may have a very different meaning. This acknowledgment, with

any other 'confession of the slight advantage you have afforded me,' in the way of explanation, will amply discharge my debt of gratitude.

You do not seem to understand my observations in the postscript, on your article about the 'enemy,' and may, therefore, read them again; but no repetition of reading, with the most 'powerful lens,' will enable me to understand yours, though it is shorter. While you are reviewing, it will be advisable to read what has been already said on your book and lectures about the clergy avoiding discussion; and you will oblige me (besides benefit the reader) if for the future you will be *good enough to state any arguments you may try to answer*.

It is generous of you to acknowledge that I overturn everything you say, and that you find your assertions turned upside down; the reason is, because you send them originally down side up; all my arguments and assertions you leave fairly on their feet, as presented to you. Omissions 'comprise your chief answers,' as in the matter of printing the Townley discussion, which somewhat affects the value of your word, or of your memory: are you still unaware that you were asked to print it?—*i. e.*, to prepare it for the press, which you know was my meaning.

It is quite time you learned the 'new principles of controversial defence,' as well as to quote accurately, for it was not merely your courtesy failing at the end of a correspondence, but that of your side, or party; and Mr. Uttley's defence of his insult to Dr. Bayley, which you have inserted in the *Reasoner*—viz., that the epithets were deserved, may justify all I use to you; though in your letter about Mr. James (besides forgetting and virtually denying the insults you have written on him and his Sunday-school) you very kindly exonerate him and praise the *Spectator*, in order to villify me by contrast: you will not forget his kind words, but you have soon forgotten mine. I, as you affirm, 'propose to make myself felt by obnoxious epithets:' if you had said 'obnoxious arguments,' you would have been both right and just; but this would have been 'biting sarcasm,' which is sensitively shrunk from by dealers in 'nibbling logic,' who can occasionally assume a very courteous tone as a cover for slander, and an escape from the condemnation due to the unscrupulous abuse in which they habitually deal when 'the fear of the critic is not before their eyes.' However carefully you may have washed your hands to do the courteous in the *Banner*, you still marked the paper with traces of 'irritation,' and something else; nor will your respectful words to Mr. James wipe out the insolence you pour on him in your *Reasoner*, to which I shall have again to call your attention, as well as to other points in that curious letter, wherein you affirm that 'scepticism has laid down its antagonism'—perhaps to cry quarter. You do well to deprecate a mission to infidels, 'you dispute its wisdom,' and its object is to dispute yours. Nor will the efforts of 'the young minister who has a position to win,' be in any respect dependent on the form of the mission you dissuade from, since he has a mission from his Master, and a very plain call from the towns you have visited.

There is no doubt your 'friends at Blackburn were imposed upon,' but not by me, who opened their eyes; nor will you be able to close them again. It was no mistake that you had 'postponed indefinitely the discussion,' *even though* you purposely chose words of an indefinite character, as you before admit—'I fear it will not be possible this year,' meaning it might or it might not, which is what you perhaps call a *definite* postponement. You have been equally definite this time, by saying nothing about it. And now, if you want my opinion, it is that of thousands, that you did not desire to discuss with me, and would not have made the last definite

agreement but for the publication of the correspondence, which has 'coerced you into' the promise of a 'debate' in order to assure your friends.

It is possible that, as you say, I shall 'never be proved to be in the wrong,' at least by you; since, even in the Bayley case, you carefully avoid answering the other instance which substantiated my argument, namely your insertion of Dr. Cumming's letter without his consent, and especially the insult of 'very uncivil' with which you allowed it to be introduced into the *Reasoner*, by way of proof that you deal in 'obnoxious epithets.'

It was wise in you to 'refrain from going over all' my 'mine of rhetorical discoveries,' since in warfare a mine is sometimes dangerous—though you are mistaken in assuming that the 'incidental points' were introduced by me, since you began 'to scold' at my tone, to inquire, in wonderful courtesy, 'who is the Rev. Mr. Grant?' which led to explain your general custom of abuse, exhibited in those *passages which do not exist* in your 'Cabinet of Reason'—of which, being nonentities, you wisely say no more.

Your reply to my second question has been incidentally answered, namely, about the men imposed on at Blackburn, of which Mr. Adcroft and yourself will hear more when I can copy and print my notes. Next week I am to give two more lectures at Blackburn, when I shall be glad to see either you or your friends.

The answer to my first question is rather impressive—you mean what you said; that is, you repeat an ambiguous sentence, instead of explaining it. No doubt you had a reason for this. The complaint you made was, that my letters were 'written to your prejudice.' I did not intend to be of any service to your cause; and if any injustice is done to your character, it is an advantage on your side which you would not be slow to use if you were able. It would not have been wise for you to explain *that I made up my mind to print without your answer, because your answer was not penned till some time after;* and you know it was printed immediately, though you both complain of its publicity after it was written, and of its not being published before it was written. Now, on this matter, your friends had better 'follow their own judgment.'

I shall not retort by reminding you, that in the last *Reasoner* you publish a letter to me, and omit the reply which had arrived, because I know you must print the reply, and am not afraid that you can 'write to my prejudice.' It is possible you may have intended this in your declaration that Mr. Emery's letter was a joint production of himself and my brother David, who enclosed it.' I was anxious to know your ground and *motive* for this assertion. No wonder 'Mr. Emery complained (when my brother John inquired into the truth of this) that you should turn off to such questions; and, notwithstanding a natural reluctance, and some tendency to evasion, he wrote to declare—'The letter itself *was not* a joint production.' 'It was the *bonâ fide* desire of the secularists here for you to meet Mr. Holyoake.' Your indirect attempt, therefore, to insinuate that I had originated the discussion through my brother recoils upon your inventive genius. Nor did my brother enclose the letter, but Mr. Emery obtained a note from him to add his persuasions to the secular invitation. How my brother's personal wish that I would accede to their request is as much a public document as the official secretary's communication, is another exercise for your friends' own judgment. You were right in saying that the mention of my brother would show me how to prove the correctness of your information, with this difference, that it has proved its utter incorrectness and your lack both of accuracy and propriety.

You may now compare Mr. Emery's statement to you with his note to me quoted above. You inform me that Mr. Emery said—'He considered the first communication *a joint production arising out of* several conversations with my brother David upon the desirability of the matter.' How a letter is 'the joint production of a conversation' you no doubt can explain; and if Mr. Emery wrote in my brother's name, he should not have professed to write for the secular 'friends with whom he acts.' He should have said this letter is *not* a *bonâ fide* expression of their wish. You have too much sagacity to need any more observations on this pitiful affair. The letter itself is enough; Mr. Emery's subsequent note is too much for you; and the 'joint production' is a fabrication. The letter might with more propriety be ascribed to your conversations, for it alludes to 'the kindly manner in which you spoke of me,' and this may be altered now, if the letter in the *Banner* is any index to your conversation. You are good enough to demand a *literal sense* for the sayings of the Redeemer; cutting off a right arm is, you say, to be taken literally; and you told the Preston people—whom I have visited on a secular tour this week—that a poor ignorant girl, who thrust her hand into a fire, was the only consistent Christian, and, by *burning* her hand, *literally cut off her arm*. We must, of course, take you literally that a letter *arose out of a conversation*, and became a *joint production*.

You are equally literal in describing me as the *enemy at the door*, in a paper written without excitement on your part, as you intimate, but only to describe the excitement of others. Was this a literal *door*, as well as a literal *enemy*? Now if you will persist in telling people so to read the Bible, I shall teach them how to read the *Reasoner*.

I hope you will 'find' the meanings in your previous letter all '*standing on their heads*,' another *literal* text, by which you may expound the New Testament. 'I have gone through your mine of rhetorical discovery,' having refrained from none, whilst you have omitted many; especially have you forgotten to quote the place where I assume Mr. Emery wrote with your authority, and that his letter was your challenge; which mistakes of yours are the only pretences on the ground of which you become involved in the 'joint production' trap laid by yourself for your own feet.

Herewith is sent a statement of the question and the nights, the former drawn from your correspondence, the latter awaiting your convenience; and I trust your reply will not omit to notice what is the proper business for us both, the immediate arrangements for discussion, which can then be sent to the committees to be carried out.

Yours very truly,

Mr. G. J. Holyoake. BREWIN GRANT.

The undersigned agree to discuss for six nights, weekly, on what evenings may be convenient, in the third and fourth weeks of December, and four following weeks, the following topic:—

'What advantages would accrue to mankind generally, and to the working classes in particular, by the removal of Christianity and the substitution of (atheistic) Secularism in its place?'

By Secularism, Mr. Holyoake means giving the *precedence* in time, to the duties of this life, over those which pertain to another world.

The benefits maintained by Mr. Holyoake to result from the substitution in question, are the three points enumerated in his letter of September 2, 1852.

Respecting Christianity, Mr. Holyoake maintains paragraphs A and B of the same letter.

Mr. Grant intends by Christianity the following statements in his letter of July 27th, 1852—namely, 'the New Testament, &c., our responsibility.'

Both allow of their previous writings as a standard reference, as the *Reasoner* and the *Bible and the People*, and such works as are recognised in those periodicals.

(Signed) BREWIN GRANT.

Conditions: A reporter or reporters of acknowledged accuracy to take down the discussion *verbatim*, which each is bound to correct for the press.

A chairman for each side, and an umpire; the latter to be chosen by the two chairmen. Mr. Holyoake to lead, Mr. Grant to reply in equal time. The discussion to be three hours and a half each night. The speeches an hour for opening and reply. Half an hour each rejoinder and reply, and two speeches of a quarter of an hour each. Admission by ticket, paid; the expenses to be defrayed out of the proceeds; any deficiency to be made up in equal parts by each side, and any surplus to be equally divided. The discussion to be printed jointly—*i. e.*, at the mutual expense of both sides.

The committees to apply to Dr. Campbell and colleague for loan of chapel.

N.B.—This should be attended to directly, as the time for preparation and announcement is not too long.

No. 20.—*Mr. Holyoake to Mr. Grant.* (Answers to Letters Nos. 17 and 19).

Reasoner Office, November 25, 1852.

Rev. Sir,—Your two letters of November 14 and 20, and your 'Conditions of Debate,' I answer as far as seems relevant in this communication.

A main question of yours, oft reiterated, and put in *italics* in yours of Nov. 3, is—'*What are my distinctive principles, and what advantages will arise from their adoption?*' Twice I formally replied to your queries, yet in various places, and in language not very measured, you express your displeasure at the paucity of my answers. At length it becomes my duty to put similar questions to you. When the reply you vouchsafe is that 'I may look in the New Testament for the principles and laws I desire specified, and any view I can fairly deduce from that book you shall feel bound to maintain.' My answers may have been unsatisfactory, but surely not more barren than this. You propose to inscribe our correspondence to the shade of Ignatius Loyola. I have no objections, for I should think that that worthy will be as happy to bestow his meed of approbation on your replies as on mine.

You mention in yours of Nov. 3 my 'refusing to *print* the Townley discussion,' and, upon my telling you that I was never asked to print it, you answer (Nov. 14), in your free way—'perhaps not, but did you not plead *inability to revise your speeches?*' Why with this licence of proof you can never be in the wrong, say what you will. In yours of the 20th inst. you again recur to this subject, defining 'to print' as 'to prepare for the press,' accompanied by an animadversion on the 'value of *my* word.'

Neither in this correspondence in reply to me, nor in your quotation from Mr. Emery in yours of Nov. 20, do you mete the same measure to others you mete unto yourself. That Mr. Emery should, after having written you in consequence of repeated conversations with your brother David, call his 'communication a joint production'—both being conversational parties to the letter—is not, in my opinion, an inaccurate use of language. Anything further, however, must come from Mr.

Emery, who must have written you under misapprehension, or more circumstantially than appears from your quotation.

In your letter of October 15, you ask me 'if I told my audience that I had *concluded* a correspondence' with you? In yours of Nov. 3, you say you 'speak only of the *end of what I have written*, not that I will write no more.' This is certainly an unusually sharp use of words. A hand-bill which announces your lectures in Preston so late as the 17th and 18th of this month, says, 'you offered to meet me in discussion, but that *I have not accepted the offer*.' Although my acceptance has been in your hands since July, and occurs in the first letter of this correspondence. Other cases I might notice, but I only cite these samples to express a hope that you will, if I should need it, concede the same freedom of justification and licence of speech to myself.

With what discretionary grace you speak of your own periodical, the *Bible and the People*—in what different language of the *Reasoner*. In yours of Nov. 3, you say '*insolence is a common thing in the Reasoner*,' but 'it will be *mere oversight*' if anything of that nature be admitted in the *Bible and the People*. Then that periodical must be allowed its meed of 'oversights,' for it certainly has its little failings this way. To go no further than certain articles entitled the 'Three Shams,' would, I think, furnish some curious cases in point. Nor if you compare the *Reasoner* with contemporary Christian journals, of higher pretension, would it answer your description. In a leading article in the *British Banner*, of the same date as your letter, there occurs this passage: '*the priests lie, and they know it*.' In the whole twelve volumes of the *Reasoner* there is no editorial parallel to this.

All the topics introduced into your later letters I should be pleased to enter upon, but forbear, as this seems not the proper place for them. If I discuss the subject of my letter to the Rev. J. A. James, or enter further upon the topic just noticed—the editorship of the *Reasoner* and the *Bible and the People* respectively; if I revise your fragmentary reports of my lectures in the provinces, and generally, as I should have a right to do, use your licence of illustration in return, this correspondence would fill a volume.

To some of these cases I may reply in the *Reasoner*, or, if you should at another time open a separate correspondence upon this subject, I will attend to it.

Yours faithfully, G. J. Holyoake.

NOTE ON THE CONDITIONS.

In my part of the debate I will comply as far as I am able with your wishes (expressed Nov. 14). Your six-story proposal shall have my consideration, but I will not pledge myself to follow it.

In your letter of Nov. 20, you enclose 'conditions' for me to sign. Out of the question for discussion, please strike the parenthetical phrase '(Atheistic).' In the next paragraph, after '*precedence* in time,' you may add the words 'and in importance.' Omit all that follows this clause till you come to 'Both allow'—which paragraph should run thus:—'Both allow their previous writings as a standard of reference—as the Correspondence preceding this discussion, the *Bible and the People*, and the *Reasoner* as far back as the date of the first number of the said *Bible and the People*.'

You speak of referring to books 'recognised in the *Reasoner*.' I would rather you specified them.

The committees might at once proceed to procure a place and to advertise the discussion.

CORRESPONDENCE IN THE 'BRITISH BANNER.'

To the Editor of the British Banner.

Sir,—So far back as Oct. 13, you copied from the *Bible and the People* the first portion of the correspondence between myself and the Rev. B. Grant, of Birmingham. That gentleman supplied you also with an additional letter, not before published. Subsequently he forwarded you another letter, making in all five letters from himself, to which no answer of mine has appeared in your columus. He received from me an answer to four of the above letters on Nov. 3rd, and a reply to the fifth ou Nov. 14. Your readers must be generally unaware that any answer has been made by me.

On Nov. 13, I requested Mr. Grant to forward the continuation of the correspondence to you. On the 14th, he wrote that 'he should be glad if I would do it, he not having time to copy'—but added, 'next week he should be able to do it.' By an early post I forwarded him a copy of my reply to his four letters above mentioned, repeating my hope that *he* would communicate with you. Finding the correspondence did not appear in the *Banner*, I renewed my request on Dec. 5th. On the 8th Mr. Grant replies, 'I did not send your letter to the *Banner*, as it seemed more proper for you to do so; which would effectually indicate your willingness to publish and exonerate me from blame formerly imputed.' What I blamed was the publishing, without consent, of part only of a correspondence uncompleted. But when one part *is* printed, containing four unanswered letters on one side, it is injustice to me to withhold the others. On this account I respectfully solicit the insertion of the remaiuder of the correspondence. As a 'Mission' of three years has been invoked upon the letters which have appeared, the supporters of the Mission ought to see the whole.

I now enclose letters down to Nov. 17. The remainder shall reach you in due course.

Yours faithfully,

G. J. Holyoake.

REPLY OF THE EDITOR OF THE 'BANNER.'

With every disposition to do not only justice, but a kindness, to Mr. Holyoake, his present request exceeds the possibility of compliance. We nevertheless publish his letter, which, in part at least, will meet his case; and had it not been for the crowded state of our paper, which precludes the possibility of surrendering seven or eight columns, with the somewhat alarming intimation that there is a 'remainder,' we should have strained a point to serve him. But, after all, the hardship of refusal is not great, either to Mr. Holyoake or his friends, since the whole has appeared in his owu pages, for it is them he has seut us for publication.

☞ The committee for the discussion with Mr. Grant was nominated on Mr. Holyoake's part in his letter of Nov. 13, but no communication has reached that committee ou Mr. Grant's side. Mr. Holyoake has since received an application on behalf of Mr. Grant to hold the debate in Birmingham, but Mr. Holyoake has declined to remove it from London, and has intimated that a fortuight's notice should be given of the dates of the debate.

A festival, to celebrate the opeuing of the Tower Hamlets Institution, Morpeth Street, Bethnal Green, will be held on Monday, January 3rd, 1853. We hope to be able to announce the particulars next week.

THE UNTRUSTWORTHINESS OF THE REPORT OF THE 'TOWNLEY DISCUSSION.'

II.

THE report of the Townley discussion is rather worse than that of the Heywood lectures, prepared by persons unaccustomed to such responsibilities, and who were unable to command metropolitan facilities for reporting.

Not foreseeing the printing of my Heywood lectures, I was there prevented revising, owing to engagements previously made. It takes more time than can always be commanded, without previous notice, to read carefully and thoughtfully through indefinite folios of MS. Such duties properly performed, sometimes consume days of undivided attention, which require, not only time, but also means. The Rev. J. A. Baynes, of Nottingham, a gentleman on many accounts entitled to our respectful attention, has invited me to a public discussion in that town, but he has objections to any of the proceeds, as I understand him, falling to me; and, as one can seldom obtain without a struggle, which I detest, the means of defraying personal expenses during a discussion, I therefore avoid *after* work where I can. Whatever is proposed at the outset may be provided for, but not always that obtruded at the end. The probable result is, that that printing which you do not watch ends in practical misrepresentation. There is, perhaps, no help for this at present, but this brief notice may induce some to ascertain, before judging, to what extent we are properly responsible for evidence before them.

Now that the commentators upon our proceedings are daily increasing, it will perhaps be useful that we consent to that undertaking only which our resources enable us to attend to *throughout*, and that we do nothing unless we do it *consciously*.

Touching the argument in the report of this discussion, several critics have pronounced Mr. Townley's case made out, and mine the contrary. None seem to notice that I did not profess to argue against Mr. Townley. He insisted on discussing a subject which I did not care about, and I pursued the course which, in like case, I have pursued with others. As he *would* take a subject of no interest to me, I concluded he had not my improvement in view, but some end of his own to answer, and I left him to answer it as he pleased. Very distinctly he was told, on the first night, that to prove that *something* existed was, in my opinion, nothing to the purpose. That one aspect of the design argument made the fact of *something* existing 'distinct from nature' plausible, but a contrary fact was much more plausible. His argument did not lead to an Absolute and Supreme Being, and in no way touched the vital question of a Special Providence; and as his argument brought with it neither *certainty* nor *relevance*, it was beside the question which interested me. Still he went round and round his barren proposition. He even used the phrase 'a Being distinct from nature'—which every Christian understands to mean a *Supreme* Being—in the sense of a *mere entity;* and seeing this, I occupied my time, as my first speech gave Mr. Townley fair warning that I should, in establishing our sympathy with more positive and practical questions.

Our question for debate was, 'Is there sufficient proof of the existence of a *God* —that is, of a Being distinct from Nature?' This question Mr. Townley deserted at the outset, and betook himself to proving that *something* existed. But 'something' is not necessarily '*God*.' The argument of analogy, which he followed, only makes probable the existence of a Great Man, not Deity. If Mr. Townley's position is really recognised by the orthodox, then theology has turned round—

has given up its pretensions to *certainty* as to the existence of God, and accepts our own theory of *probability;* and if that is all, we had better rest in our probability than theirs, for nature—infinite, eternal, self-existent, and material—is a more magnificent truth than that of 'something' abstract, barren, relative, and limited, beyond nature, and which degrades nature from a Supreme Existence into a mere Instrument.

One advantage taken of my concession in debating Mr. Townley's proposition is that he has placed on the cover of the book, in gilt letters, the words '*Atheistic* Discussion,' and advertised it under this designation. It has occasioned some surprise that Mr. Townley should thus seek to force upon us an opprobrious name which we disown. Again, his advertisement of the debate in a religious Magazine has these two opinions of his own party appended:—

'We have seldom seen such utter trash as the infidel disputant dignifies with the name of reasoning. It is not the being of a God he wishes to get rid of, but the *responsibility* of man.'—*Edinburgh Witness.*

'There is nothing like an argument at all in Mr. Holyoake's flimsy attempt, by glib talking, *to mystify* the public ear. We have looked with great care at every sentence uttered by him, and we cannot find anything bordering on a single logical showing in defence of his deity, which he calls Nature. The utter feebleness of atheism is only equalled by its *insolent* pretence.'—*Evangelical Magazine.*

The question that here arises is—does Mr. Townley believe those assumed criticisms of me? If so, what was the meaning of his apparent civility to the end of the discussion? If he does not believe these allegations, on what ground does he offer them to the public to believe?

The propriety of my objection, expressed to Mr. Townley, to discuss the question of the existence of Deity, in the present temper of the religious world, is further established in a very marked manner by the Rev. Dr. Bennett in his 'Preface' to the discussion. That 'Preface' occupies but twenty-four lines, long primer; yet in it *three* times the rev. writer represents me as bringing 'arguments against God,' though to argue 'against God' was never in my thoughts. I scarcely argued against Mr. Townley's inconclusive *representations* of Deity. How can I, unable but not unwilling to apprehend the inscrutable secret of God's existence, be said to argue against *Him?* Yet three times does the Rev. Dr. Bennett describe my part of the book as the bringing of '*arguments against God.*' No sooner does the eye of the devout Christian fall on these words, than his mind is *poisoned* against my case on the threshold of the book. Mr. Townley appears, by implication, as some divine old gentleman, and myself as some reckless and sanguinary adventurer—a Moloch and Mephistopheles combined, or worse, some Satanic Proudhon—likely, as the Rev. J. A. James has elsewhere suggested, to promote an Anglo-Gallician massacre in London; for what wickedness is there the Christian does not believe possible of one who brings '*arguments against God?*'

It may be that Dr. Bennett is hardly sensible of the injustice thus done to us—but it is an injustice nevertheless. We count on these things, however, for some time to come, and do not think it worth while to complain. That we are not in haste to notice them at all, is somewhat evident from the fact that we have suffered this report to be circulated for four months, and a second edition to be advertised, without caring to address the public on the subject. We have unwavering confidence in good intention, and we believe that if we persist in meaning well the public will do us justice in the end.

ONE OF THE DISPUTANTS.

TO THE FRIENDS AND ADVOCATES OF DEMOCRACY AND FREETHOUGHT RESIDENT IN LONDON.

FRIENDS,—The want of a large and commodious place of meeting has long been felt by us. In this respect we are worse circumstanced than our friends in almost all the large towns in the provinces. There are but few very large halls, of any description, in the metropolis. Some of these we could not occupy, for the purpose of proclaiming our principles, at any price. The terms demanded for our use of the rest, on any working-day of the week, preclude our hiring the use of them; while none of them can be entered by us on the Sunday.

Whoever has marked the crowds attendant on Sunday evenings at the two largest halls in our own possession—the Literary Institution, John Street, and the Hall of Science, City Road—during the present and several preceding winters, must be convinced that we are losing the opportunity of extending our principles. Scores often—in some instances, hundreds—go away from the doors of these halls disappointed, because unable to get in. There can be no doubt that a hall capable of seating two thousand persons, and centrally situated, would be filled on Sunday evenings, from September to May, by an audience eager to listen to the teachings of democracy and freethought.

How desirable it is that such a hall should be available on other evenings of the week, for meetings held to petition Parliament, and other political purposes; for assemblies of the trades; for discussions; for festive celebration of the birth-days of great and good men; for popular concerts; or, for any gatherings held for the advancement of the people—I need not say. The want of a hall spacious enough for the effective holding of a metropolitan political meeting has been loudly confessed for many years; and the same confession may be applied to nearly all meetings for popular progress.

During the winter before last, I took the liberty to urge upon my audiences, in John Street and City Road, the necessity of combining to erect a building suitable to our wants. Mr. W. D. Saull (so long known and esteemed among you for his consistent and persevering attachment to the cause of mental and political liberty) was the first to respond openly to my appeal, by the noble offer of £500. Another friend immediately offered £100, another £50, another £20; and these were followed by contributors' names for £10, £5, £2, and £1, each. A general meeting of subscribers was afterwards called, officers were appointed, and negotiations commenced for having the scheme properly registered and legalised. Hindrances arose (as might have been expected) in endeavouring to effect a legal registration. But I need not allude further to that subject: I am happy to say that these hindrances have, at length, been surmounted, and the 'Metropolitan Institution Company' is now duly and legally registered, for the erection of the 'HALL OF SCIENCE AND LITERATURE.'

Your subscriptions are now the only requisite for complete success. The capital required is fixed at £5,000; to be raised in pound shares—of which £1,500 are now taken. The office of the secretary, Mr. Whitaker, is at 23, John Street, Fitzroy Square. Friends will also be in attendance at the Hall of Science, City Road, on Sunday evenings, to receive your subscriptions—which can be paid at the rate of one shilling per share monthly.

With the names of the Trustees and Directors, the mode of administering the affairs of the Institution, the purposes to which it is to be applied—such as the delivery of discourses, holding of discussions and public meetings, teaching of

classes and schools, library, depôt for the sale of books and periodicals, &c.—you may become acquainted, by asking for one of the circulars of the proposed Institution. I may, however, inform you that about £200 per annum are secured towards the maintenance of a secular school for children of shareholders in the Institution, when erected, and otherwise in aid of the objects of the proposed Institution. Mr. Saull, in addition to his large subscription towards the Building Fund, has also promised to present to the Institution his extensive and valuable Geological Museum.

Permit me to urge upon you, in conclusion, the *duty* of exertion for speedily completing the subscription list. You witness the zeal and activity with which the disciples of the oldest existing form of superstition are striving to regain their hold of the mind, not only of England, but of Europe: you know how eager the partisans of despotism are to extend and prop up its authority. Shall your zeal be less than theirs? You are not called upon to suffer for your principles to the extent that the pioneers of your cause suffered. Your cause is partly won. Provide but the means for the spread of your principles, and the minds of your countrymen cannot fail to receive them. This is an easy duty compared with that which had to be performed by your fore-runners.

Love for what you hold to be Truth ought to prompt you to this exertion; but a sense of danger should also rouse you to it. There never can be, there never has been any truce between Truth and Error. The foes of human freedom will not relax their diligence if you grow slack; that will but increase their activity. The ground already won may be lost, and may have to be conquered again by deeper suffering, if you fail in the moral struggle. Think of it—talk of it to your friends —and, I entreat you, by your love for mental and political freedom, and your desire for social amelioration—combine to furnish the sinews for our moral warfare, the funds for erecting our metropolitan and central citadel.

5, Park Row, Knightsbridge, December, 1852. THOMAS COOPER.

MR. COMMISSIONER PHILLIPS.

IN another part of our paper will be found a report of a proceeding in the Insolvent Court, in which Mr. Charles Phillips, not content with the extremely unenviable notoriety he has already earned for himself, was unwise enough, as well as ungenerous enough, to refuse to hear Mr. Holyoake, because Mr. Holyoake does not consider the Bible as containing his confession of faith, though he is willing to consider the act of taking the oath as binding on his conscience. A former commissioner, following the precedent established by Lord Brougham, had the wisdom to allow Mr. Holyoake the same exemption which he would allow to a Quaker, who, from religious scruples, would refuse to take the oath, and which Lord Brougham did allow to the Chinese. It is from religious scruples that Mr. Holyoake refuses. The Bible is not his confession of faith, and it would be hypocrisy in him to take oath upon it. The commissioner appreciated this, and allowed the oath to be taken in the only effective way it could be taken. Mr. Charles Phillips, with characteristic coarseness, refused.

To the public, the question involved in this refusal is a very important one. Are we, or are we not, *outlaws*, if we hold religious opinions different from those of the Established Church? That is the plain question. The answer leads to terrible results. Is the Catholic, or the Dissenter, or the Jew, or the Spiritualist, or the Pantheist, or the Atheist, *as such*, a member of the social body, a citizen, or an outlaw? Not to complicate this question, we will separate from it those members

of *tolerant* religions, and include only the Spiritualist, the Pantheist, and the Atheist—and ask, are they citizens or outlaws? If society says, 'we will have *no* liberty of opinion; we will admit into our state no man who does not believe the creed we have recognised as the state creed; all dissidents are outlaws:' then a direct understanding will be easily arrived at. We will have a fight for Liberty of Thought, and, if vanquished, seek some other home, as our Pilgrim Fathers did before us. If, on the contrary, Society says that Liberty of Opinion is granted, and that we *are* citizens in spite of our heterodoxy, then we say that the refusal to take our oaths in a court of law is a direct violation of our citizenship. For observe: the atheist is called upon to pay his taxes for the support of the 'sacred institutions' of society; he helps to support the church which he disowns, and the law which disowns him; he helps to pay for the army and navy, the ambassadors and red tapists, the police and the prisons, and the poor houses; he is drawn for the militia; he is called upon in every way a citizen can be called upon to support and defend that society of which he is a member. In return, society undertakes to protect his life and property; it takes justice out of his own hands, that it may more peaceably and equitably administer it for him. Its courts of law are for that purpose. Can, therefore, society in the one case claim the help of the atheist as a citizen, and in another refuse him the very return for which he gave that help? When the State pockets Mr. Holyoake's *money*, its conscience is not troubled by the fact of his being an atheist; but when he claims that protection for which he paid the money, then the sensitive conscience rises in alarm, and refuses! To the tax-gatherer he is a citizen; to Commissioner Phillips he is an outlaw! Say at once the atheist is an outlaw, and shall be hunted down like a dog; *that* we can understand; but that you *dare* not say! A man of the known piety and virtue of Professor Newman would have his oath refused, because he does not accept the Bible as the truth, and his evidence would not be taken; while the evidence of the vilest scoundrel from the lock-up house would be accepted!

Passing from the general to the personal aspect of this question, let us note how strangely the objection comes from Mr. Charles Phillips, whose name will be remembered, as long as it *is* remembered, in connection with Courvoisier! Mr. Holyoake is a man of unsullied purity, of the most distinguished sincerity in thought and speech. We differ very widely from him on some moral and religious points, but *no* difference can prevent our emphatic testimony to his integrity. There is no man's word we would sooner take than his. Mr. Charles Phillips probably knows nothing of this; but Mr. Charles Phillips—the author of 'Celestine and St. Aubert'—the scorner of bigots and the panegyrist of Paine—the defender of Courvoisier—standing as the representative of indignant orthodoxy, refusing to Mr. Holyoake his rights of citizenship, presents a spectacle a Mephistopheles would gloat over. Mr. Charles Phillips will say, perhaps, that he was young when he wrote 'Celestine and St. Aubert;' but this 'error of his youth' might have taught him, at least, to credit the sincerity of disbelief, and the possibility of an unbeliever not being an unworthy citizen! When Mr. Holyoake defined his creed of Secularism as that of one 'who gives precedence to the duties of this life over considerations which pertain to another world,' Mr. Phillips exclaimed, 'O! you mean that you consider your duties to man superior to your duties to God.' Now, *what* God does Mr. Phillips specially refer to? The God of Paine, the God of Mr. Holyoake, or the God to whom the Jury were to be responsible if they found Courvoisier guilty of the crime which Mr. Phillips *knew* him to be guilty of?—*Leader*, December 11th, 1852.

[We shall next week give extracts from provincial papers on this subject.]

PETITION FOR OPENING THE CRYSTAL PALACE ON SUNDAY.

The following form of Petition, drawn up by Mr. Thomas Cooper, has been printed and extensively circulated in the metropolis :—

'To the Honourable the Commons of Great Britain and Ireland in Parliament assembled. The humble petition of the undersigned Inhabitants of the City of London,

'*Showeth*,—That your petitioners have heard with strong disapproval, of the attempts to prevent the intended new Crystal Palace at Sydenham being open to Sunday visitors.

'That your petitioners believe the opening on Sunday, not only of the said intended Crystal Palace at Sydenham, but also of the British Museum and National Gallery, would be highly conducive to the moral and intellectual improvement of the people, more especially of the working classes, whose necessary avocations render it impossible that they should, generally, visit such institutions on any of the work-days of the week.

'Your petitioners, therefore, humbly pray that your Honourable House will take steps for opening to Sunday visitors, the said intended Crystal Palace at Sydenham, and also the British Museum and National Gallery.

'*And your Petitioners will ever pray.*'

Instead of 'City of London,' the words 'City of Westminster,' or 'Borough of Southwark,' or 'Tower Hamlets,' or 'Borough of Finsbury,' or 'Borough of Marylebone,' or 'Borough of Lambeth,' may be inserted.

It is earnestly requested, that all who are friendly to the object of this petition, will industriously endeavour to multiply *written* copies of it, get them signed as numerously as possible in their neighbourhoods, and give them into the hands of such Members of Parliament as are known to be in favour of opening the above-named Institutions on Sundays.

N.B.—It is desirable that each person signing the petition, should not only write his full name to it, but the name of his residence.

ADMINISTRATION OF OATHS.

At Durham sessions recently an incident occurred which, probably from its novelty and importance, our reporter has given with more than usual care and minuteness. It appears that a witness, named Thomas Young, being required to give evidence in a case of felony before the Grand Jury, refused to be sworn in the ordinary manner—*i.e.* by 'kissing the book.' The circumstance excited attention. The refusal was immediately communicated to the Chairman (Mr. Rowland Burdon), by the Under-Sheriff, together with the alleged reason, that he (Young) was a Presbyterian. 'That is no excuse,' was the prompt reply of the presiding magistrate In vain the witness referred to the precedent at Lanchester, and the custom of Scotland; the *dictum* of the bench was, that he must kiss the book or be committed. Young being still refractory, he was requested to 'consider himself in custody,' and a rather officious official forthwith proceeded to remove him into the gaol and lock him up with the other prisoners.

At this critical juncture, forth rushed Mr. John Kidson, the active solicitor to the Sunderland bench, as astute a criminal lawyer as there is in this part of the country, and with more firmness than decorum insisted that the person who was

summoned as a witness, but was then a prisoner, was 'quite right.' 'He need not kiss the book;' said Mr. Kidson, 'if he holds up his hand, that is sufficient.' And so a reference to the law books proved; the colloquy ending by Mr. Young being sworn as a Presbyterian, and 'proceeding before the Grand Jury, instead of being handed over to the tender mercies of the gaoler.'

We refer to the case as affording a powerful illustration of the argument which we have often urged, that any oath or affirmation ought to be held sufficient which binds the conscience of the individual making it. Had Young 'kissed the book,' he would not have held the oath so sacred and binding as when administered in the form which his forefathers used. And yet had the law not made a special provision for the case of Presbyterians, imprisonment would have followed the avowal of his honest convictions, and justice might have been defeated from the lack of his testimony. The French President, anxious to secure the peace of Algeria, called upon the exiled Emir to pledge his faith upon the Koran; and we unhesitatingly avow that, in our opinion, the British legislature ought to permit every man to take an oath or affirmation, in any cause, criminal or civil, in the way which he himself considers accordant with Scripture and of sacred and binding obligation.—*Newcastle Guardian.* [One way 'accordant with Scripture' is not to swear at all.—Ed. of *R.*]

Reasoner Propaganda.

To promote the efficiency of the *Reasoner* as an organ of Propagandism, one friend subscribes 10s. weekly, another 5s., some a monthly sum, others 1s. each weekly—others intermediate amounts or make special remittances, according to ability or earnestness. An annual contribution of 1s. from each reader would be easy, equitable, and sufficient. What is remitted, in whatever proportion, is acknowledged here, and accounted for at the end of the volume.

In No. 341 we acknowledged 1409s. 3d. Since then we have received the unexpected addition of one thousand shillings from one who thus expresses his remittance:—'J. W. J., as a contribution to the funds of a publication that wages incessant war on superstition, 1000s.'—J. C. B. presents 15s. proceeds of sale of volumes of the *Reasoner*, and portrait of Paine and *jac simile* of Cobbett's writing. —We have also the pleasure of acknowledging the receipt of 10s. from Mr. Richard Carlile, of Milwaukie (eldest son of the late Richard Carlile).—[*Per Mr. James Spurr, Liverpool:* Thomas Firshaw, 1s.; Mr. Smith, 1s.; C. Houghton, 1s.; Skillicorn, 1s.; W., 1s.; J. B., 1s.; T. B., 1s.; A. G., 1s.; James Spurr, 2s.]—[*Miscellaneous:*—Beta Ulo, 2s. 6d.—T. Bickerton,* Mill Bridge, 1s.—E. H., Woodstock, 3s. 6d.—John Matthews, Heywood, 1s.—John Staden, Tintwistle, 1s.—'Une Jeune Ami,' 2s.—John Hitching, per J. Walker, 1s.—H. Clark, Derby, per Mr. Hagen, 5s.—John Julian, Manchester, 1s.] Total, 2462s. 3d.

[The *Leader* of Saturday last contains a 'Retrospective Review' of a remarkable book, the 'Loves of Celestine and St. Aubert,' by Mr. Charles Phillips, now one of her Majesty's Commissioners of Bankruptcy.]

* Mr. T. Bickerton, of Mill Bridge, writes:—'Accept herewith a remittance for the *Reasoner* Fund. With the view to extend the circulation of the *Reasoner* in this neighbourhood, I shall on Sunday, December 19th, give an address in the Working Man's Hall, Heckmondwicke, on the "Claims of the *Reasoner* to the attention and support of all free and fair thinkers." If something of this kind was done in other localities throughout England and Scotland, it would effect something towards getting the 100,000 who think with us, to act with us.'

THE SUBSCRIPTION FOR EUROPEAN FREEDOM.

Per Mrs. Watson, London.—(Received since Oct. 20.)

Mr. J. Keevil.
A Friend, per J. W.
Duncan Wright.
Alexander Henderson.
Robert Espie, Sydenham.
Mr. Charnock.
John Cossar.
Mr. West, 2s. 6d.
A Friend, per Miss Collet.
A Friend, ditto.
A Friend, ditto.
A Friend, ditto.
A Friend, ditto.
J. S.
J. F., Liverpool, 2s.
Mr. Hooper, Commercial Hall.
Mr. Talbot, ditto.
Mr. Shead, ditto.
Mr. Benny, ditto.
T. C. C.
E. Jackson.
William Douglass.
B. C. M.
Mr. L.
Mr. Titmarsh.
W. R.
J. H.
A. H.
Wm. Taylor, Cambridge.
F. Underwood, ditto.
J. Moel, ditto.
Wm. Morehen, ditto.
Wm. Layton, ditto.
Mr. Neil, ditto.
Wm. Jordan, Beadnell, Northumberland.
John Sanders, ditto.
Samuel Vickers.
Thomas Harriss.
Mr. Graham.
L. J. P.
J. H. Hutchinson.
Henry Arthur Hutchinson.
A Friend, per ditto.
E. Wallhouse.
Samuel Hart.
R. Hallan.
S. K.
George Edwin Outtram.
Job Outtram.
H. E.
Mr. Long.
Edmund Crowden.
J. C.
L. J.
H. L.
William Elliott.
D. Kelly.
D. Miller.
D. Richardson.
J. Goodin.
George Alicon.
Robert Mitchell.
Thomas Smith.
Henry Danker.

Per Mr. Wm. Bowker, Miles Platting.

D. W.
James Shanley.
Thomas Hayes.
James Hanning.
Thomas Abbott.
Edward Humphries.
David Thomas.
John Hayes.
George Morriss.
R. S. Davies, near Carmarthen.
R. T.
J. M.
Dakin Holme.
Edwin Clough.
James Cheshire.
John Manchester.
William Barlow.
John Smith.
Mark Travis.
James Anderton.
Joel Whitehead.
Dr. Brown, 5s.
Robert Whitehead.
John Brierly.
Benjamin Brierly.
George Scholefield.

Per Mr. A. Mathison.

Elizabeth Newbiggin, Belford.
James Brown, West Cramlington.
James Jacques, ditto.
R. M, ditto.
John Finnie.
John Forbes.
George Gibson.
Thomas Mathison.
A Friend, 2s.

[Eighteenth 100 Names.

☞ With the first number of the next volume o[illegible] Supplement, a pamphlet of sixteen pages on the '[illegible]

LITERATURE FOR THE PEOPLE.

Under this head we give a weekly column of the names of special class books, and the cost of them, for the information of readers who may not otherwise meet with a notice of them.

America Compared with England	2	0
Christian Spectator	0	6
Trevelyan on the Insanity of Mankind	0	2
First Book of Euclid, with 147 Diagrams.	2	6
Practical Grammar	1	6
Graduated Grammatical Exercises	1	0
Hints on a Logic of Facts .....,.....	1	6
Public Speaking and Debate.....	1	6
Literary Institutions	0	2
History of the Last Trial by Jury for Atheism	1	6
Life, Writings, and Character of Carlile ..	0	6
Paley Refuted in his own Words.....	0	6
Rationalism	0	6
Catholicism, the Religion of Fear	0	3
Reply to F. W. Newman's Work on the Soul	0	3
Logic of Death	0	1
Why do the Clergy avoid Discussion ?	0	6
The Reasoner ..... weekly	0	1
The People's Review (complete)	1	6
The Task of To-Day. By Evans Bell	1	0
Mackay's Intellectual Religion.....	1	6
Spencer's Social Statics	12	0
Lewes's Biographical History of Philosophy	4	0
Newman on the Soul	2	0
Newman's Phases of Faith	6	0
Channing's Works. 6 vols.	8	0
Theodore Parker on Religion	3	0
Birch's Religion of Shakspere	4	0
Harriet Martineau's Household Education	3	6
The Duties of Man. By J. Mazzini	0	6
Bible of Reason, or Scriptures of Ancient and Modern Moralists and Authors ; with the Testament of 1852. By B. F. Powell.	10	0
Bible of Reason, parts 1, 2, 3, bound in 1 vol.	7	0
Ditto, part 1, Scriptures of Ancient Moralists	2	0
Ditto, part 2, Scriptures of Modern Authors	2	6
Ditto, part 3, Additions to part 2: Modern	2	0
Ditto, part 4, or Testament of 1851.....	2	6
Parts 1, 2, 3, can be had in 3 Numbers at 2d.		
Library of Reason	1	6
R. Cooper's Lectures on the Soul	0	2
Do. Holy Scriptures Analysed.....	0	3
Sterling's Letters to Coningham, 2nd ed..	0	1
The Bible and the People.....	0	6
Volney's Ruins of Empires. 1 vol., cloth	3	0
Do. Lectures on History	1	0
Cooper's Purgatory of Suicides. 1 vol....	3	6
Godwin's Political Justice. 1 vol.....	5	0
Mirabaud's System of Nature. 1 vol.	5	0
Natural Rights of Man	0	8
Frances Wright's Popular Lectures. 1 vol.	3	0
Do. Few Days in Athens	1	6
Shelley's Queen Mab. 1 vol.	1	6
Fowler's Works on Phrenology & Physiology	5	0
Owen and Bachelor's Discussion. 1 vol...	4	6
R. D. Owen's Popular Tracts. 1 vol.	2	6
Clark's Letters to Adam Clarke. 1 vol....	5	0
R. Owen's Book of the New Moral World	7	0
The set of seven parts in wrappers.....	6	0
Haslam's Letters to the Clergy. 1 vol....	2	6
Do. Letters to the Bishop of Exeter	2	6
Palmer's Principles of Nature	2	0
Freethinker's Magazine. 1 vol.....	2	6
Taylor's Diegesis. 1 vol., half-bound	5	0
Mackintosh on the Attributes of God.....	0	8
Thompson's Appeal of Women	1	6

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square. —Friday evenings [8], a Discussion.—Dec. 26th [7], M. Louis Blanc, 'The Organisation of Labour.'

Bradford Secular Society, Mitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.

Commercial Hall, Philpot Street, Commercial Road East.—Dec. 26th [11 a.m. and 7½ p.m.], Mr. C. Southwell will lecture.—Discussion after the lectures.—Discussion, Tuesday [8], Thursday [8]. Saturday evenings devoted to the advocacy of Teetotalism.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—Dec. 26th [6½], a Lecture.

Hall of Science, City Road.—Dec. 26th [7], Thomas Cooper, 'History of England: Reign of Richard Cœur de Lion.'

Hall of Association, 34, Castle Street, Oxford Street.—Dec. 23rd [8½], Viscount Goderich, M.P., 'Entomology.'

Secular Hall, Goldsmiths' Row, Hackney Road. —Discussion on Sunday mornings at 11, and Tuesday evenings at 8.—Dec. 26th [7], Robert Cooper, 'Political and Social Future of the Millions.'

Secular Institution, Charles Street, Old Garratt, Manchester.—Dec. 26th [6½], a Lecture.

Progressionist Hall, Cheapside, Leeds.—Dec. 26th [6½], a Lecture.

Mutual Improvement Society, Five Ways, Dudley.—Dec. 26th [7], a Lecture.

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—Dec. 26th [8], a Tea Party.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a reading room.

ADVERTISEMENTS.

ROBERT COOPER'S LECTURES ON THE SOUL.

Now ready, in a wrapper, at 1s. 2d., or in seven numbers at 2d. each,

IMMORTALITY OF THE SOUL, Religiously and Philosophically Considered: a Series of Lectures. By Robert Cooper.

London: J. Watson, 3, Queen's Head Passage, Paternoster Row.

Just Published, Price 4d.,

THE YOUNG MAN'S GUIDE TO CHASTITY, being Sylvester Graham's Address on that subject, somewhat abridged. Intended for the serious consideration of Parents and Guardians.

England the Civiliser. By Frances Wright. 1 vol., cloth	4	0	
Hill's Rational School Grammar. cl. bds.	1	0	
Companion to Hill's Rational School Grammar. 1 vol., cloth	1	0	
The Complete English Expositor and Comprehensive School Reading Book. By William Hill.	1	0	
Analogy and Syntax. By W. Hill.. ..	2	0	
Grammatical Exercises, by ditto	1	0	
Trial of John Barleycorn	0	2	
Popery, as opposed to the Knowledge, the Morals, the Wealth, and the Liberty of Mankind. 1 vol., cloth	2	6	

Manchester: A. Heywood, Oldham Street. London: J. Watson, 3, Queen's Head Passage, Paternoster Row.

London: Printed by Holyoake, Tyndale, & Co, 2, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.—Wednesday, Dec. 22nd, 1852.

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

Oathal Reform	453	Mr. Emery in Exp'anation	460
Correspondence with the Rev. B. Grant	454	A Stranger in Sheffield	461
Second Statement	457	Supplement with the next Number	462
Mr. Grant in Conclusion	458	Prospectus of the Bolton Secular Society	462

OATHAL REFORM.

CLOSE OF THE VOLUME.

WITH this number our Thirteenth Volume closes, and fairer prospects present themselves for the new year than have before greeted us.

If our readers, to whom the opportunity is available, will make known the commencement of the New Volume, many new and permanent subscribers will be added to our list. The long correspondence which has occupied our pages is now brought to a close. In later letters, notice of many points advanced on the part of Mr. Grant have been omitted, in order to terminate the correspondence. Should another opponent of this kind arise, my disposition will be to have the discussion first, and the correspondence after. The committee on the other side has now been named, and the discussion is likely to commence on January 13th.

The close of this year affords proof of the improvement of public opinion touching the reform of oath-taking. The *Manchester Guardian* was first among the provincial press to object to Mr. Commissioner Phillips's late conduct. It said, 'We do protest against the tone in which he was pleased to pronounce his decision, and the unwarrantable comments which he tacked to it. If the law forbade him to accept Mr. Holyoake's adjuration, it was for him to say so calmly and dispassionately, and not, under protection of the judicial robe, to insult an unoffending man with his blatant orthodoxy. Mr. Holyoake's religious peculiarities have as good a right to be treated with respect as those of a Quaker, a Jew, a Hindoo, or any other witness who may come before a court of law.'

The *Manchester Courier* declares that the comment, from which the above passage is taken, has 'raised the *blood* of some of the best men in Manchester and the towns which surround;' and the *Courier* says, 'God forbid that any person who *denies* [which we do not] the existence of Deity should be heard in any court of justice in England. We trust that the moral and social responsibilities of such a man will never be recognised; for if they be, there can no longer be any security for the well-being of society in this or any other country.' The *Weekly Dispatch* copied the article from the *Manchester Guardian* into its columns. The editor of *Lloyd's Weekly Newspaper* gave prominence to Mr. Holyoake's letter to the *Times*, and it was also inserted in the *Manchester Examiner and Times*. The *Leader* has rendered eminent service, especially by its review of Mr. Phillips's early romance, which has taken the London Bar by surprise. Reprints have been made of some of the public articles relating to this subject, and sent, as well as copies of the

Leader, to all the judges, to eminent members of the bar, and of the House of Commons, and to his Honour Commissioner Phillips himself. The end is not yet, and we have further facts to communicate, especially an article from the *Bucks Advertiser*, entitled 'The Bull Dog of the Bench.' EDITOR.

THE CORRESPONDENCE BETWEEN THE REV. MR. GRANT AND MR. HOLYOAKE.

No. 21.—*Mr. Grant to Mr. Holyoake.*

Birmingham, November 27th, 1852.

My dear Sir,—I conclude from your letter of November 25th that you agree to the six nights, only are uncertain as to the order of your arguments, whether to take a story a night as a distinct inquiry, or to conduct the discussion in some other method. This, however, is of little consequence; our various readings of 'the conditions' may be more troublesome: but first, let me notice some few points in your letter. I am still ignorant of your distinctive principles and their peculiar benefits, since you do not say whether you are an atheist, deist, or sceptic, but speak of leaving open certain questions, which seems like providing for a retreat: you reject the term 'atheistic' in the statement; then did Mr. Townley convince you that atheism is wrong? I observe that you sometimes use the word non-theist, as preferable to atheist, that is, you like the Latin No, to the Greek word; a confusion of language fairly descriptive of confusion of ideas. I directed you to the New Testament both first and last; and in the latter case more especially, since you positively refused any more explicit statement of your own views, following up this refusal with a request for more information about mine: yet all you had given me was three metaphysical verses for benefits, as resulting from a newly-coined word—Secularism.

It will surprise all the readers of this correspondence, that you should endeavour to defend your evasion about printing the Townley discussion. If you had defined the word 'print' in the sense you would now attach to it, the case would be too palpable for your own defensive abilities to manage; you take refuge in a double sense. To print as an author and to print as a tradesman are two different things; nay, there is a third, if not a fourth sense—namely, as a journeyman printer to compose, as printer's devil to ink the type, and as pressman to do the literal printing. Now which of all these were you charged with refusing? Simply the first—namely, as an author, that is, to prepare your manuscript for the press: this you did refuse; but you answer that you *were never asked to do something else*—viz., print as tradesman, journeyman, pressman, &c. It is here that your word is in question. You cannot well mistake the meaning. In my first letter (to Mr. Emery) the complaint is, that Mr. Holyoake 'refused to correct his speeches for the press;' this, therefore, defines the meaning of the charge, and the term 'print' as applied to you; for in no other sense do you print. In your first letter in reply, the charge is virtually admitted: 'I never said I should refuse in every case'—that is, you admit you refused in that case. Then you tell them at Blackburn it was printed without consulting you, and next tell me you 'are not aware that you were asked to print it,' that is, to do the *tradesman's* part in it, when you knew that the only inquiry was about *your* part in it, namely, preparing for print, so as to sanction the publication. You may have a different way of estimating matters, but this does seem a singular want of straightforwardness. The other matter again

referred to by you, is not more fortunate—my brother's share in Mr. Emery's secretaryship; he is now made a 'conversational partner;' this is a felicitous flounder, whilst Mr. Emery's denial, given in a preceding letter, omits no circumstance, it all appears in my quotation, for I gave you everything he says on the subject, so you must not speculate on something you imagine I have reserved.

This attempt to fasten a letter from your secular friends on my brother's joint proprietorship, is as purely a fabrication as the two reasons you gave for introducing that lame tale, namely, that I called Mr. Emery's letter your challenge, and that I regarded his letter as written by your authority: you invented both these ideas, and then remove them by another invention—'the joint production' of unacknowledged but obvious motives. As long, therefore, as you persist in introducing these affairs they will be retorted on you with accumulated force.

You are not more fortunate in dealing with my 'unusually sharp use of words'—namely, calling the conclusion of what you had written the conclusion of it. If I had said your *last letter*, that also could be disproved by your writing another, whilst you have as usual omitted one half of my answer—namely, that if I had regarded your letter as final, it would be an innocent mistake and easily corrected by an agreeable surprise. You certainly might have discovered more important matters waiting for reply.

Your animadversion on a Preston hand-bill would have been omitted if he who sent you the printed paper had told you that I corrected the mistakes in my opening speech, telling them that first Mr. Holyoake, after declining for this year (*but indefinitely since the printing of this hand-bill*) had written to say he would discuss this year. And secondly, that another mistake of the bill was, its assertion that I had offered to meet you, the fact being that your friends had invited me. I suppose he who sent you that hand-bill was acquainted with these explanations, and that he heard me say, I entered into them 'for the sake of being strictly accurate in every particular.' The titles of my lectures was all I contributed to the bills, and they were printed without being revised by me, and the mistakes, besides being of no consequence, were carefully explained to the meeting at the outset. This charge must, therefore, be omitted for the future. 'These samples' will consequently be of no avail when 'you need freedom of justification and license of speech,' though you appear very often to need them.

The discretionary grace in distinguishing the *Bible and the People* from the rude insolence common to the *Reasoner*, is simply a plain statement of facts, for the denunciations in the 'Three Shams' are supported by argument, nor will sceptics be able to save their dear friends the priests, any more than they can rescue the old Pharisees, whose champion you sometimes become against the Saviour whom they murdered. Your correspondence with Mr. James, and the different way you treat him in the *Banner* to what he receives in the *Reasoner*, it is wise in you to omit, even though your newborn courtesy to him was to cover your asperity towards an opponent for whom your courtesy should have been reserved, 'for if you love them that love you, what thanks have ye?' That affair, however, is sufficiently exposed by a quotation in this week's *Banner*, of your previous conduct towards your venerable friend; perhaps this also may appear in the *Reasoner*.

So we may dismiss all these matters for the present, and apply ourselves to the preparation for the discussion. I am glad you will try to keep near to the six-story proposal, though it does not seem explicit to reject the term 'atheistic;' yet with the understanding that it is open to comment in the discussion, I consent to the

omission, and because I am anxious to throw as little impediment as possible in the way of agreement to terms of debate; I am willing to add, after 'precedence in time,' the words 'and in importance;' this, however, is a new development, which may have originated at Blackburn.

Not having the 'conditions' before me, I do not know what you desire omitted between this insertion and the words 'both allow.' I wish you had favoured me with an amended copy. I cannot agree to confine my review to two volumes of the *Reasoner*, so you will please give me the liberty, though you may insert 'Mr. Holyoake denies to have omitted from reference the *Reasoner*, Vol. I. to X. inclusive.' I do not know as yet what use I may make of these expurgated volumes, but am not willing to give them up; besides, it would be the flower of your past life thrown away, and would inspire your followers with dismay.

The books 'recoguised in the *Reasoner*' are the 'Cabinet of Reason,' and such others as may be spoken of as representing your views. I do not know of any by name at present, except the 'Cabinet,' and such as you have referred to in this correspondence. Of course any such works can be referred to as authority only to the extent and in the respects in which you have acknowledged them.

I have written to friends in London, who I hope will now at once be in communication with yours: the other conditions as to financial matters are, I believe, fair, whilst if we can secure free (except gas and cleaning) Tottenham Court Chapel, which I have reason to believe Dr. Campbell and colleague will allow us, this will lessen expense.

You will be surprised to learn that in reply to my inquiries about the National Hall, High Holborn (which you formerly mentioned as suitable), the secretary stated that as I was a clergyman, it was only fair to inform me that the Hall was not open to lectures on controversial theology on either side!

I shall write for the copy of 'conditions,' and after making, as far as possible, the alterations you desire, send it to you for further emendation, that we may lay it before the chairmen with our mutual consent.

Yours very truly,

Mr. G. J. Holyoake. BREWIN GRANT.

P. S.—Nov. 28. This morning the post brought me a copy of the conditions as originally sent, by which I learn what parts you would omit. The part you desire to be left out contains the three benefits you formerly sent, and which you lately declared to be sufficient information as to your opinions. If you withdraw these, your correspondence becomes a nullity; if you omit them from the statement of conditions, and then bring them forward in debate, this would be an unworthy course of duplicity; if you give me neither this nor another list of advantages in the agreed statements, you will violate your promise. It is not material to me what course you adopt, only it would be satisfactory to the public to know what ground you intend to take; and perhaps, on consideration, you will see it due to your own character not to hold me in uncertainty on those points on which you owe me a plain acknowledgment. With this protest, you may, if you please, leave them out. The same remark applies to the two paragraphs you formerly promised to maintain against Christianity. There is no reason for your directing me to omit my definition of Christianity, to which I hold with consistency; still, if you leave out those, they will be referred to by me, as part of the correspondence introducing the debate.

You make no objections to the other conditions, so I suppose they are agreeable.

If you are still of the same mind as indicated in your letter, the statement for the committee will then be the accompanying, which you will please to sign, together with any alterations you may suggest. Yours truly,

Mr. G. J. Holyoake. BREWIN GRANT.

SECOND STATEMENT.

The undersigned agree to discuss for six nights, weekly, in the third and fourth weeks in December, 1852, and the four following weeks, the subjoined topic:—

'What advantages would accrue to mankind generally, and the working classes in particular, for this life, by the removal of Christianity, and the substitution of Secularism in its place?'

By secularism, Mr. Holyoake means giving the precedence in time and in importance to the duties of this life over those which pertain to another world.

[Both disputants allow of a reference to their previous writings as a standard—namely, on the one side, any writings by Mr. Grant, as 'Popular Elevation the Work of the People,' 'Rimini and Oxford,' 'Orations to the Oratorians,' 'A Bishop's Charge to the Laity,' or whatever is in print of his, especially the *Bible and the People;* whilst, on the other hand,] Mr. Holyoake allows of reference to his works generally, as formerly specified—the *Reasoner* and those works there recognised, as the 'Cabinet of Reason.'

Signed, BREWIN GRANT,
G. J. HOLYOAKE.

The conditions as to reporters, correcting for the press, joint publication, etc., as in the former statement.

[The part in brackets is the part struck out of the copy signed and sent to Mr. Grant. For reasons, see letter No. 22.]

No. 22.—*Mr. Holyoake to Mr. Grant.*

Reasoner Office, December 5, 1852.

Rev. Sir,—The mutual references we have given to works in a former part of this correspondence seemed to me sufficiently formal for all purposes, and new 'conditions' on that subject or on benefits unnecessary.

But if you would persist in reopening a question I had deemed settled, I thought it right to show you that if it be, as it appears to be, one of your purposes to count up any varying statements of opinion in my writings, it would hardly be fair in you to take 344 separate publications on my part, and give me only twenty-four on yours—for to this complexion it comes when you shall take *thirteen* volumes of the *weekly Reasoner*, to compare with *two* of the *monthly Bible and the People.*

You widely misunderstand me. I have no desire to prevent you referring to any of my writings. In an early letter I gave you an ample reference, both to my works and to those of others; and, in my last letter, *I* introduced into your own conditions the authority and obligation of this very correspondence (which you had omitted to specify). I therefore in no way abridged your widest license of reference. I only proposed not to encumber these conditions with a reiteration of a liberty previously agreed upon.

Permit me to carry this resolution still farther, and it shall be farther in favour of your own freedom. I sign your paper with the recital of the conditions on my part you are pleased to insist upon; but I erase some of the conditions on your part. The new books you offer me I have no desire to see. Your permission of reference

given in an early letter in this correspondence was quite sufficient for me, and I wish no addition. I accepted that permission, and I will not be made to appear to ask you for a new one.

You represent me as withdrawing three benefits formerly mentioned, though I specially inserted this correspondence for reference which contains the said benefits. It seems to me that the institution of conditions on these points is practically ignoring our correspondence, and calling in the committees to see that we keep faith with each other—and this I dislike.

Your committee make no sign here, though it is time the dates of the discussion were known; nor has my letter of Nov. 2nd found its way to the *Banner* yet. As that letter was a reply to *four* of yours which appeared in that paper so far back as Oct. 13, I think mine should have followed before this. I forwarded you a duplicate copy of it, I think, a fortnight ago. Yours faithfully,

G. J. Holyoake.

['Second statement' enclosed.]

No. 23.—*Rev. Mr. Grant in conclusion.*

Birmingham, December 8th, 1852.

My dear Sir,—You observe that our former reference to works render new conditions on this point, and on 'benefits needless,' yet you proceeded to make new conditions by virtually withdrawing eleven volumes of the *Reasoner*, and omitting the benefits. The conditions I sent were not new, but summaries of our agreed statements extracted from the correspondence. Your reply disturbed our agreement, for which you now give a reason (namely, my probable use of your writings) in the same letter in which you deprecate new conditions. It is strangely added that this was with no desire to abridge my license of reference, for that having in a former letter given me license, you then abridge it, in order not to encumber the conditions with what they should contain—namely, 'a reiteration of what we had previously agreed upon.'

This is all a mystery to me, and is not cleared up by your addition to my freedom of quoting your works, by your not wishing to see more of mine: the resolute declaration that you '*will not be made to appear* to desire a new' permission, will appear on re-examination to be a great waste of moral energy, since no one wishes to make you appear different to reality. Your letter is very abstruse, and requires almost as much time for me to study it, as it required in you to compose it. By some accident it did not reach my hands till this morning, when I am starting on a journey: it was mislaid for a day. You did not intend (it seems) to withdraw your three benefits, since you 'specially inserted the correspondence which contains those benefits.' Well, the same correspondence contained a license for a general reference to the *Reasoner*, which you also curtailed. This seems 'fast and loose;' whilst the assertion that 'the institution of conditions is practically ignoring the correspondence' is very curious, since the conditions were taken out of the correspondence, and were altered by nobody but yourself, who now think that we should have no alteration, though you both added to your definition and subtracted from my license, and omitted your 'benefits.' Now to say the correspondence contained those benefits, seems like evasion, since the correspondence contains the general topic of discussion which you did not ask to have left out. You omitted only the points on which you were bound to satisfy me, and by specially omitting these, you left me in uncertainty what course you would pursue. I leave these points to your own reflections.

Whatever seems a reflection upon us, should awaken reflection in us; and you will allow me frankly to say at the close of this correspondence, that not only in your last two letters especially, but throughout, there has appeared a want of that openness and candour which I had a right to expect from you.

I hope we shall not bring discussion into disrepute by a repetition of such evasions in the debate itself, which is satisfactory in no respect, except as indicating the slippery nature of sceptical logic. Indeed, I have no pleasure in these rebukes, and would rather enter the discussion without any remembrances of this kind; but your two last letters which I have in this, compared and exposed, do excite my amazement, even after all I had learned before,

My committee would have been at work ere this, but for a fire in a manufactory of one of them, who kindly undertook the main active duties, but is now occupied by this calamity. I hope others are by this time in communication with your friends. The week commencing December 19th is the third full week, and I hope we shall get a chapel for Monday or Wednesday evenings. I did not send your letter to the *Banner*, as it seemed more proper for you to do so, which would effectually indicate your willingness to publish, and exonerate me from blame formerly imputed.

Yours very truly,

Mr. G. J. Holyoake. BREWIN GRANT.

No. 24.—*From J. C. Stokes, Esq.*,

Birmingham, 67, Caroline Street, December 10th, 1852.

Dear Sir,—I am requested by my friend the Rev. Brewin Grant to write a few lines to you for him this evening, he being very particularly engaged, and at the same time anxious to save a post.

He wishes me simply to say that he has been advised by parties well acquainted with London meetings to hold the proposed discussion, if agreeable to you, in Birmingham instead of London, as from what he is led to believe the present time would be fatal to securing an audience in the latter place, while he is convinced that in Birmingham it would be safe. Of course it remains with yourself as to this alteration, but Mr. Grant thinks it would be at least a couple of months before it would be safe in London, and is very anxious that no such delay should take place, particularly as it is so generally expected to come off soon. I am desired by him to request your reply with all possible speed.

Yours, dear sir, J. C. STOKES.

No. 25.—*Mr. Holyoake in Reply.*

Reasoner Office, London, December 12th, 1852.

Dear Sir,—The necessity of first taking the opinion of the immediately accessible members of my committee prevented me replying by return of post. The decided opinion is, that there can be no doubt as to the sufficiency of the audience in London at the proposed time, if proper publicity is given of the intended proceedings, and dates made known a fortnight before commencing. This being my own opinion also, I prefer to carry out the understanding of holding the discussion in London.

Yours respectfully,

J. C. Stokes, Esq. G. J. HOLYOAKE.

No. 26.—*The Rev. Mr. Grant resumes.*

Birmingham, Dec. 12th.

My dear Sir,—Several of my friends seem strongly to misgive as to the season,

from late rains and the time of the year, which they say affect London audiences. I instructed a friend to write to you on the subject, but am coming to London to-morrow, after which the enclosed envelope would find me. I want to arrange to meet you for a little conversation, to see if we cannot arrange about the affair. I shall be at Finchley all the week. On Wednesday I am going to see a friend off to Australia by the Chandernagore, from the East India Docks. It strikes me she will start in the morning—any way, I would meet you anywhere in town at any set time in the afternoon, say about two or three; some coffee house would be best where we could have a private room, or the *Reasoner* office. My convenience will be yours Any other day will suit me, if you would be good enough to fix it. I come to Birmingham again on Saturday, and shall of course be in town that day, but should prefer seeing you before, if convenient. I return to town again on Monday week. In haste, yours very truly,

BREWIN GRANT.

No. 27.—*The Last Answer.*

Wellington Street, Strand, London, Dec. 15, 1852.

Mr. Holyoake presents his compliments to the Rev. Mr. Grant, and informs him that as the arrangements for the discussion are, on Mr. Holyoake's part, in the hands of his committee, he is unwilling, by any private meeting or otherwise, to interfere with that regulation.

No. 28.—*Mr. Emery in explanation.*

Leicester, Dec. 24th, 1852.

Dear Sir,—Perceiving a reference to me in your letter of the 25th ult., in this week's *Reasoner*, I need only observe, that Mr. Grant wrote to me to ask whether my letter to him (which began this correspondence) 'was a joint production,' etc. My answer was this:—

'The letter was a *bonâ fide* expression of the desire of the most active of my secular friends for a discussion between yourself and Mr. Holyoake.

'The letter *itself* was not a joint production.

'After repeated conversations with your brother David upon the desirability of the matter, I penned the letter you have printed.'

I underlined the word *itself*, as you will see above, which Mr. Grant does not in his quotation from it.

My purpose was to indicate that my own *letter* (if it was that *alone* about which he asked) was written by myself; but that the 'first *communication*' was a 'joint one' as I before told you. It contained *two* letters, one from me and one from Mr. David Grant, upon the same subject. As this has not been denied on Mr. B. Grant's part, I suppose I was right in what I said.

In May last Leicester was the scene of lectures and discussions upon secularism. At length a proposed debate between yourself and Mr. Winks was postponed by Mr. Winks. At this time I was in daily converse with Mr. David Grant, who frequently remarked upon the *quality* of your opponents, and said you did not hasten to confront those adapted for controversy. I thought otherwise, and had not the least doubt you would meet the Rev. Brewin Grant. Mr. David G. said he thought, if such was the case, an advance should be made, especially as the people of Leicester were expecting a discussion which would not take place for some months to come. I offered to make that advance, if there was a prospect of its being reci-

procated. Mr. D. Grant would do all in his power to gain an acceptance for the proposal. I conferred with the 'friends here with whom I act,' and my views were adopted. I penned the letter commencing this correspondence, and Mr. David Grant supplied a note recommending the proposal to his brother.

After a fortnight had elapsed, and not earlier, Mr. Brewin Grant replied to the effect that the proposed discussion must be held in London, but from numerous engagements he declared himself uncertain as to time. Three things are worthy of notice: firstly, that my letter had special reference to the position of the Leicester secularists; secondly, Mr. Grant did not reply until Mr. Holyoake's engagement with them had ceased; and, thirdly, when he *did* reply, the discussion was by him removed to another sphere—London—and indefinitely delayed.

Yours faithfully, T. EMERY.

THE END.

A STRANGER IN SHEFFIELD.

THE following letter ought to have appeared long ago. Its delay has been quite unintentional:—

Sir,—On reading Mawby's letter in the *Reasoner* this morning, I went to my window and found *both* the journals he sought in July last but found them not. They occupy conspicuous places along with the 'Logic of Death,' 'The Task of To-Day,' 'The Last Trial for Atheism,' 'The Soul, her Sorrows and her Aspirations,' etc. I have since glanced at some other windows, all of which contain one or the other, or both the *Reasoner* and *Robert Owen's Journal*. Further, both of these publications were sold by myself and *three* other news-agents in one street in July last, and all of us exposed them in our windows in that misty month in which Mawby was so mysteriously mystified by the mystification of Sheffield smoke. How Mawby could have escaped being supplied with the *Reasoner* I am at a loss to conjecture. Did he call upon us on Sunday during divine service? Doubtless. And why not exhibit the *Reasoner* and *Owen's Journal* for sale? Any lover of truth, of upright, liberal principles, would much rather expose these journals than half the morbid trash I sell weekly *for moral instruction*. It is not on *principle* that people refuse to read the *Reasoner* and *Owen's Journal*. I remember a person calling one day who said many bitter things against the *Reasoner*, and justified his assertions by purchasing several numbers of the 'Mysteries of the Court,' that paragon of moral perfection. I hope the next time Mawby—I was going to perpetrate a pun, but will conclude by informing him, that even in Sheffield we are 'not so bad as we seem.'

Oct. 19th, 1852. SAXON.

☞ The New Hall (capable of accommodating 700 persons) of the Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green, will be opened on Monday, January 3, 1853, with a Tea Party and Miscellaneous Entertainment. Robert Le Blond, Esq., the President of the Institution, will preside.

[Mr. J. Smith, of Southsea, and other correspondents who have especial claim on our acknowledgment, serve us by their communications, although we are not able to make immediate use of them.—Jacobus, Hull, is informed that we wait to see the end of Mr. Chew's series, before forming an opinion as to the value of them.—Mr. Charlton's excellent report has been disqualified by lapse of time; so has been Mr. Clark's, of Derby.—Mr. Ruddock's is omitted by present pressure.—Mr. Adcroft's letter received. Before long, opportunity will occur of noticing the statements reported.]

THE SUPPLEMENT WITH THE NEXT NUMBER.

With the next number will be given a sixteen-paged pamphlet the size of the *Reasoner*. The subject of the pamphlet (for which our readers are indebted to Mr. Edward Search), is entitled 'The Parliamentary Observance of the Sabbath, an Infringement of Public Right and Liberty of Conscience, by Colonel Johnson,' probably the ablest State Document on record on the non-interference of government with the observance of the Sabbath, and the noblest political plea for the rights of conscience produced in modern times. Two other documents, of great interest, are added. After the publication of our next number, the pamphlet will be charged 2d. We shall print a few hundreds extra of the next *Reasoner* for the convenience of friends who may wish to circulate the opening number of our new volume.

PROSPECTUS OF THE BOLTON SECULAR SOCIETY.

Objects resolved upon at the Conference held at the Secular Institution, Manchester, Oct. 3rd, 1852 :—

1. To promote primary attention to secular subjects.

2. To teach that science is the providence of life, and to warn men that *absolute* spiritual dependency in human affairs may involve material destruction.

3. The inculcation of morals independently of revealed religion, by basing them on secular considerations more immediate, more demonstrative and universal than those furnished by scriptural theology.

The local objects of the Bolton Secular Society are—to engage suitable premises for holding discussions and delivering lectures on the principles and advantages of secularism. This society was established July 18th, 1852. Its meetings are held in the rooms of the Conqueror Lodge of Oddfellows, Bowkers' Row, where lectures are delivered, or essays read, and discussions take place, each Sunday evening at six o'clock. In order to forward the views of this Society, the committee have resolved to visit all parties favourable to freethought in the town and neighbourhood, requesting their attendance at the society's meetings, and soliciting their subscriptions.

The committee respectfully call the attention of the public to the *Reasoner* and Secular Gazette, which is the accredited organ of this society—published weekly, price one penny.

Reasoner Propaganda.

To promote the efficiency of the *Reasoner* as an organ of Propagandism, one friend subscribes 10s. weekly, another 5s., some a monthly sum, others 1s. each weekly—others intermediate amounts or make special remittances, according to ability or earnestness. An annual contribution of 1s. from each reader would be easy, equitable, and sufficient. What is remitted, in whatever proportion, is acknowledged here, and accounted for at the end of the volume.

Acknowledged in No. 343, 2462s. 3d.—[*A further subscription per Mr. Motherwell, Paisley :* Archibald Snodgrass, 2s. 6d.; James McShee, 2s. 6d.; Mrs. Crichton, 2s. 6d.; James Smith, 2s. 6d.; John Young, 1s.; David Douglas, 1s.; John Lodge, 6d.; A few Friends, 3s.]—*Miscellaneous :* 'A Friend to Reason,' per Mrs. Watson, 20s.—James Meredith, Tump House, 1s.—A. Marsh, Clerkenwell, 2s. 6d. —George Smith, Salford, 1s.—Thomas Veevers, 1s. Total, 2503s. 3d.

THE SUBSCRIPTION FOR EUROPEAN FREEDOM.

Per Mr. Austin Holyoake, London.
Mr. Upton.
John Badham.
Joseph Vigor.
Mr. Mank.
Richard Brown.
W. Johnson.
G. Mason.
W. Gill.
James Pearson.
Jacob Goullee.
Mr. Burrows.
John Wilkins.

Per Mr. John Lynes, Coventry.
Thomas Band.
A Friend (per Mr. Rae).
Joseph Eaves.
George McEnnis.
Thomas Owen.
Samuel Everitt.
Joseph Brown.
Edwin Brown.
Henry Brown.
William Read.
John Atkins.

Per Mr. J. Matthew, Heywood.
John Matthew.
William Bell.
John Buckley.
Benjamin Buckley.
Joseph Buckley.
David Mills.
Lewis Mills.
S. H.
W. M.
Thomas Kershaw.
William Booth.
John Howarth.
Sutcliffe Firth.
Thomas Scholefield.
William Manock.
John Fearnley.

Per Mr. George Gill, Bingley.
Edward Lee.
Thomas Craven.
Joseph Robershaw.
Thomas Bailey.
John Longbottom.
George Hey.

Per Mr. A. C. Steven, Dundee.
John Kinnear.
William Pargiter.
William Nicoll.
William Livingstone.
James Lyall.
Mrs. Smith.
Thomas Fyfe.
A. C. Steven.
David Gardener.
John Jardine.

Per Mr. Utley, Burnley.
Mr. Ellis, Burnley.
James Helm, ditto.
A Friend, ditto.
A Friend, ditto.
Thomas Witham, Rough Lee.
Joseph Witham, ditto.
Thomas Hartley, ditto.
Thomas Witham, ditto.
Richard Lee, ditto.
William Dugdale, ditto.
G. Dugdale, ditto.
W. Shoesmith, ditto.
Joseph Haworth, ditto.
James Shoesmith, ditto.

Per Mr. Motherwell, Paisley. — (Further subscription.)
Peter Thomson.
James Macfarlane.
James Motherwell.
Oliver M'Gregor.
David Glassford.
J. Steuart, Inchinnan.
John Macartney.
J. Ballantine.
John Glassford.
A. Sutherland.
James Glen.
Mr. Crawford.

Per Mr. Tapping, Crewe.
James Mercer.
John Houghton.
James Robertson.
Thomas Mann.
D. M.
Joseph Burkhill.
Job Leam.
James Ainscoe.
John Quail.
Thomas Tuer.
William Irvine.
Richard Hawley.
Thomas Hyde.
Charles Hyde.

Miscellaneous.
Thomas Rigg, Nottingham.
John Smith, Beadwell.
William Fordy, ditto.
John Sisson, Liverpool.
George Smith, Salford.

[Nineteenth 100 Names.]

LITERATURE FOR THE PEOPLE.

Under this head we give a weekly column of the names of special class books, and the cost of them, for the information of readers who may not otherwise meet with a notice of them.

America Compared with England	2	0
Christian Spectator	0	6
Trevelyan on the Insanity of Mankind	0	2
First Book of Euclid, with 147 Diagrams.	2	6
Practical Grammar	1	6
Graduated Grammatical Exercises	1	0
Hints on a Logic of Facts	1	6
Public Speaking and Debate.....	1	6
Literary Institutions	0	2
History of the Last Trial by Jury for Atheism	1	6
Life, Writings, and Character of Carlile ..	0	6
Paley Refuted in his own Words.....	0	6
Rationalism	0	6
Catholicism, the Religion of Fear	0	3
Reply to F. W. Newman's Work on the Soul	0	3
Logic of Death.....	0	1
Why do the Clergy avoid Discussion ?	0	6
The Reasoner ..... weekly	0	1
The People's Review (complete)	1	6
The Task of To-Day. By Evans Bell	1	0
Mackay's Intellectual Religion.....	1	6
Spencer's Social Statics	12	0
Lewes's Biographical History of Philosophy	4	0
Newman on the Soul	2	0
Newman's Phases of Faith	0	6
Channing's Works. 6 vols.	8	0
Theodore Parker on Religion	1	9
Birch's Religion of Shakspere	4	0
Harriet Martineau's Household Education	3	6
The Duties of Man. By J. Mazzini	0	6
Bible of Reason, or Scriptures of Ancient and Modern Moralists and Authors ; with the Testament of 1852. By B. F. Powell.	10	0
Bible of Reason, parts 1, 2, 3, bound in 1 vol.	7	0
Ditto, part 1, Scriptures of Ancient Moralists	2	0
Ditto, part 2, Scriptures of Modern Authors	2	6
Ditto, part 3, Additions to part 2: Modern	2	0
Ditto, part 4, or Testament of 1851.....	2	6
Parts 1, 2, 3, can be had in 36 numbers at 2d.		
Library of Reason	1	6
R. Cooper's Lectures on the Soul	0	2
Do. Holy Scriptures Analyzed	0	8
Sterling's Letters to Coningham, 2nd ed..	0	1
The Bible and the People.....	0	6
Volney's Ruins of Empires. 1 vol., cloth	3	0
Do. Lectures on History	1	0
Cooper's Purgatory of Suicides. 1 vol....	3	6
Godwin's Political Justice. 1 vol.....	5	0
Mirabaud's System of Nature. 1 vol.	5	0
Natural Rights of Man.....	0	8
Frances Wright's Popular Lectures. 1 vol.	3	0

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square.—Jan. 2nd [7], a Lecture.

Bradford Secular Society, Mitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.

Commercial Hall, Philpot Street, Commercial Road East.—Jan. 2nd [11 a.m. and 7½ p.m.] Mr. C. Southwell will lecture.—Discussion after the lectures.—Discussion, Tuesday [8], Thursday [8]. Saturday evenings devoted to the advocacy of Teetotalism.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—Jan. 2nd [6½], a Lecture.

Hall of Science, City Road.—Jan. 2nd [7], Thomas Cooper will Lecture.

Hall of Association, 34, Castle Street, Oxford Street.—Dec. 30th [8½], Rev. S. C. Hansard, M.A., 'Popular Astronomy.'

Secular Hall, Goldsmiths' Row, Hackney Road.—Discussion on Sunday mornings at 11, and Tuesday evenings at 8.—Jan. 2nd [7], a Lecture.

Secular Institution, Charles Street, Old Garratt, Manchester.—Jan. 2nd [6½], a Lecture.

Progressionist Hall, Cheapside, Leeds.—Jan. 2nd [6½], a Lecture.

Mutual Improvement Society, Five Ways, Dudley.—Jan. 2nd [7], a Lecture.

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—Jan. 3rd [5], a Tea Party and Miscellaneous Entertainment.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a reading room.

West Riding Secular Societies.—The Quarterly Delegate Meeting will be held at Mitchell's Temperance Hotel, Union Street, Bradford, on Jan. 2nd, at 10 o'clock.

Secular Institution, Bowkers' Row, Bolton.—Meeting every Sunday evening at 6.

ADVERTISEMENTS.

POPULAR WORKS.

Just Published, Price 1s. 6d.,

POPULAR CHRISTIANITY: its Transition State and Probable Development. By F. J. Foxton, A.B.

Also, just published, 32 pp., Price 2d.,

ORATION on the DEATH of DANIEL WEBSTER. By Theodore Parker.

TRACTS for the TIMES, complete in 1 vol. 1 6

To be had also in separate tracts—

1. The Bible—what it is and what it is not. By Theodore Parker.. .. .. 0 2
2. Christianity—what it is and what it is not. By Theodore Parker. 0 2
3. Priestly Systems Repugnant to Christian Principles. By the Rev. T. Wilson 0 2
4. On the Human Causes which Contributed to the Establishment of Christianity .. 0 2
5. Infallibility, Catholic and Protestant. By the Rev. James Martineau.. .. .. 0 2
6. The Future Prospects of Christianity. By Professor Newman 0 2
7. On Salvation. By the Rev. T. Wilson 0 2
8, 9 Strauss's Life of Jesus Examined. By Theodore Parker.. .. .. 0 2

The FREEMAN. Complete in 1 vol., cl. bds. Contains articles by Messrs. Wilson, Foxton, Clarke, and Maccall 3 0

Glasgow: J. Robertson, Maxwell St. London: J. Watson, 3, Queen's Head Passage, Paternoster Row.

R. F. RESTIEAUX, DECORATOR, HOUSE PAINTER, GLAZIER, &c., 61, St. John's Square, Clerkenwell, informs his Secular Friends and the Public in general, that all Commissions entrusted to him, either in Building or Decoration, will be executed in a superior and workmanlike manner, with the utmost promptitude, and on such terms as will ensure him the future support of those who may honour him with their commands.

Repairs and alterations commenced and completed with despatch.

London: Printed by Holyoake, Tyndale, & Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.—Wednesday, Dec. 29th, 1852.

THE

Reasoner

AND SECULAR GAZETTE.



'It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, "Surrender to me your reason without conditions," the Prince, by an infallible logic, may repeat also, "Surrender to me your liberty without control."'—QUINET.

VOL. XIV.

London:

JAMES WATSON, 3, QUEEN'S HEAD PASSAGE, PATERNOSTER ROW.

1853.

INDEX.

Page.

Advice of the 'British Banner' .. 37
'Advocate,' cessation of .. 421
American address on slavery 337, 354
Apostles on the stage .. 24
Are these things so? .. 351
Ashton's, Rev. R., letter .. 221
Ashburner, Dr., on spirit manifestation 329, 343, 358
'Atheism,' Dr. Beecher's .. 417
Ballard, Mr., letter from .. 412
'Banner,' second article of .. 87
'Banner' on the debate .. 151
Barker's, Mr., letter, answer to .. 213
Barker, Rev. W., letter from .. 234
Blackburn hearers, date for .. 19
Blackburn Secular Society .. 60
Blackburn, recent statements in .. 60
Blackburn debate .. 253
Blanco White on revelation .. 11
Bell, Evans, letter from .. 258
Bible convention of Salem 340, 393, 409, 418
Buck, R. T., letter from .. 252
Bulldog of the Bench .. 7
Bunsen on religion and revolution .. 17
'Cabinet of Reason,' new vol. 233, 247, 301, 313
Carlile, Richard, defence of .. 15
Central Secular Society .. 248
Chisholm, Mrs., sentiments of .. 94
Christianity from the pulpit . 28
'Christian Spectator' on the debate. 166
Christianity and secularism .. 169
'Christian News' on the debate .. 262
Church pews .. 62
Clarke, Rev. J., letter from ... 334
Clerical interference .. 206
Clergy, young, the .. 230
Cooper's, R., lectures .. 285
Cooper, R., and Rev. B. Grant 299, 345
Cooper, R., and Rev. J. Clarke ... 345
Cooper, Mr. Robert, mission of .. 187
Comte's 'Positive Philosophy' 309, 321
Congregationalists and Democrats .. 398
Controversy in Scotland .. 217
Corruption of silence .. 312
Coventry Mutual Improvement Soc. 45
Criticism on the debate .. 301
Crystal Palace, new 222, 234, 269
Cumming, Dr., and Father Cobb .. 78

Page.

Death of Madame D'Arusmont .. 20
Debate, effects of the .. 198
Debate with the Rev. W. Barker ... 277
Derby missionary children .. 185
Design argument ... 271
Discussion in Cowper Street .. 54
65, 68, 81, 98, 115, 121, 129, 145, 161, 177, 195, 215, 235
Discussion in Nottingham ... 353
'Eclipse of Faith,' the .. 406
Elliott, Ebenezer, statue of ... 109
Evangelical prize ring .. 276
European Freedom 47, 79, 110, 158, 238, 270
'Facts and Fancies,' Mr. Young's... 125
'Fallen Star,' the ... 350
Fear not for me .. 302
Female Ecclesiastical Reformers .. 428
Firstly, secondly, thirdly, and fourthly 37
Foxton's 'Popular Christianity' .. 260
Free discussion in Kaffirland ... 35
Free discussion among the clergy 53, 78
Freethinking of the working classes. 57
Freethinking terminating .. 197
Fuller, Margaret, sonnet to ... 318
Genius of ignorance, the .. 13
Geology, new light of ... 252
Gibson's, Milner, Mr., speech ... 271
Gilfillan's, Mr., 'gross fraud' .. 96
Giles, Rev. Dr., letter from ... 347
Glasgow Eclectic Association .. 44
Government and the working man's press 209, 225
Grant's, Rev. Mr., new development 298
Grant, Rev. Mr., letter from .. 332
Harmer, J., Esq., death of .. 427
Harney, Mrs. G. Julian, death of . 123
Hinton, Rev. J. H. ... 169
Hinton's, Rev. J. H., lecture 173, 221
Historical lesson, an ... 1
Holyoake's, Mr., lectures for 1853.. 366
Italian petition movement ... 105
Indian idea of heaven .. 106
Inquest on the dead churches .. 236
Italian and Hungarian leaders .. 297
Imposture or a spirit? .. 305
Johnston's, Rev. Mr., letter ... 236
Judgment of secularists .. 385
Keighley ... 138
Kings of the soil .. 12

	Page.
Lawful lanterns, cry of the	... 267
Law of conscience	... 46
Law of families	... 333
'Leader,' fourth year of the	... 10
Lecture from the walls of Bury	... 401
Lectures on freethinking literature	... 263
Lectures on the soul	... 137
Letter from a footman	... 348
Letter from Rev. J. A. Johnston	... 138
Letters of C. W. W., H. H., and B. P.	15
Lincolnshire: a pastoral	... 26
Linton's, Mr., recent tract	... 243
Literary success, conditions of	.. 328
Living God, the, a lecture	388, 404
Local explanation	.. 283
Maccall's, Mr., lectures	.. 426
Many matters	188, 236, 253
'Mermaid,' letter from the editor of the	.. 248
Messianic traditions of the east	... 29
Miall's, Mr., maiden speech	... 154
Milton prostituted	... 199
Modern classical education	.. 264
Moon, the, innovation of	.. 428
Moralities of Christ and the philosophers	... 181
Mormons infatuated? are the	... 46
Natural geniuses and man	.. 279
Natural theology	.. 345
Newcastle Secular Society	.. 186
News-agency and America	.. 397
New Testament doctrine of persecution	.. 413
Old philosopher's advice to the young one	.. 282
Owen, Robert, character and services of	.. 113
Owen, Robert, letter from	.. 172
Owen, Robert, still a materialist	.. 297
Owen's, Robert, birthday of	... 346
Owen's, Robert, manifesto	.. 268
Parliamentary prayer	... 14
People's Hall, Nottingham	... 365
Persecution and Christianity	... 3
Personalities of the late debate	... 289
Phillips, Commissioner, as a free-thinker	... 37
Presbyterian mixture, a	... 30
Presentation dinner	339, 369
Polish Democratic Committee	... 140
'Potteries Free Press'	174, 309
Quaker's, tenets and discipline of	... 187
Question, the real	... 233
Railroad through Bible land	... 59
Rapping spirits, logic of the	... 276
Rapping spirits, those	... 241
'Reasoner,' circulation of the	... 350
'Reasoner,' the, in America	.. 350
Refusal of a hall in Bury	.. 387
Religion in Australia	... 107
Religious controversy, character of.	136
Religious liberty, Lord J. Russell on	94
Rupe, Dr. Arnold, lectures by	.. 414
Sabbath question in Bolton	.. 366
Sally and her methodist sweetheart.	89
Sally's care of her soul	.. 73
Scripture and persecution	.. 348
Second step in progress	.. 257
Secularism and morality	.. 30
Secularism, its sphere and services	.. 33
Secularism and its opponents	.. 43
Secular literature	.. 49
Secular advocacy	.. 184
Secular aspects of Christianity	.. 164
Secular Society, London	315, 351, 364, 414, 426
Secularism examined	.. 261
Secularism in the churches	.. 221
Sentiment of reverence	.. 273
Shakspere, religious views of	.. 316
Socialism and its advocates	.. 193
Socialism, tracts on	. 530
Society of Arts, queries proposed by.	253
Soul, the, from three points	.. 201
Southwell, Mr., letter to	.. 216
Spence, Rev. J., letter to	.. 348
Spiritual manifestations 295, 307, 390,	422
Stockport Secular Society	.. 107
Stonecutter of St. Point	.. 55
Stories for children	.. 199
Suggestions to missionaries	.. 61
Taking a newspaper	... 31
Tales about grammar	... 62
Testimonies in Parliament	... 174
Theosophy of the Egyptians	75, 91, 124, 155, 218
Thornton, near Bradford	... 186
Tower Hamlets Institute, opening of	23
Townley discussion, the	... 106
Trevelyan, Mr. A., on 'Facts and Fancies'	... 200
Uncle Tomitudes	.. 425
Unitarians, new, policy of	... 245
Universalist, autobiography of a	232, 244
'Unstamped' prosecutions	... 174
Wardlaw, Dr., on miracles	... 302
'Westminster Review' and 'Bristol Athenæum'	... 325
What must a secularist do?	... 285
Wilkinson, Daniel, the late	... 311
Wooden Spirits	.. 425
Works of the old masters	... 61
Writing and punctuation	... 310
Young's, Mr., notice of work	... 139

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 1.] WEDNESDAY, JAN. 5, 1853. [Price 1d.

EIGHT OF THE ARTICLES.

An Historical Lesson	1	Blanco White on Divine Revelation	11
Is Persecution Authorised by Christianity	3	The Kings of the Soil	12
The Bull Dog of the Bench	7	The Genius of Ignorance	13
The Fourth Year of the 'Leader'	10	Honourable Defence of Richard Carlile	15

AN HISTORICAL LESSON.

THE OPENING OF OUR FOURTEENTH VOLUME.

We had hoped to have opened our Fourteenth Volume by announcing that the 'Three Years' Mission' against us, lately proposed in the *British Banner*, was organised; but of this fact we have no certain information. We fear the gentlemen in the metropolis, to whom the matter seemed to be referred, will shake their experienced heads in dissent at the proposal. It always has been so with previous propositions of this kind. The cry has been greater by far than the wool. But the 'Mission' at least we will count on still, and our readers will no doubt place a proper value on the remaining *Reasoners* that may be issued. It would seem that our days are numbered. 'Three years' and we cease to be. The time cometh when no more lectures on Secularism will be heard in the land. Those who have the good fortune to see a few more numbers of this publication, or listen to our friends upon the wonted platforms, will, of course, know how to value the fleeting opportunity.

For ourselves many thanks are due to those readers who have so promptly and widely responded to the proposal of aid to 'European Freedom.' We have reason to know that the money has been of service to the cause of liberty, and its collection is the pleasantest reflection of the past year. And what we had the least right to expect at the same time, the subscription to our Propagandist Fund has exceeded that of any previous volume.

Our friends will be glad to learn that the sale of the *Reasoner* is increasing, and the ample supplement which we are able to present this week will no doubt extend its circulation in new quarters. We print a thousand extra copies to enable this to be done.

The audience which we now address is much augmented, and is likely to increase. The attention we have so long asked being conceded somewhat, it will be our next duty to insert more expository papers than heretofore. The selection of communications from correspondents will be regulated in future by this intention. We must try to make good our aims of public service, by practical directions and the extension of parliamentary liberty.

Those who have preceded us in our advocacy have advanced the public freedom of speech and the press. There can be no historical question that Richard

'Neither is there salvation by any other; for there is none other name under heaven given among men, whereby we must be saved' (Acts iv. 12). But when we ask, *what is it* concerning Christ which we are to believe, such an infinite variety of texts and interpretations of texts is presented to us, that it is difficult to feel sure we have selected the right ones. Thus much, however, appears to be common to all theories of Christian belief. That Jesus of Nazareth was 'the Christ'—a being predicted by Hebrew prophecy, and bearing a mystic relation to the Almighty, unshared by any other being that has appeared on earth, and that no one can disbelieve this proposition when once fairly set before him, without incurring guilt in this world and punishment in the next. 'He that believeth and is baptised shall be saved, but he that believeth not shall be damned' (Mark xvi. 16).

Yet we are told that although Christianity will deliver us to vengeance in the next world, it is, nevertheless, desirous of reclaiming us by gentle means in this. In support of which theory our Christian friends would probably quote such texts as Luke ix. 55, 56—'Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them.' Or a reference might be made to that 'golden rule' of Equality, Liberty, and Fraternity—'*All things whatsoever* ye would that men should do to you, do ye even so to them' (Matt. vii. 12). And such a course of argument would be unanswerable, *if it had first been proved that all the teachings of the New Testament are consistent with these texts.* But this latter proposition, on which (be it observed) the whole force of the anti-persecutionist's argument must rest, has not been proved, and is far too important to be assumed without proof. The present writer ventures to assert that it is capable of being *disproved*, and that by two arguments—one, inferential; the other, historical.

1. The doctrine that guilt is implied in the dissent from any special intellectual proposition, such as that 'Jesus is the Christ,' displays a confusion between the functions of Opinion and Character which unfits the holder of such a doctrine for legislating upon the duties of either. A man's opinions depend on his capacities and opportunities for perceiving truth. His character depends on the degree of his obedience to the truth which he has perceived. To confound the conclusions of the intellect with the obedience of the heart, is to make a most serious blunder on the very threshold of the subject. And it rapidly bears fruit after this manner: it creates a state of mind most unfavourable to the dispassionate consideration of the evidences on which the Christian faith must rest—a state of mind most ill calculated to induce Christians to do towards unbelievers as they would themselves wish to be done unto. If it be verily believed that 'he that believeth not on the Son shall not see life, but the wrath of God abideth on him' (John iii. 36), is it not to be expected that *men* also will be 'angry with the wicked every day?' Are patience and forbearance to be looked for in a greater degree from the frail heart of man than from the Infinite Mercy of God? It may be objected that we must necessarily conceive of God as hating sin: true, but not as hating the sinner. However, if the text be taken figuratively, so as to mean that it is only the sin of disbelief, and not the disbeliever himself on which the wrath of God abides, still the sting of intolerance is not thereby extracted. Why should the guilt of unbelief be regarded as the only guilt in a fellow-creature to which correction is not to be applied? We do not argue with thieves, nor hold public discussions with Rush and Manning, on the 'question' of murder; but we forcibly exclude them from their own companions and occupations, and endeavour to make them reconsider their ways; and, in the worst cases, we do *not* allow them to return to society to spread

the pollution which it is beyond our power to cure. When this treatment is pursued with justice and humanity, no one dreams of calling it 'persecution of crime.' If unbelief *be* a crime, and a crime that perils the soul, why should an attempt to repress it be considered as persecution? So far from regarding the Christian magistrates of Cheltenham as inconsistent for sending Mr. Holyoake to jail, it only appears strange to me how they ever came to let him out, to go up and down the country, giving lectures and editing *Reasoners*, plunging his own soul into deeper damnation, and perilling the salvation of so many hundreds besides. If he could not be himself converted, he might at least have been restrained from perverting others. And any Christian ruler who really believed such teaching to be seriously dangerous to salvation, would not let a spurious mercy hold his hand from a forcible repression thereof.

2. Not only does the above conclusion appear inevitable from the premiss that unbelief implies guilt, but it appears to have been the opinion of the apostles, as manifested in their own treatment of the heretics of their day. Paul, speaking of some who give 'heed to Jewish fables and commandments of men,' calls them 'unruly and vain talkers and deceivers...*whose mouths must be stopped*' (Titus i. 10, 11, 14). The only specimen he gives of their discourse not being to their credit, it may be objected that to more discreet and ingenuous criticism he would have accorded a different treatment. Yet he himself distinctly commands even harsher measures towards the very holiest Dissenter that can be conceived of, for he says (Gal. i. 8, 9), 'Though we, *or an angel from heaven*, preach any other gospel unto you than that which we have preached unto you, *let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.*'

Again. 'Be ye not unequally yoked together with unbelievers; for what fellowship hath *righteousness* with *unrighteousness?* and what communion hath light with darkness; and what concord hath Christ with Belial? or *what part hath he that believeth with an infidel?*' (2 Cor. vi. 14, 15). 'If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, *he is proud, knowing nothing, but doting about questions and strifes of words*, whereof cometh envy, strife, railings, evil surmisings, *perverse disputings of men of corrupt minds*, and destitute of the truth, supposing that gain is godliness: *from such withdraw thyself*' (1 Tim. vi. 3, 4, 5).

Thus far Paul, in illustration of the 'charity that thinketh no evil.' Now turn to the gentler John, 'the beloved disciple,' and listen to his instructions on the same subject.

'*Who is a liar but he that denieth that Jesus is the Christ?*.....Whosoever denieth the Son, the same hath not the Father; (but) he that acknowledgeth the Son hath the Father also' (1 John ii., 22, 23).

(A definition of piety which would exclude the purest and holiest Theists of all ages and countries, while it specially includes all the impious kings, priests, and soldiers who have laid waste kingdoms in the name of Christ.)

'For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.....Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. *If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed*: for he that biddeth him God speed is partaker of his evil deeds' (2 John i., 7, 9, 10, 11).

'Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.....*We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error*' (1 John iv., 2, 3, 6).

Now, after these admonitions from the very chiefest of the apostles, can we be mistaken in regarding similar conduct in the present day as authorised by Christianity? In vain may Paul occasionally utter generous sentiments on this subject, or declare in the noblest terms that love (rendered 'charity' in the English translation) is greater than faith (Romans xiii.); while he can so frequently forget charity in the strife for faith, his example is an inconsistent one. In vain may John declare that 'he that saith he is in the light, and hateth his brother, is in the darkness even till now' (1 John ii., 9), if he can call his brother a 'liar,' 'deceiver,' etc., and refuse to 'receive him into his house,' simply because he cannot take the same view of the Christian doctrine. Either the apostles failed to see that the general principles which they often enunciated so nobly were applicable to religious dissentients, or they forgot to make such application of principle when occasion called for it. In either case they proved themselves unfit for the office of infallible guidance which modern Christianity attributes to them.

Is it wonderful that an example set by the earliest teachers of Christianity should have been followed by their successors, who, in imitating the frailties, could not attain the spiritual height of their predecessors? The little black cloud in early Christianity—the exaction of assent to an historical proposition as the only initiative to religion and virtue—became a dark thunder-cloud, overshadowing the whole heaven, and giving birth to crimes so horrible that it is even now an open question whether Christianity has done more good than harm. If some new Earl of Bridgewater were to offer a prize to that Christian sect in which there had been no public or private coercion in the name of Christ for the last twenty years, is there one religious body that could honestly lay claim to it?

Let it not be inferred from these remarks that I am 'an enemy to the Bible;' far from it. There is to me an inexpressible charm in the very atmosphere of the East which enwraps all those early pictures of Hebrew life, and I drink in the lofty musings of David and Isaiah, and the spiritual teachings of Jesus and Paul, with a deep joy that increases with every year of life. But there was never yet any created book, person, or institution, however great its merit, that was free from imperfection; and while the majority of Christians fail to acknowledge this with respect to the Bible—appealing to its noblest portions to maintain its reputation, and then *resting the authority of the baser portions on the reputation gained by what contradicts them*—while the Christian world continues to do this, it is necessary to show that *it is Truth which implies Authority, and not Authority which implies Truth*; that our reverence for the teacher's blessing cannot remain unimpaired under the apostle's cursing; that Right is Right and Wrong is Wrong, wherever and whensoever found to exist. When the Christian world shall have learnt this—when priests and teachers shall do confessedly what many a gentle-hearted disciple already does unconfessedly—*reject all in the Bible which tends not to edification and goodwill*—then none will be more ready than the present writer to join with earnest warmth in their expressions of reverence for that which shall remain, nor will any turn more affectionately, amid 'the task of to-day' and the hope of to-morrow, to those early fountains of holiness and beauty, there to refresh the spirit once again by the fadeless green of Lebanon's cedars, or the clear, still waters of Galilee's mountain-lake.

'THE BULL DOG OF THE BENCH,' AND CONCLUDING NOTICES OF THE OATH CASE

As the *Reasoner* has to fulfil the function of an historical record of contemporary progress of opinion in reference to Christianity, we add this week the remaining newspaper notices on this subject.

The *Manchester Guardian*, in noticing objections to its own article by an 'E.W.M.,' remarks (Dec. 15), 'Our censures upon Mr. Commissioner Phillips were *not* founded on his refusal "to receive the oath of one who confessed himself a disbeliever in a future state," or anything of the sort. What we censured was the insulting language with which the refusal was accompanied, and which we are sure Mr. Phillips had no more right to apply to Mr. Holyoake than to a Mahomedan, a Hindoo, or any other person whose faith differed from his own. We all know that there was a sect amongst the Jews, which, we believe, is by no means extinct, the members of which disbelieved the existence of a future state. Now, suppose one of these Sadducees had to appear as a witness before Mr. Phillips, that gentleman might, perhaps, reject his testimony, but he would have no more right to insult him than he had to insult Mr. Holyoake, for his want of belief. At a time like the present, when the organs of the Church of Rome are loudly proclaiming, even in this country, the right of persecution for what they call want of faith, we think it is in the highest degree important that the rights of conscience should be vindicated wherever they are attacked. The imprisonment of the Madiai and the insulting of Holyoake in a court of justice may seem to be very different things; but they are equally emanations from that spirit of arrogant bigotry which prompts ignorant and fallible men to violate the injunctions of the Great Founder of Christianity by setting themselves up as judges of the consciences of their neighbours, and to prescribe what they shall and what they shall not believe.'

The *Reformer's Gazette*, of Glasgow, which does not appear above the necessity of reformation itself, describes the insolvent who appeared before Mr. Commissioner Phillips as 'Robert P. Pellipleo,' and adds—'The only remaining vestige of that sedition and Chartism which flourished so luxuriantly a few years ago has turned up in the person of this fellow Holyoake, who, it appears, is "a bookseller, author, and editor," according to his own ridiculous pretensions; and who, while in politics a Chartist or Socialist, professes to be in religion a "Secularist"—that is to say, we presume, a person of no religion at all. The designation has the merit of being new at least. His impudence in thrusting himself forward to take an oath, which at the same time he professed that he could not take, is perfectly characteristic of the set to which he belongs. The indignant rebuke of the judge was richly deserved. He could not take the oath—not he. He was not prepared to say that he believed in a Deity; and yet this fellow expected that his word would be taken, although he belongs to a class whose whole life is an imposture, and who make it their business and profession to deceive and mislead the ignorant. It appears that he had some days previously sworn an affidavit of bail. We venture to say, that had his own liberty depended on the taking of the oath, it would have been gulped down without scruple; but it was convenient to be conscientious when only the liberty of one of his particular friends was concerned, and so the unfortunate tailor was again consigned to quod. The insolvent was probably one of Holyoake's dupes; and see how nicely he was jilted by that philanthropic gentleman in the hour of need. The knave's conscientious scruples should live in history. One of the last of his race, and characteristic to the last!' (Dec. 18th.)

The *Sentinel*, of Glasgow, in part replies to the *Reformer*; but the writer, 'Cromwell,' represents that Mr. Holyoake obtruded his scruples on the Court with a view to notoriety or persecution. This is more than has been said in London, where the facts of the case are known. The attorney of the insolvent was well informed of the condition on which the oath would be tendered, and it was considered that an oath accepted in a higher court would be taken by Mr. Commissioner Phillips, and the utmost care was taken to avoid the irritation of the court. Nothing was farther from the intention of the surety than seeking either notoriety or persecution—both involving consequences too serious to be courted. It has been remarked as an encouraging sign that no imputations of this nature have been made in England. In the early days of Socialism these suppositions were common, as the advocates of that reformation had the misfortune to know. Their convictions were stigmatised as 'crotchets,' and their adherence to them the crime of vanity. 'Cromwell' is the only commentator on this case who has resumed these obsolete reproaches.

The Newcastle-on-Tyne papers reported the proceedings of the Commissioner. The *Sheffield Independent* makes a brief but effective note upon it. We end these notices by quoting the following vigorous article from the *Bucks Advertiser* of December 18, entitled the 'Bull Dog of the Bench':—'The curtain now opens upon an Insolvent Debtor's Court, and the question at issue is whether a poor debtor can find bail to get out of prison; and the *dramatis personæ* consist of Mr. Phillips, the judge, who argued once that Courvoisier was not guilty when he had that fellow's confession in his pocket, and the other is Mr. Holyoake.'

After reciting the usual report, the writer adds:—'There may be some doubt whether Mr. Holyoake has the quality of an atheist, but it cannot be denied Commissioner Phillips has the energy of a brute. The reporter does not say that Mr. Phillips doubled his fist and knocked down his opponent at one blow, but the disposition for such an accomplishment cannot be questioned:—

> "Scoundrel, begone! and henceforth touch me not,
> More manners learn, and at a distance rot."

When one man differs in opinion with another man, the plan is to deal in reason; but Mr. Phillips, like Nebuchadnezzar, seems to have been in the fields eating grass, and knows only how to bite. Mr. Holyoake can take the legal form, but is honest enough to confess the Bible is not an authority over his conscience; whereupon Mr. Phillips cries "Bow-wo-ow!" Mr. Holyoake gives the judge to understand, that upon his honour and integrity he will tell the whole truth, whereupon the incorrigible Mr. Phillips responds—"Down with you! bow-wo-ow!" Now, the narrative informs us that Mr. Holyoake "stood down and made his way out of court," which is somewhat instructive, showing us that however eloquent he may be in a public meeting, there is no propriety in remonstrating with Mount Vesuvius. He was silent, as some one else was at the bar of Pilate, a Roman Magistrate, whose name Mr. Commissioner may have heard.....The mischief is that Mr. Commissioner thought he was doing God service by getting furious. If so the God he worships must enjoy the Spanish bull-fight better than the arena of intellect, because when a bull with horns begins to roar and foam, the movement is quite as graceful as that of red hot Mr. Phillips smashing the atheist. Heaven defend us from such exponents of Divinity! Just let us suppose that Mr. Holyoake comes to his senses and discovers there is a God, but that it should be the divinity of Mr. Commissioner, saying to every poor mortal who had not made the discovery, "Down with you, vagabond!" Would such a discovery have a tendency

to make Mr. Holyoake more refined and elevated? The fact is Commissioner Phillips, of London, reminds us of Commissioner Lin, of Nangpoo, who wore the tail of a pig behind his scalp, under an impression that it was the rod of divinity, intended to rebuke all Europe for barbarism, whereas when Europe sees the tail it goes into a roar. Commissioner Phillips, seated on the throne of justice, no doubt imagines that his bravado tongue is the rod of Heaven to put down English atheism; but his countrymen read with contempt, especially when they discover that the said Commissioner has no rebuke whatever for such "gentlemen" as the Hon. Mr. Johnstone and Mr. B. Oliveira, who swear in the House of Commons that they are true and good Christians, and then go away and fight in the street like balderdash rogues. Then the next thing that makes us grave and serious is the discovery that the poor insolvent has to go "back to prison" because his friend Mr. Holyoake cannot "kiss the book." That is Mr. Commissioner's way to convert John Street to Christianity, is it? No; it is not. It is the way to try and do what Pilate attempted when he ordered a crucifix for the new religion. If Mr. Phillips could convince us that his spirit is the good spirit of the Christian religion, we should also give ourselves up to refined and courteous scepticism, as Mr. Holyoake has done. But the mission of Pilate was not successful, and the impudence of Phillips will be absurd. The Roman governor asked "What is truth?" and turned upon his heel without waiting for a reply; the English Commissioner says "This is truth," and trips up the heel of the man whom he hates; and as the achievement of both was undignified, the distinguished example of both is lost to posterity. Mr. Holyoake himself seems to be somewhat akin to Robespierre, for when that profound French sceptic discovered he was on the verge of massacre, he employed his time in studying the narrative of Christ, that he might know how to die; and when Holyoake appears before the judges of this world, he borrows his attitude of silent pity from the greatest earthly master. But it is somewhat strange that Christianity should be in the atheist, and bad manners in the Christian. Faugh! we must withdraw our words, we must reverse our position, and write that Mr. Holyoake was the Christian and Mr. Commissioner the infidel! We stick to this emendation.'

In No. 1,965 of the *Penny Pulpit* we find this passage in a sermon by Dr. Cumming—'I think just as Christianity prevails, oaths, even in courts of public justice, will be dispensed with. They are a sign of a corrupt and unsatisfactory state of things. I think a person who cannot conscientiously swear in a court of justice, should not be made to swear; but, at the same time, he should be given clearly to understand that the same solemnity is attached to the evidence he gives, and the same responsibility is devolving upon him, as upon those who affirm on oath. I have no doubt, as real religion spreads amongst mankind, oaths will be abolished.'

[The admirable letters on Man's Nature and Development, by Harriet Martineau and H. G. Atkinson, which we should like to see in the hands of our readers, have been reduced to 5s., and copies of this work may now be had through Mr. Watson, who has been supplied with a quantity.

Will our correspondents oblige us, when writing their letters, by dividing the information intended for the *Reasoner*, and forward it on separate pages?

No. 55 of the *English Republic*, by Mr. Linton, is devoted to 'Atheism and Atheists.']

THE FOURTH YEAR OF 'THE LEADER.'

As a new volume of the *Leader* has commenced with the new year, we have thought it right to say a few words in reference to it.

Those who hesitated to take in the *Leader* at its commencement, lest it should share the fate of other new papers, and be discontinued after a season, may now venture to support it. Three years' existence has placed it among the *established* journals. It promised to be outspoken, not only on political, but on *religious opinions*, and it has fulfilled its perilous promise as no other newspaper ever did in this country before. We say 'perilous promise' advisedly, for few know what it means even in these days to make such a promise in a newspaper, and to keep it. Letters of entreaty, of remonstrance and menace, from all classes of persons at once assail the conductors. The *Leader* has been burnt in Universities, in Reading Rooms, rejected from Clubs, denounced in Mechanics' Institutions—but it has kept its onward, independent way. Some indeed have given it up because it did not go far enough, and *many* more have done the same because it went *too far*. Contemporary religious newspapers have discountenanced it wherever they were able. The result of all this opposition translated into costs, pounds sterling, would be incredible if stated. Still the *Leader* has kept its onward and independent way. Certainly no newspaper proprietary in this country ever made the same sacrifices for freedom of opinion. For a long time we have said little about it. Our good opinion might not serve the paper with our readers so much as it might harm it with the public. But now that its position, reputation, and success are conceded, we are free to say what we have always felt—namely, that, on public grounds, all our friends and readers who do buy a London newspaper ought to give the *Leader* the preference.

It does not agree with us in opinion. Its writers do not agree with us speculatively, but they detest cant, intolerance, and that creedal slavery which is still the disgrace of the time and the bane of moral effort.

Nothing has been published on the Theory of Development, as celebrated by the author of the 'Vestiges,' equalling the Haythorne Papers which lately appeared in the *Leader*. The reply to Bishop Butler's famous 'Analogy,' is a remarkable contribution to the Literature of Rationalism. The Comte papers deserve the same estimation, and have even a higher value. Continually, as in the late case of Commissioner Phillips, the *Leader* has rendered eminent and leading service to freethought.

The *Leader* is besides a newspaper in every sense, and of the first order, so that no purchaser sacrifices any political, social, or literary want in preferring it. And *we* especially ought to bear this in mind that one number of the *Leader*, well printed as it is on fine paper, with nothing low or poor about it, edited with classical taste, sold at sixpence, and taking rank with the highest class papers in every part of the world—and it has subscribers in every part—does more for freethought than ten hundred persons in private life can accomplish. No triumph of opinion can come till the opinion reaches and influences those who influence affairs. Supposing the *Leader* should cease, who will supply its place? Would it be done in long years to come in this country? Wherever a sixpenny London paper is taken in among our friends, the *Leader* should have the first consideration. Where one cannot, two or three should take it together. Unless a proprietary have boundless wealth, they must some day cease to publish if the public never adequately support. The most generous of publicists will sometimes ask them-

selves, 'Why should we spend so much, if those whom we mainly benefit will render us no countenance? If they can do without the service, we can do without incurring the cost.' Therefore, when a paper is a public benefit, the public ought to take care that far from being a loss it should be a profit, and a profit so signal and compensatory, that it should be the interest of the conductors to continue in the same course. The true friends of the people deserve gratitude *and support;* and to this end we address this article to our readers, who include hundreds who take in a London sixpenny paper. It should be part of the policy certainly of the working class to render voluntary and unsolicited aid to all who work in the direction of their welfare and freedom—and no party in religion or politics should ever be allowed to do the people even an incidental service without finding that they endeavour, in some independent mode, to repay the obligation. We should all seek an occasion of supporting those whom we believe support the truth, especially when it is that order of truth which has no other advocates of equal power and equal generosity.

BLANCO WHITE ON DIVINE REVELATION.

We have extracted the following passage from Blanco White's 'Observations on Heresy and Orthodoxy:'—'The common plague of the Christian world is the wish to find a source of absolute certainty—in a word, *orthodoxy*. There cannot be peace among Christians till the hollowness of all pretensions to supernatural certainty shall be fully exposed. Unitarians are certainly the nearest to a full insight into that pernicious mistake; but, although the premises of the desired conclusion are almost self-evident, I cannot feel confident that the conclusion itself is general amongst us It is, I conceive, opposed by a confused notion, that the admission of the fact that neither the authenticity of the scriptures, nor the purity of the text, nor much less the sense of difficult passages, can be known beyond all doubt, leads necessarily to the rejection of Christianity. If this were true, the dreaded consequence would be inevitable. In vain have divines exerted their ingenuity to invent a theory for the transmission of divine truth to man, in which the first link of the chain let down from heaven to earth should be free from man's weakness. In every such attempt they have closed their eyes to the facts—1st, that a divine revelation made in human language must contract all the imperfections of that vehicle—that when the *word of God* passes through the *words of man* it must necessarily become human; 2nd, that all historical attestation is subject to the doubts from which human witnesses and human documents cannot be exempt. The probabilities may be high in their favour, but they cannot rise above the rank of *probabilities*. In vain are we referred to miracles contained in books; for the *probability* of the miracles depends upon the *probable* authenticity of the books, and the *probable* sufficiency of the witnesses. Unless the books themselves had the perpetual power of performing miracles, their testimony, however valuable, must be *human*. These are the established laws of God; such is the nature which God has given to testimony, and to the minds which testimony has to influence. Divines have seldom or never examined these laws attentively; and hence the mistake of applying the *supernatural* remedy against doubt in the wrong place.'

☞ The discussion with Mr. Grant will no doubt be announced definitely next week. The proposed date is Thursday, Jan. 13. The Committees are making arrangements. The places of meeting mentioned as yet are the Tabernacle, and Cowper Street School Rooms, City Road. The names of Mr. Grant's Committee, as handed in to Mr. Holyoake's, are—Samuel Morley, chairman; Rev. Dr. Campbell, Wm. Crisp (Ward & Co.), Rev. Robt. Ashton, J. M. Priestly.

THE KINGS OF THE SOIL.

Black sin may nestle below a crest,
And crime below a crown;
As good hearts beat 'neath a fustian vest
As under a silken gown.
Shall tales be told of the chiefs who sold
Their sinews to crush and kill,
And never a word to be sung or heard
Of the men who reap and till?
I bow in thanks to the sturdy throng
Who greet the young morn with toil;
And the burden I give my earnest song
Shall be this—'The Kings of the Soil!'
Then sing for the Kings who have no crown
But the blue sky o'er their head;
Never Sultan or Dey had such power as they
To withhold or to offer bread!

Proud ships may hold both silver and gold,
The wealth of a distant strand;
But ships would rot, and be valued not,
Were there none to till the land.
The wildest heath, and the wildest brake,
Are rich as the richest fleet,
For they gladden the wild birds when they wake,
And give them food to eat:
And with willing hand, and spade, and plough,
The gladdening hour shall come,
When that which is called the 'waste land' now
Shall ring with the 'Harvest Home.'
Then sing for the Kings who have no crown
But the blue sky o'er their head;
Never Sultan or Dey had such power as they
To withhold or to offer bread!

I value him whose foot can tread
By the corn his hand hath sown;
When he hears the stir of the yellow reed,
It is *more* than music's tone.
There are prophet-sounds that stir the grain,
When its golden stalks shoot up;
Voices that tell how a world of men
Shall daily dine and sup.
Then shame, oh shame, on the miser-creed
Which holds back praise or pay
From the men whose hands make rich the lands,
For who earn it more than they?
Then sing for the Kings who have no crown
But the blue sky o'er their head;
Never Sultan or Dey had such power as they
To withhold or to offer bread!

The poet hath gladdened with song the past,
And still sweetly he striketh the string,
But a brighter light on him is cast
Who can plough as well as sing.

The wand of Burns had a double power
To soften the common heart,
Since with harp and spade, in a double trade,
He shared a common part.
Rome lavished fame on the yeoman's name
Who banished her deep distress,
But had he ne'er quitted the field or plough
His mission had scarce been less.
Then sing for the Kings who are missioned all
To a toil that is rife with good;
Never Sultan or Dey had such power as they
To withhold or to offer food!

E. H. Burrington.

THE GENIUS OF IGNORANCE.

Knowledge wrongly directed, is ignorance pregnant with evil. Ignorance arising from a want of education is dangerous, but much more harmless than educated ignorance, the possessor of which seems, directly or indirectly, to have the genius of putting everything out of place; pre-judging, condemning before hearing, misstating from his own knowledge or the knowledge of anybody else he may or may not happen to meet with. 'He said in my hearing, I was told that he should say. He was understood, and doubtless did mean, so and so.' These stereotyped phrases, with a remorseless predilection for *adding*, are the fruit of a corrupted education, and produce the most pernicious results. A poor, hard-toiling serf, with but little leisure and less facility to get knowledge, goes to his parish church and listens, if he can keep his eyes open, to what the clergyman has to say, believes it all, be it ever so uncharitable and contradictory, because in youth he was not taught, and now he has not time to learn better. That such persons should not have the power to judge correctly is to be expected. But the genius of ignorance belongs not to these. It is the class with a *little* learning that truth, and the apostle of truth, has to battle with. Men who will not see beyond their own nose, men who have adopted a certain creed, who cling to certain dogmas in the face of the most convincing opposition. They don't believe anybody nor anything but themselves, and what corresponds with their 'experience,' their 'convictions,' and 'conversion.' Attack any of their *weak*-holds with the very best of all aims, in the most kind and candid spirit, and in life you are doomed to purgatory, and in death to the bottomless pit. How often have we heard charity preached from the pulpit on a Sunday and found very uncharitable actions practised by the preacher during the week. 'Go, my Christian friend, to our backsliding brother, and bring him back to the fold of Christ with the silken cords of love.' Ah! but should he resist; should he question the authority; should he dare to use his own judgment and stand aloof—the cords of love are changed for revolting anathemas, and the so-called backslider becomes the subject of the wildest, the most uncharitable and ungenerous speculations. We were once in a company where the opinions of a public individual were being discussed, when one of the party animadverted in the grossest manner upon the character and conduct of the person in question. Being well acquainted with the person abused, we took the liberty of asking the abuser if he *knew* anything of the individual whose character he was scandalising?' 'No,' said the worthy; 'I know nothing of him personally, but I have been told by those who do, and I know the class to which he belongs are a bad lot altogether.' We might enlarge upon this point. Perhaps the genius of ignorance was never more uncharitably displayed than at a large children's tea

meeting we once attended. Several speakers had enlivened the evening with pleasant and instructive anecdotes. One of them was so heterodox, however, as to recite some touching stanzas from Burns's beautiful poem, the 'Cotter's Saturday Night,' when immediately after up jumped a little sour-faced 'importance,' with his grey hair *à la* Pecksniff, and his grey eyes dilating diminutive vengeance. He wondered how any one professing Christianity could so far forget himself as to mention the name of Burns in such a congregation of children. *He* would tell them what this Burns was. He was a drunken blackguard Scotch poet, whose conduct and writings had been, were, and ever would be, a disgrace to his country and society, to both of which he had done incalculable evil. With such degrading facts as these before us, we must progress immensely before we reach the goal where Christianity thinketh no evil, if social entertainments are to be disgraced with such language and conduct as this. Every day's experience only adds to the number of such, or similar displays of the genius of ignorance. But the end of such things must and will come. Many things are tending towards this end. There is confusion of tongues, bickerings, persecutions and expulsions in many of the strongholds of this evil genius of ignorance, and bye and by the annihilation will come, out of which a mighty change will proceed, and it cannot but be for the better. Sound secular and moral education, freethought and free discussion, are the means to bring about this desirable, this vital reformation. Lift grovelling humanity from the mire of sectarian slavery, bring them together on the broad platform of sociality, teach them the practice of charity that thinketh no evil, set them the example of justice, integrity, and fraternity, and soon the genius of ignorance will vanish before the almighty genius of everlasting and universal truth.

Sheffield. HOPEFUL.

PARLIAMENTARY PRAYER.

As my notice of the seizures at Gravesend for church rates appeared in the *Reasoner's* 'Open Page,' p. 319, allow me to add a few remarks from a letter of the Rev. E. S. Pryce, Baptist minister, to the *Kentish Independent*, on the call at his house to take goods for the said rate. Mr. Pryce says—'An act of parliament can never make that right which is in itself wrong; and nothing so tends to diminish the dignity of the law as to convert it into the instrument of injustice... ...The statement that it is the law is no justification of its employment. The magistrates cannot be prepared to enforce all laws affecting the conscience which remain unrepealed. The task would be far beyond their power. Thus, by the 3rd of James I., c. 4, "persons not attending common prayer are to be distrained for twelve pence, and, in default of distress, committed to prison till payment is made." And by the 23rd of Elizabeth, c. 1—"Every person above the age of sixteen years, who shall not repair to some church, chapel, or such place of common prayer, shall forfeit to the Queen twenty pounds per month." Will the churchwardens of St. James's district put in force these acts of parliament? They are as distinct and authoritative as the 53rd of George III., the act according to which they attempt to seize my goods for church rates.' S. R. H.

[Mr. Robert Owen lately met with another fall by which he hurt his knee. His foot slipped through stepping on a loose stone as he was about to get into an omnibus. But after keeping his bed for two or three days, he happily recovered.]

THE LETTERS OF C. W. W., H. H., AND B. P.

We have received a letter from H. H., B. P., Middlesborough-on-Tees, in reference to the recent article from Mr. C. W. Wilson. We do not insert this letter, as it proceeds from persons who were not the objects of C. W. W.'s letter. If the employers of C. W. W. thought it necessary to send a contradiction of his letter, we should feel bound to insert it; but the H. H., B. P. communication is not an employers' letter, but an attack upon Mr. Wilson, which seems to us somewhat ungenerous on the part of shopmates (as H. H., B. P. profess to be) to attack one who has left the country and cannot defend himself. Soon after C. W. W.'s letter appeared, his father wrote to us, asking us not to insert any more letters from his son. As C. W. W. was a junior, we thought it right to accede to that request, and a letter to that effect is now in the hands of Mr. Wilson, sen., and was despatched to him before the H. H., B. P. letter came. Whoever writes to us upon this subject must obtain from that gentleman a consent for us to insert a further letter from his son if need be, for we will not suffer a correspondent to be assailed in the *Reasoner*, to whom we have been induced to deny the right of reply during his juniorship.

HONOURABLE DEFENCE OF RICHARD CARLILE.

On September 20, 1852, an immense public meeting was held in the Working Man's Hall, Oldham, at which a speech was delivered in defence of W. J. Fox, in which the following passage occurred. The speaker was James Holladay, Esq., whom, we believe, formerly retired from the candidature of the borough to make way for Mr. Fox. The words of Mr. Holladay have now a solemn interest, for he died on the platform a few minutes after his speech. Mr. Holladay being a religious man, his testimony on behalf of Mr. Carlile did him the greater honour:—

'I will tell you, one of the greatest wonders that ever happened in any age or country has lately happened in the borough of Oldham. All at once, a certain class of individuals in this town have become mightily stricken with religious ideas. Men who are to be found in the tap-rooms and bars of the lowest public-houses in the town, who spend their nights in midnight revel and all kinds of dissipation, wickedness, and debauchery; men who go marching through the streets followed by crowds of silly boys, at the heels of a fife and drum band, uttering as many noises and discordant yells as so many lunatics just escaped from Bedlam. And ever and anon the cry rises higher and higher as the pugilistic preacher of religion and politics gives the signal, by waving his white hat. And are these the men who are to teach the people religious ideas? They teach religion, indeed! I should like to hear one of them read a passage in the Bible —I should like to hear one of them explain one. What awful work they would make of it. It puts me in mind of a man who wished to put a question to the celebrated Richard Carlile when he delivered his lectures in Oldham on the Bible. And here let me do justice to the memory of that much abused and misrepresented individual. Richard Carlile, in my opinion, was a sincere believer in the opinions which he promulgated. I differ with him completely. But I must say this, that a man with more of the milk of human kindness in his bosom, more tolerant of the opinions of others, and having more universal charity towards men, I hardly ever met with. Well, the man who was going to defend the Bible, in opposition to Mr. Carlile, sat near me, and he asked me to point out a passage for him. So I told him of one. But he did not seem to know the difference between the epistles of St. Paul and the Chronicles; and he handled the volume in such a style, I shall never forget. He looked more like a huge elephant thumbing and pawing at the book, than a man who had a respect for the Bible. At last he confessed that he seldom read the Bible, that he could not find the passage I had mentioned, and that he knew very little about it. Well, this was bad enough, but the men who oppose Mr. Fox on the ground of his religion are far worse ...Now, what are Mr. Fox's religious ideas? I differ greatly in religious opinion with Mr. Fox. But what then? I am choosing a Member of Parliament, and not a Minister of the Gospel.'

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square.—Jan. 9th [7], Lloyd Jones, 'Co-operative Stores and Co-operative Workshops.'

Hall of Science, City Road.—Jan. 9th [7], Thomas Cooper will Lecture.

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—Jan. 16th [8], a lecture.

Commercial Hall, Philpot Street, Commercial Road East.—Jan. 9th [11 a.m. and 7½ p.m.] Mr. C. Southwell will lecture.—Discussion after the lectures.—Discussion, Tuesday [8], Thursday [8]. Saturday evenings devoted to the advocacy of Teetotalism.

Hall of Association, 34, Castle Street, Oxford Street.—Jan. 6th [8½], a lecture.

Secular Hall, Goldsmiths' Row, Hackney Road.—Discussion on Sunday mornings at 11, and Tuesday evenings at 8.—Jan. 9th [7], a Lecture.

Bradford Secular Society, Mitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.

Secular Institution, Charles Street, Old Garratt, Manchester.—Jan. 9th [6½], a Lecture.

Progressionist Hall, Cheapside, Leeds.—Jan. 9th [6½], a Lecture.

Mutual Improvement Society, Five Ways, Dudley.—Jan. 9th [7], a Lecture.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a reading room.

Secular Institution, Bowkers' Row, Bolton.—Meeting every Sunday evening at 6.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—Jan. 9th [6½], a Lecture.

NEW PUBLICATIONS AND RE-PUBLICATIONS.

No. 1 of 'Wayside Points,' containing Part I. of the Correspondence between the Rev. Brewin Grant, B.A., and the Editor of the *Reasoner*. Price 2d.

No. 2 of 'Wayside Points,' containing Both Sides of the Debate between Mr J. F. Winks, of Leicester, and the same. Price 2d.

No. 3 of 'Wayside Points,' containing Part II. of the Correspondence with the Rev. Brewin Grant, B.A. (in the press.) Price 2d.

Secular School Books for Children.
By G. J. Holyoake.

No. 1.—The Child's First Letter-Book. Price 1d.

No. 2.—The Child's Second Letter-Book, for teaching Reading and Writing at once. Price 2d.

No. 3.—The Child's First Word-Book, for teaching Spelling, Meanings, Grammar, and Reading. Price 3d.

No. 4.—The Child's First Reading Book (in the press). Price 4d.

All Illustrated. A series suitable for Presents to Little Children.

The Value of Biography in the Formation of Character. By the same. New Edition. Price 2d.

The Constitution and Objects of Secular Societies. Separate. Price 1d.

Volume XIII. of the *Reasoner*, bound in cloth lettered, will be ready in a few days. 3s. 6d.

ADVERTISEMENTS.

ON Saturday, January the 8th, 1853, the LEADER newspaper will contain the first of a Series of Papers on the Works of the Old Painters—their Ruin and Renovation, illustrative of the present discussion on Picture Cleaning. By Henry Merritt.

'Leader' Office, 7, Wellington Street, Strand.

Price 1s. 3d., demy 18mo., 144 pp. cloth lettered,

FACTS AND FANCIES; or, Random Sketches of Men, Women, and Principles. By Frederic Rowland Young, Ipswich. With an Introductory Chapter by Mr. James Spilling, author of 'The Spirit of the Seasons.'

Contents: Woman—Marriage — Home — Eliza Cook—Thomas Carlyle—Our Young Men—Robert Burns—Persecution for Opinions—'Festus,' by J. P. Bailey—Fare ye Well, or Last Words.

London: Simpkin and Co.; Ipswich: J. M. Burton and Co.

APARTMENTS to LET, 240, Strand, 3 doors from Temple Bar.—E. Truelove, Bookseller, late of 22, John Street, Fitzroy Square, adjoining the Literary Institution, begs to inform his friends and the public that he has apartments to let suitable for offices, chambers, or any light genteel business. A separate entrance, if required. A small family could be accommodated with either furnished or unfurnished apartments. Rent Moderate.

FOWLER'S WORKS.

LESSONS ON ASTRONOMY. By Mrs. L. N. Fowler. Just published, price 6d.

Works on Physiology, Phrenology, &c., in 1 vol., cloth boards 5 0

To be had in 10 separate pamphlets, as follows:—

1. Love and Parentage	.. .. ..	0	3
2. Matrimony	.. ..	0	3
3. Amativeness	.. ..	0	2
4. Physiology, Animal and Mental	..	0	10
5. Memory and Intellectual Improvement		0	6
6. Hereditary Descent—its Laws, &c. ..		0	9
7. Familiar Lessons on Physiology ..		0	3
8. Intemperance and Tight Lacing ..		0	3
9. Tobacco—its Effects, &c.		0	3
10. Familiar Lessons on Phrenology ..		0	6

The Natural Laws of Man: a Philosophical Catechism. By J. G. Spurzheim, M.D.	0	4
Marriage—its History and Ceremonies ..	0	6
Channing's Works. 6 vols., cloth lettered	8	0
Barker's Lectures on the Church of England Prayer-Book. 1 vol., cloth	2	0
Clarkson's Cold Water Cure. Cloth boards	1	0
Do. Do. wrapper	0	8
Dr. Taylor's Doctrine of Original Sin. 1 vol.	1	4
Newton on the Trinity. 1 vol.	1	4
Law's Serious Call. 1 vol.	1	4
Worcester on the Atonement. 1 vol. ..	1	0
Barker on the Atonement. 1 vol.	1	0

London: J. Watson, 3, Queen's Head Passage. G. Turner, Stoke-upon-Trent. Heywoods, Manchester. Watson, Newcastle-on-Tyne.

London: Printed by Holyoake, Tyndale, & Co, 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

[A SUPPLEMENT IS GIVEN WITH THIS NUMBER.]

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 2.] WEDNESDAY, JAN. 12, 1853. [Price 1d.

EIGHT OF THE ARTICLES.

Bunsen on Reason in Religion.....	17	The Apostles on the Stage	24
A Date Supplied for Blackburn Hearers	19	Lincolnshire: a Pastoral	26
Death of Madame D'Arusmont	20	Christianity from the Pulpit.....	28
Opening of the Tower Hamlets Institution..	21	Taking a Newspaper	31

CHEVALIER BUNSEN ON REASON IN RELIGION AND IMPETUOSITY IN REVOLUTION.

One whose opportunities have been great, whose confidences have been eminent, whose learning is widely acknowledged, and whose authority is recognised in the highest quarters, has lately published a work in four volumes, entitled 'Hypolytus and his Age.' It contains a comparison between ancient and modern Christianity, and as the writer is allowed to 'hold a distinguished place' among religious scholars, the following passage is worthy attention as an eminent tribute to the function of Reason:—

'Revelation reveals truth, but does not make truth; that truth must be true in itself; now if true in itself, in its substance, not through any outward authority, revealed truth must be intelligible to reason; for Reason is of the Divine substance, the image and reflection of the eternal Divine reason, and therefore able to discover the laws of the celestial bodies in space, and the laws of the human mind moving in time.

'Either Christianity is true, or it is not true; the Scriptures either contain the word of God to mankind, or they do not contain it; Christ either spoke the truth, or he did not speak it. Now, if Christianity be not true, what authority in the world can make it true? *But if it be true, it is true because true in itself, and wants no authority whatever to make it true.* If the Gospels contain inspired wisdom, they must themselves inspire with heavenly thoughts the conscientious inquirer and the serious thinker: let them, therefore, freely be made the object of inquiry, and of thought. Scripture, to be believed true with a full conviction, must be at one—consonant—with reason: let it, therefore, be treated rationally. By taking this course we shall not lose strength; but we shall gain a strength which no church ever had.'

Chevalier Bunsen was for many years the Minister of Prussia resident in England. These are his ideas of the political danger of the times as reduced from the teachings of the great historian Niebuhr:—

'Europe is threatened with great dangers, and with the loss of all that is noble and great, by two opposite but conspiring elements of destruction—despotism and revolution; both in their most mischievous forms. As to the former, the modern state despotism, established by Louis XIV., promoted by the French Revolution, and carried out to unenviable perfection by Napoleon, and those Governments

which have adopted his system, after having combated its author—is more enslaving and deadening than any preceding form; for it is civilised and systematised, and has, besides the military force, two engines, unknown to the ancient world or to the Middle Ages. These are, first, the modern state-government, founded upon a police force which has degenerated into a gigantic spy-system; and, secondly, a thoroughly-organised and centralised bureaucracy, which allows of no independent will and action in the country. So, likewise, modern revolution is more destructive of political life and the elements of liberty than similar movements in former ages; for it is a merely *negative*, and, at the same time, systematic reaction, against the *ancien régime*, of which it made the despotic part universal by carrying out uniformity, and by autocratic interference in the name of the State; whereas it gives no equivalent for the real, although imperfect, liberties which the old system contained, in the form of privileges; and in condemning such privileges, under the sanction of democracy, it destroyed the basis of liberty under the pretext of sovereignty. The *ancien régime* had, indeed, made a similar attempt in the latter part of the eighteenth century. The philosophical Catherine had made Russian serfdom universal and uniform; so, too, Peter Leopold, the liberal Grand Duke of Tuscany, had swept away, for the love of state-uniformity, the last remnants of the municipal independence of Tuscany; and his imperial brother, Joseph, had attempted to confiscate the Hungarian privileges in behoof of absolute kingship. Yet more utterly had the French Revolution destroyed the last living germs of continental liberties, in the name of liberty. All freedom which had escaped the irregular oppression of the Barons in the Middle Ages was now destroyed, together with the privileges of the latter, by a stroke of the pen. Whatever had survived the reaction of the not yet quite adult despotism of the Roman Catholic dynasties after the Reformation, and the philosophical liberalism of the autocrats of the eighteenth century—among whom Frederic the Great alone makes an exception—was swept away theoretically by that revolution. This universal despotism was to be recommended as freedom by the two beautiful words—Equality and Liberty; that is to say, the abolition of the privileges of the nobility, and the cessation of religious persecution and intolerance. The first was in reality a bloody confiscation for the benefit of the rulers; and the second a cheap homage to the claims of reason, offered by an age of religious indifference. The immense triumphs of the revolution in Roman Catholic countries, were owing to the *despair* created by an effete aristocracy and a hypocritical priestcraft.'

The opinions of two such men as Niebuhr and Bunsen may be trusted. The idea at the bottom of modern revolution, we think, was the establishment of universal rights in lieu of partial 'privilege,' but it has failed through its impetuosity, and by the alarm which it created thereby. The reaction has given France a second despotism; it recently gave us the Derby administration. It has now given us a 'Coalition.' These facts explain some of the reasons of our own course. In recasting our own advocacy on the basis of Secularism, we intend to leave behind the *negations* which create distrust around our own path, and the names of terror, such as 'atheism' and 'infidelity,' which have the effect of placing us unheard at the mercy of opponents, and force us to combat prejudices while we should be developing *positive* truths.

G. J. H.

[Mr. Truelove, of 240, Strand, is, we understand, about to publish a quarto Portrait of Thomas Paine, engraved by Sharp.]

A DATE SUPPLIED FOR BLACKBURN HEARERS.

We have lately been asked for explanations as to the correctness of several assertions made by Mr. Grant in his lectures. To answer all the allegations which for some time will be made, would divert the discussion of principles into mere personal justification, and we would rather many erroneous assertions went uncorrected than be betrayed into this. We may, however, take a case now and then.

Mr. Grant has himself published, in the *Bible and the People*, these remarks in a reported dialogue between himself and Mr. Adcroft, of Blackburn:—

'Mr. Adcroft asked why the lecturer did not meet Mr. Holyoake when he was lecturing in Birmingham?

'The Lecturer, inquiringly. When?

'Mr. A. I do not exactly know when (a general laugh).

'The Lecturer. Who told you that Mr. Holyoake had been to Birmingham, and that I would not meet him?

[According to Mr. G.'s own report, Mr. Adcroft did not say Mr. G. *would* not meet—he merely said he *did* not meet Mr. H.]

'Mr. A. I suppose he has—have no doubt he has.

'Lecturer. That supposing, or *manufacturing*, is what you have no right to enter upon; we wish for facts, not *inventions*.'

Any one would, and the audience did, appear to believe from this that Mr. Adcroft was misleading the meeting by his assertions; and Mr. G., in treating Mr. Adcroft's remarks as 'inventions,' implied that he knew Mr. Adcroft to be in the wrong. Yet Mr. A. was right as to the facts, but was simply unable to remember the dates. The facts are these. At the end of September, 1848, placards appeared on the walls of Birmingham announcing lectures by Mr. H. in that town. Mr. Grant had placards also upon the walls at the same time. If the reader will turn to No. 125 of the *Reasoner*, he will find the following in the provincial report of that period:—

'Observing on the walls of Birmingham an announcement that the Rev. Brewin Grant, B.A., was to preach on Sunday, October 1, on the question 'Is the Bible from God?' and consider the principal *sceptical* objections to the aforesaid Book, I at once determined to visit the rev. gentleman. Mr. Dawson is engaged upon a series of lectures somewhat analogous—and the defences of the faith, as other evidence indicates, seem to be undergoing thorough repair in Birmingham. After awaiting the administration of the sacrament, I introduced myself to the Rev. Mr. Grant, in a few words, informing him that, attracted by his announcement of lecturing on sceptical objections, I had taken the liberty of introducing to his notice those recently advanced in the *Reasoner*, with which, possibly, he had not met. He was obliged, he said, to any one who introduced to him such instances. I said, I should be happy to accommodate him upon a much larger scale. Not being able to decide whether Mr. Grant's civility arose from supposing me to be a Christian, I intimated that I was myself the editor of the publication I had put into his hands, and that the objections were my own, and that I should have the pleasure of listening to his remarks in the evening. He repeated his assurance that he should give them his attention. Mr. Short, jun., whose father I knew so well at the Rev. Angell James's chapel, where he was clerk, recognised me as formerly belonging to the Mechanics' Institution. Mr. Short, jun., officiated as deacon at Mr. Grant's sacramental performance. In the evening, in company with a friend, I was duly present at Highbury Chapel. Resisting all invitations to take

a seat in the body, I proceeded to the extreme end of the gallery, where I could see down into the pulpit, and observe whatever its reverend occupant might enact. The first thing my eyes fell on was the *Reasoner*, carefully laid on the pulpit side. After a time he recounted the circumstance of its introduction to him that morning. He commenced reading from my quotation from Dr. Beard, and was severe upon *me* for what the *Doctor* said—not even distinguishing the doctor's aim. He called the remarks on the Scottish Covenanters, etc., a needless insulting of the sensibilities of men. [Is there any *needful* insultment possible?] If we had not the Gospel, said Mr Grant, not an infidel in the world would see any harm in the murder of his enemies. [Was my assumed insult to the sensibilities greater than this insult to the heart?] When he came to that part where I say that I think "the Bible, as a whole, falls below the ordinary veracity of history, and the general standard of didactic philosophy. But the parts I select are worthy, if any are, of the distinction of inspiration"—he said that "only a man who was inspired could say so." And when he next proceeded to notice that I said "the Holy Spirit had been mistaken in some particulars of orthography and punctuation," and he affirmed that "the Holy Spirit never pretended to accuracy in orthography and punctuation," I felt inclined to ask whether any one but the Holy Spirit, or a particular friend of the Holy Spirit, had any right to say so? As his last words of reply were pronounced, he threw the *Reasoner* down behind him with an air of melo-dramatic scorn. Is he going to trample it under his sacred feet? I quietly exclaimed, as I rose to look down on the floor of the pulpit. Brewin Grant is going to turn *Bruin* Grant, I thought. Three quarters of an hour by the clock did I watch his movements, but he did not tread upon it; and, when all was over, he carefully picked it up, blew the dust from it, and placed it in his skirt coat pocket. I concluded, therefore, that what I had witnessed was merely a rhetorical flourish, and not a manifestation of divine contempt.'

A further *Reasoner* contains much more in relation to Mr. Grant, and both numbers were posted to him. H.

DEATH OF MADAME F. W. D'ARUSMONT.

Scarcely a week ago Mrs. Watson received from the daughter of the above lady, several copies of a very striking engraving of her, with many interesting particulars, and so soon after comes the sad news of her death. We quote from the *Boston Investigator*, of Dec. 22, the following abridged notice:—

Madame D'Arusmont died suddenly in Cincinnati on Tuesday, the 14th instant. She had been for sometime unwell, in consequence of a fall upon the ice last winter, which broke her thigh and probably hastened her decease; but the immediate cause of her death was the rupture of a blood-vessel. She was aware of her situation, knew when she was dying, and met the last hour with perfect composure. She leaves a daughter—her only child. The following brief biography embraces the prominent points in her history.

Madame D'Arusmont, better known as 'Frances Wright,' was born at Dundee, Scotland, on the 6th of September, 1795. She was one of three children, who lost both father and mother in infancy; and at the request of a relative (Gen. Campbell) was taken to England, and there educated in a very superior manner. Her brother, who was a cadet in the East India Company's service, was killed at sea in an encounter with a French vessel; her sister died in Paris in 1831.

At quite an early age, Frances Wright gave evidence of an extraordinary mind;

and being instructed by the best masters in England, she diligently applied herself to the various branches of science, and to the study of ancient and modern letters and the arts. Possessing naturally a very strong desire for knowledge, and a spirit of inquiry which rested satisfied with nothing short of conviction, she in her youth often surprised her masters by the peculiarity of her questions and reasoning. On one occasion of this kind, when she was contesting a point in metaphysics with a famous mathematician, he checked her by observing that she asked dangerous questions. 'Can Truth be dangerous?' asked the youthful philosopher. 'It is thought so,' was the answer. She learned by that circumstance two things: the one, that Truth had still to be found: the other, that men were afraid of it. She persevered, however, in her peculiar process of research and reflection, and the general tone of her mind at last found a public expression in a work published under the name of 'A Few Days in Athens.' This was her first work (we believe) written in her nineteenth year. It gives, in an elaborate manner and under the guise of a pleasant Grecian story, the philosophy of the schools of Epicurus and Zeno; and is a book of uncommon merit.

But the attention of her early years was not altogether confined to the study and the speculations of the closet. Her sympathies were powerfully drawn towards the sufferings of humanity, and thus her curiosity was vividly excited to discover their causes. While thus engaged, and having made herself acquainted with the government and institutions of this country, for which she had a strong preference, she sailed from Liverpool in 1818 for New York. She was then about twenty-two years of age. She remained here two years, travelling the country throughout, and returning to England in 1820, published a large volume entitled 'Views of Society and Manners in America.' This work was dedicated (if we remember correctly) to Jeremy Bentham; it had a great circulation, and being translated into most of the continental languages, it necessarily brought her into relation with the prominent reformers of Europe.

In 1821, she made her first visit to Paris, and was there introduced to Gen. Lafayette, who having previously read her work on America, invited her to that city. A republican in all her views and hopes, she was highly appreciated by Lafayette and other eminent supporters of the liberal party in France. She remained in Paris until 1824, when she returned to the United States, and immediately undertook a project for the abolition of slavery upon a plan somewhat different from any that then engaged the attention of philanthropists. For this purpose she purchased two thousand acres of land at Chickasaw Bluffs (now Memphis, Tennessee), intending to make a good farm rather than a cotton plantation. She then purchased several slave families, gave them their liberty, and removed them to the farm, residing there herself to direct their labour. Commencing this novel undertaking with all that enthusiasm for which she was remarkable, she continued the experiment some three years and a half, when her health gave way, and, suffering under severe sickness, she made a voyage to Europe for her recovery. During her absence, the farm got involved in difficulties by the influence of her enemies; and finally, the whole project falling through, the negroes were sent off to Hayti at her expense. She gave much time and money to the carrying forward of this experiment; and though it was a failure, it strikingly exhibited her strong sympathy and benevolence for an oppressed and degraded class of beings.

Returning from Europe, she went to New Harmony (Indiana), to assume the proprietorship of a periodical (the *Harmony Gazette*) which had been published under the direction of Robert Dale Owen. In 1828, leaving Mr. Owen in charge

of the paper, she began a lecturing tour through the Union; and probably no man, and certainly no *woman*, ever met with such furious opposition. Her views, as announced in her paper, had made her generally known, and, being somewhat new and radically 'anti-theological,' brought down upon her head the rancour of religious bigotry. As no church or hall would be opened for her, she lectured in theatres; and her ability and eloquence drew great audiences.

On one occasion, while preparing to lecture in a theatre at Baltimore, she was threatened with the destruction of her life if she attempted to speak. She calmly replied, that she thought she knew the American people, and for every riotous fanatic that might annoy her, a hundred good citizens would protect her, and she was not afraid to place herself in their hands. She judged rightly. She went to the theatre, which was crammed from pit to ceiling, and lectured to an admiring and enthusiastic audience. In other cities she was not always so fortunate; more or less rioting occurred, while the press, almost without exception, denounced her in the bitterest terms. Subsequently, her paper was removed to New York.

Some years afterwards she again made a lecturing tour, but this time she spoke on subjects of a political nature, and met with a better reception. Both kinds of lectures—religious and political—were published and extensively circulated. In addition to lecturing she conducted a political magazine, entitled *The Manual of American Principles*, and was also engaged with Mr. Kneeland in editing the *Investigator*. Afterwards she was engaged in other literary pursuits until about the year 1844, since which time she has for the most part lived in retirement. She wrote a great deal, and upon many subjects; among her other works is a tragedy called 'Altorf,' which was performed on the stage, the principal character being sustained by Mr. James Wallack. Her last work, of any considerable size (if we are not mistaken), was a volume entitled 'England, the Civiliser.'

She wrote poetry as well as prose. Here are a few of her verses, taken from one of her Fourth of July orations:—

> 'Is there a thought can fill the human mind
> More pure, more vast, more generous, more refined
> Than that which guides the enlightened patriot's toil?
> Not he whose view is bounded by his soil—
> Not he whose narrow heart can only shrine
> The land, the people that he calleth mine—
> Not he who, to set up that land on high,
> Will make whole nations bleed, whole nations die—
> Not he who, calling that land's rights his pride,
> Trampleth the rights of all the earth beside.
> No! He it is, the just, the generous soul,
> Who owneth brotherhood with either pole,
> Stretches from realm to realm his spacious mind,
> And guards the weal of all the human kind—
> Holds freedom's banner o'er the earth unfurl'd,
> And stands the guardian patriot of a world!'

At the time of her death, Madame D'Arusmont was 57 years of age. In person she was very tall, erect, and of a commanding figure; large eyes, and magnificent head, with a face somewhat masculine, but well-formed, and decidedly handsome. She had a superb voice, and possessed the gifts and graces of the finished orator. We regard her as a benefactor of humanity, and no one who knows her great sacrifices for her opinions will doubt her perfect sincerity. She received the usual treatment of Reformers—proscription and persecution; yet among all, in past time or present, who have laboured for the cause of human liberty and improvement, few, if any, have toiled and suffered more disinterestedly, faithfully, and patiently, than Frances Wright D'Arusmont.'

OPENING OF THE TOWER HAMLETS LITERARY INSTITUTION.

The large Hall of this Institution, which is capable of accommodating 700 people, was opened on Monday evening, Jan. 3rd, with a tea party and miscellaneous entertainment, which was numerously attended. Robert Le Blond, Esq., presided, and was supported by Mr. Thornton Hunt, Mr. W. D. Saull, Mr. G. J. Holyoake, Dr. Sexton, Mr. C. F. Nicholls, and Mr. R. Cooper, who spoke to the following sentiments:—'Free Discussion, the privilege of the Public and the guarantee of Truth.' 'Art in relation to Education.' 'Individual Reform, the sure guarantee of National Progress.' The recitations introduced by Mr. and Mrs. Thomas and Mr. Dyall, and the songs of Mrs. Austin Holyoake, enlivened the evening's proceedings, and aptly (Mr. Hunt said) illustrated the applicability of 'art to education.'

Until within the last three months this large Hall was used as a Baptist Chapel, the school room attached to it being occupied by working men under the name of the East London Literary Institution. When the public meetings in Bonner's Fields on Sundays were suppressed by the police, it was deemed advisable to procure larger premises; and it being understood by the committee that the chapel could be had if applied for, arrangements were made whereby the whole building was obtained for the purposes of an institution. The building when taken was in a very dirty and dilapidated condition, but owing to the liberality of Mr. Le Blond, Mr. W. J. Birch, Mr. W. D. Saull, and the cordial assistance of the Messrs. Dagley, of Hoxton, Mr. Brett and friends, of Finsbury, Mr. Collard, of Chelsea, Mr. Newton, and many other friends, the Hall now presents an agreeable appearance; and for size and decoration, ranks with the Literary Institution, John Street, and the Hall of Science, City Road. The history of this Institution is an instance of the intelligence, self-sacrifice, and perseverance of working men.

There are lectures on Sunday and Tuesday evenings, a reading room open every day, a library, public discussions every Thursday, classes for the study of the various branches of education, and a secular day school is in course of formation. The classes are secular, so that the religious opinions of members will in no way be affected. The difference between this and the ordinary Mechanics' Institutions is, that the members are not prevented from discussing those questions which are of vital importance to them, and in which most men take the greatest interest. Political and theological, as well as literary and scientific, discussions can be held without any restrictions save those necessary to ensure courtesy and order. The platform is open to all lecturers of ability and good character who have an earnest purpose to serve, whether the opinions they hold be orthodox or heterodox, the only condition being that discussion be permitted at the conclusion of the discourse. A.

☞ Mr. G. J. Holyoake will lecture on Sunday evening next, at 7 o'clock, at the Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green, 'On the late refusal of an Oath by his Honour Mr. Commissioner (Courvoisier, "Celestine and St. Aubert") Phillips.'

[Veritas, Sunderland.—Such a proposition cannot be entertained at present, owing to prior engagements.—W. H. B. is perfectly eligible, and we hope soon to be able to invite his co-operation.]

THE APOSTLES ON THE STAGE.

THE EARLY RELIGIOUS PLAYS OF ENGLAND.

A PLAYBILL has recently been posted up in Cincinnati, at the instance, it appears, of German gentlemen resident there. We quote the playbill as we find it in the *Boston Investigator*, No. 33, vol. xxii., of Dec. 15th, 1852:—

'FESTIVAL OF CORPUS CHRISTI.

THURSDAY, JUNE 10, 1852.

For the first time in America ! !

THE GREAT BIBLICO-HISTORICAL DRAMA !

THE LIFE OF JESUS CHRIST ! ! !

From the Baptism of John to the Crucifixion on Mount Golgotha.

DRAMATIS PERSONÆ.

Jesus of Nazareth, called King of the Jews*	
Herod, King of Jerusalem	Mr. Neumaier.
Pontius Pilate, Governor in Jerusalem	„ Kelenbach.
Caiphas, Chief of the Priests	„ Hacke.
John the Baptist	„ Bodeck.

DISCIPLES OF JESUS.

Simon, surnamed Peter	Mr. Oden.
Andrew	„ Lorenz.
James	„ Maier.
Zebedee	„ Knauf.
John	„ Herold.
Philip	„ Abeler.
Bartholomew	„ Nau.
Thomas	„ Klein.
Matthew, the Publican	„ Poris.
Alpheus	„ Zeter.
Simon, the Canaanite	„ Doris.
Judas Iscariot	„ Thyrie.

Mary Magdalene—High Priests, Scribes, Pharisees, and Chief Publicans—Believers and Unbelievers of the People—Women and Children of Jerusalem—An Adulterous Woman, etc.'

The *Investigator* quotes the following reminiscences of the early religious plays in England:—

'In 1538, Ralph Radcliffe, a scholar and a lover of graceful erudition, wrote plays in Latin and English, which were performed by his pupils. Amongst his comedies were *Dives and Lazarus*, the *Delivering of Susannah*, *Job's Sufferings*, the *Burning of John Huss*, etc. The Scholars of St. Paul's School in London were, till a comparatively late period, in great celebrity for their theatrical talent, which it appears was in full exercise upon the *mysteries* so early as the reign of Richard II.; for in that year, 1378, they presented a petition to his Majesty, praying him "to prohibit some unexpert people from presenting the history of the Old and New Testament, to the great prejudice of the said clergy, who have been at great expense in order to represent it publicly at Christmas."

'But the more eminent performers of *mysteries* in London were the society of parish clerks. On the 18th, the 19th, and the 20th July, 1390, they played inter-

* Mr. G. Adlersberg will represent the character of Jesus with as much dignity and fidelity as lies in his power. The whole drama will be confined within the limits of historical fact, without special reference to any religious denomination. Scenery and wardrobe all arranged in the most splendid style.

ludes at the Skinner's-well, as the usual place of their performance, before King Richard II., his Queen, and Court; and at the same place, in 1400, they played the *Creation of the World*, and subjects of the like kind, for eight successive days, to splendid audiences of the nobility and gentry from all parts of England.

'The religious guild, or fraternity of *Corpus Christi*, at York, was obliged, annually, to perform a *Corpus Christi* play. Drake says, "This ceremony must have been in its time one of the most extraordinary entertainments the city could exhibit." It was acted in that city till the 26th year of Queen Elizabeth, 1584.

'*Corpus Christi* day, at Newcastle-upon-Tyne, was celebrated with similar exhibitions by the incorporated trades. The earliest mention of the performance of the *mysteries* there, is in the ordinary of the coopers for the year 1426. In 1437, the barbers played the *Baptising of Christ*. In 1568, the *Offering of Abraham and Isaac* was exhibited by the slaters. About 1578, the *Corpus Christi* plays were on the decline, and never acted but by a special command of the magistrates of Newcastle. They are spoken of as the general plays of the town of Newcastle, and when thought necessary by the Mayor to be set forth and played, the millers were to perform the *Deliverance of Israel;* the house-carpenters the *Burial of Christ;* the masons the *Burial of our Lady Saint Mary the Virgin*.

'In the reign of Henry VII., 1487, that king, in his castle of Winchester, was entertained on a Sunday, during his dinner, with the performance of *Christ's Descent into Hell*, by the choir boys of Hyde Abbey and of St. Swithin's Priory, two large monasteries there.

'On the feast of St. Margaret, in 1511, the miracle-play of the *Holy Martyr Saint George*, was acted on a stage in an open field at Bassingborne, in Cambridgeshire.

'It appears from the Earl of Northumberland's Household Book (in 1512), that the children of his chapel performed *mysteries* during the twelve days of Christmas, and at Easter, under the direction of his master of the revels. Bishop Percy cites several particulars of the regulated sums payable to "parsones," and others for these performances. The exhibiting scripture dramas on the great festivals entered into the regular establishment, and formed part of the domestic regulations of the ancient nobility; and what is more remarkable, it was as much the business of the chaplain in those days to compose plays for the family, as it is now for him to write sermons.

'At London, in the year 1556, the *Passion of Christ* was performed at the Grey Friars, before the Lord Mayor, the Privy Council, and many great estates of the realm. The acting of religious plays experienced interruption during the reign of Elizabeth, and occasionally at other periods. Malone thinks that the last *mystery* represented in England was that of *Christ's Passion*, in the reign of James I. Prynne relates that it was performed at Ely House, in Holborn, when Gondomar, the Spanish ambassador, lay there, on Good Friday, at night, and that thousands were present.'

[Parker says, in his 'Discourse' on the section on Pantheism, that there are two species thereof—'Hylo-Zoism, or Material Pantheism,' and 'Psycho-Zoism, or Spiritual Pantheism.' The first is the reverent looking up to Nature as a great Power, without supposing it a conscious one. Those who wish to worship a God inferior in knowledge and feeling to themselves (inasmuch as they know of and revere him, while he is ignorant of them and their worship alike), may embrace Hylo-Zoism. The second form is that of the Hindoos, who scarcely recognise matter at all. 'God is the sum total of spirit.' 'Nature only *appears to be*—God *is*.']

LINCOLNSHIRE: A PASTORAL.*

Of the myriad of people 'country born' fated to supply the sinews of populous cities, there are few who are not cheered from day to day by the prospect of occasional visits to country homes. Stern necessities which drive them to busy hives for daily bread, serve but to strengthen their love of birth-place and far-off friends. Ere the loss of rural felicity is felt, while familiarity spreads a veil over the homely scene, we note little of the particular features which constitute our happiness. But remoteness lends interest and enchantment to the meanest trifle which went to make up the sum of early life. No longer present to us, each favourite spot, however dimly impressed on the mind, is treasured up in the memory, and comes to assume the aspect of a reality—tempting us to return. The varying change of circumstance marked in the calendar of the rustic year, are vividly reproduced to the recollection of the pent-up worker. Old associations, and simple themes of joy and sorrow, have left their impress on his heart. He gazes on the pale, stooping forms of his present companions in toil, and remembers with a pang the bronzed and ruddy countenances which gathered round the village homestead. He calls to mind the budding spring and flowery meadows heavy with morning dew, and the melodies of song birds with dream-like softness are renewed; he sighs for the green willows and clear streamlet where he was wont to bathe on the warm summer eve, changed for the hot and dusty street. It is natural he should desire to return sometimes to feast his eyes and ears in places so dear to him, and so well remembered. Though factory doors closed on the 'country born,' though they were as prisons from whence escape were impossible, still the imprisoned worker might find solace in remembrance of bright spots of happier times, and so beguile many an otherwise weary hour. Though all were dark in the future, he might at least turn to the pictured scenes which gathered round the pathway of his early life.

But things are not so bad as they seem. The factory, bad as it is, is not so wretched as a gaol; nor are we without hope that the factory system will be shorn of half its dismal features, even while we live. We constantly hear of changes taking place to that end. City life and the fate of the toiler, it is promised, shall be tolerable. Companies have been chartered, and schemes, almost sublime in their magnitude, have been planned, for the one object of ensuring to the town and city mechanics a taste for the beautiful in art and enjoyment in the pure and open fields. Science and enterprise, forwarned of the horrors of confined and densely-crowded streets, have opened up a thousand outlets and common ways to forest and streamlet and mountain, so that the poor man may one day come to possess the privilege of wandering here and there at his pleasure. The bargain has been struck, and it is decreed that not even the seventh day is wholly sacred to the rites of gothic altars and the fœtid atmosphere of churchyards. It were a curse indeed to be for ever doomed to these. Industry deserves more considerate treatment, and will have it.

We are led into this train of thought by the perusal of January Searle's pastoral poem. The poet has gone before, and sketched and painted the varied and charming scenery of Lincolnshire, and its personal associations. Here is a hearty sketch of a well known play-fellow of Thomas Cooper:—

* Lincolnshire: a Pastoral. By January Searle. London: Parry and Co., Leadenhall Street; Huddersfield: Brown, Market Place Corner.

'Here, likewise, I pointed out
The trees Tom Miller wrote about
In his sweet "Day in the Woods,"
Whilst he made his wicker goods
In the town of Gainsboro';
For here he loved to come and go,
Musing 'mongst the charmèd trees
To the wild harp of the breeze—
Noting every tiny glade,
Every sunny nook and shade,
Every colour of the skies,
And the rich injewelled dyes
Of the costly woodland floor,
Paved with flowers mosaic o'er;
And these sights and sounds conspired
Till his spirit they had fired,
And he flung them once again
In living glory from his brain.

Oh rare Tom Miller! basket maker,
We'll thank the Lord he's not a Quaker!
Thank him that he spread the earth
With splendours of immortal birth—
Fusing his colours altogether,
Golden gorse and purple heather,
Lilies white and roses red,
Green below and blue o'erhead.
And for the trees that thou didst love—
The sweet "Three Sisters" in the grove—
I love them as well as thou,
And all the more because thy brow
In tender thought so oft hath pressed
The silver whiteness of their breast.'

In another part the rural poet singeth thus:—

'Dear to me is this old Trent,
With its commercial armament
Of barge and billy-boats, that ply
A hundred towns and hamlets by—
Floating now towards the sea,
And now to inland marketrie;
And not less dear the castles old
Which grimly front that river bold,
From John o'Gaunt's red hall, that stands
Facing the pleasant meadow lands
Of Gainsboro', to Torksey's walls,
And Newark's ruined citadels.

And when I go those haunts among
I hear the voices that have sung
In those halls and galleries,
And the kitchen railleries
Of the menials, as they rolled
Their laughing sides at good jokes told;
And see them round the blazing hearth,
Quaffing ale-jacks to their mirth,
Whilst the lord and ladies fair
With their guests as merry are.
And I see the antlered deer
Browsing in the pastures near,
Or grouped in pictures where the park—
Wide-stretching, with its woodlands dark—

Fills the landscape to the sky,
And wild birds rain down melody.
Sport enough by flood and field
These wide domains their owners yield;
And for battle they have men
Suckled in the she-wolf's den,
Of bloody hand and tooth and claw,
Fearing neither God nor law,
But ever ready at the call
Of the lord who holds them thrall.

These things, and many more, I find
In the grey stones they've left behind;
For they are dead and gone to dust,
And feed the grass upon the crust
Of the old earth, that lies so still,
And silently works out its will;
And neither earth, nor sky, nor river,
Cares for those who'er gone for ever;
And old Trent doth flow to-day
As he hath flowed through time alway,
And still will flow when I am dead,
And millions more are vanished.
Well, let him flow; it is the course
Which nature follows; and her hearse,
Tho' full of dead, is not a tomb,
But a quick and living womb,
Breeding life from loathsome death,
Giving it immortal breath.
Yet she loves life and death the same—
Both are one, with other name;
And as I live she loveth me,
And I love her devotedly.
I know the shroud and grave await
My coming at the fatal gate,
But these thoughts shall never move
My heart to wither in its love.'

We have an elaborate panorama of the author's favourite county, presenting every feature of English rural life. The whole is rendered with great spirit, and in the true pastoral vein. We desire no greater treat than to follow in the poet's footsteps, animated by the same hearty spirit of enjoyment which inspires every page of his wandering, meandering Pastoral. H. M. (CHRISTOPHER.)

CHRISTIANITY FROM THE PULPIT.

ON a recent Sunday I attended what is commonly called the service of divine worship at the United Presbyterian Church, in the sequestered, but picturesque and well-beloved, hamlet of West Linton, where I obtained such an epitome of the position and progress of true Christianity in our country as I did not on my entrance at all anticipate, but which I at the time thought well worthy of taking a faithful note of.

We are so constantly reminded and impressed by the priesthood and their devotees that the earth shall soon be filled with the knowledge of the glory of the Lord as the waters cover the sea, and that all sound beneficent wisdom and happiness can only be obtained and evidenced through the sincere belief and diligent practice of the holy catholic faith, that I candidly confess that I both thought and felt that the Rev. Mr. Johnstone's account of the number, devotion, or zeal of its

disciples was by no means so hopeful or gratifying as I could have wished, had it so happened that my opinion was in agreement with that entertained by him. For instance, he told us that in this most highly-favoured land of the gospel 6,000,000 of its adult population never entered the house of God; that in Edinburgh there were 50,000, and in Glasgow 100,000, who continually were heedless of the inspired injunction hebdominally to attend upon the ordinances of the Most High; that it was a truth of which he felt positively assured, that the great majority of the people in Great Britain who publicly professed to be, and called themselves, Christians, were no more than shameful and perverse hypocrites; and that even comparatively few of the teachers and ministers of the gospel were sincere or faithful to their solemn and heavenly mission. After presenting us with many illustrations of the deplorable condition of the way of salvation—the unimaginable and awful punishment which, as a consequence of unbelief, would inevitably ensue to those who refused to swear and perform allegiance and obedience at the throne of Christ—and the equally great and unspeakable reward which would as indubitably await those who had bowed submission to the King of Kings, not only to the extent of possession of half a kingdom, but to the endless enjoyment of a whole kingdom—he wound up his wonderful discourse by assuring us that as we had in ourselves even no desire to be holy, the only remedy for the terrible dangers with which we are threatened, and the safety of our immortal souls, is by devout and fervent prayer to God through his only begotten son Jesus Christ. I forbear from making any comment, as these unexaggerated notes speak very plainly—though I cannot say that they explain themselves. I will only add, that when Mr. Johnstone seriously affirmed that in heaven there would be a perpetual sabbath (my feelings being keen from what I had already heard) I could not resist from, for an instant, perceptibly shuddering—which small action, however, was immediately followed by one which many of your readers will, I dare say, think a greater, as it was much more proper under the circumstances—viz., a smile. T. E. G.

THE MESSIANIC TRADITIONS OF THE EAST.*

This work, by a correspondent whose name will be familiar to our readers, contains parallel passages from the sacred books of the east. We take the following notice from the *Leader*, No. 114:—

'The author of this work, Herr Scholl, is one of the speakers in the *Freien Gemeinden*, or "Free Congregations," of Germany—the latest results of that spiritual insurrection which originated in the out-speaking of Johannes Ronge, and is now manifesting itself in a bold yet religious phase of freethought. The object of the present work is to collate the legends relating to the various Messiahs of the East, with a view to illustrate the generic similarity between them. The redeemers selected are Confucius, Budha, Zoroaster, Moses, Jesus, and Mahomet. A chapter is devoted to each, and the narratives are followed by a series of selections from the scriptures which relate to each Saviour. The work is remarkably concise for a German, and is written in an earnest and genial spirit. Much that it contains is very curious and interesting, and we should be glad to see it in an English dress. It would make a pleasing addition to Mr. Chapman's "Catholic Series."

'The volume concludes with a list of all the foot-note references throughout the work—a plan which has several advantages, and which would be still more useful if the pages were specified on which the foot notes occur.'

* 'Die Messias-Sagen des Morgenlands,' etc. By Carl Scholl. Hamburgh: Meissner and Schirges. 1852.

A PRESBYTERIAN MIXTURE.

A LECTURE was delivered against infidelity on Sunday evening, Dec. 13th, in James's Place Church, one of the largest churches in Edinburgh, by the Rev. J. Logan Aikman, United Presbyterian Minister. In the course of his lecture, he denounced the organisation of secularists as a vast conspiracy to overturn all religion and morality, supported by continental gold, and having the most sinister objects in view, and the most atrocious designs to accomplish. Robert Cooper, George Jacob Holyoake, and others, he termed the brazen-faced leaders of infidel opinion, and 'itinerant demagogues.'

Charles Dickens, G. W. M. Reynolds, Sir Walter Scott, Eugene Sue, were spoken of in one breath as the negative teachers of infidelity. He sounded the alarum of orthodoxy, and applauded highly the scheme to licence the Rev. Brewin Grant to preach a crusade against infidelity. He harangued his hearers with great energy to come to the help of the Lord, and gather up their pence, shillings, and pounds, to send forth trusty agents and lecturers to stem the fast-flowing tide of freethought. He advised his hearers to be on their guard, to watch well all works and cheap publications of the day, more especially as being the very essence of infidelity, immorality, socialism, disease, and death.

I found the rev. gentleman's place of residence to-day, and sent him a note upon his lecture, in which I told him that 'The organisation of secularists is not a *conspiracy*—on the contrary, all its proceedings are marked by the greatest possible publicity. I believe I have little, in theological opinion, in common with Mr. Charles Dickens, but it pained me very much to hear you, who ought to know better, so far misrepresent the healthy, the elevated, and noble tone of Dickens's works. I think if the most virtuous and intelligent of our common humanity could have heard your attempt to stigmatise Charles Dickens, they would rather say, in the language of another, "Go thou and do likewise."' A. C. C.

SECULARISM AND MORALITY.

HOWEVER successful you may have been in your efforts towards checking the injurious influence of religious bodies in their attempts to suppress the current of freethought in matters of religion, the friends of secularism ought never to lose sight of the fact that, to place the Bible on a level with other ancient books, in as far as superhuman authority is concerned, is adding no new motives* to virtue in the minds of those who accept of this interpretation. They should ever bear in mind that they have a *con*structive as well as *de*structive duty to perform, and that every argument which secularists can advance in favour of a life of virtue in preference to selfishness and vicious indulgence, is as applicable to the 'believer' as to the sceptic. The worst† that can be said of religious influence is, that in general it fosters intolerance in the minds of such as are impressed with its importance as an element in human happiness. Of course that is an evil which it is well to endeavour to overcome, and probably secularism is the most effectual check that can be offered. Let those, however, who entertain this view, leave no stone unturned in labouring to engender in the minds of all a profound sense of moral obligation. In my intercourse (which has been extensive) with those who, for intellectual reasons, have laid aside religious restraints, I have found many such

* We think it leads to new motives.—ED.
† We do not agree with this remark.—ED.

who, while boasting of their mental freedom, and of their liberality of sentiment towards those who differ from them in opinion, indulging in malice and bitterness towards others whom, it was supposed, had meant offence—guilty of injustice to some whom circumstances had placed in their power, and yielding obedience to vicious appetites.

I could name some even now amongst us, who are said to read the *Reasoner*, who, when asked to subscribe to the 'European Freedom Fund,' refused on the ground of pecuniary inability, which may be true when the mental and physical wants of their children are taken into consideration: but what are we to think of the moral status of such men, when we find them not unfrequently in the streets, subjecting themselves to the most serious classification? The lowest superstitionist would not be lower.*

There is, then, a wide field for exertion on the part of secularists in the department of morals, which is as essential to human happiness as the extinction of speculative error. It is a point to which too little attention is directed in the literature of freethinking, and it is on this point which the churches most frequently seize.

W. S. (Galashiels.)

TAKING A NEWSPAPER.

H. B. writes to explain, in reference to the article in the last number upon the *Leader*, that 'he was one who had been a subscriber, but upon finding some political articles which did not quite meet his views, he discontinued the paper.'

H. B. perhaps is not aware that several very good causes have been written down by the eagerness of their advocates. The public is a personage (and it is no use concealing the truth, however mortifying) who will not be 'bored' even with patriotism; and that advocacy which serves the people is not always that which the populace would themselves dictate. If good intention is evident on the part of those who plead, something ought to be left to their discretion.

It is very natural for a reader to give up a paper which contains an article which he does not approve, or advocates a question in politics to which he is opposed. We say it is natural for a subscriber to give up a paper, because so many do it under the circumstances named. Yet when no two friends can agree upon all the leading questions of the day—when every rank of society exhibits instances of attached friends who confess to differences of opinion on nearly all public topics—how strange is the expectation of the reader that his favourite newspaper should echo his sentiments on all subjects. If this expectation was consistently carried out, if every man gave up whatever did not agree with him throughout on leading questions, no man would retain a friend, nor be able to take in a single paper of any kind—nor, indeed, hardly have a book on his library shelves. All that is possible in life is general coincidence. We must be content with meaning well on the whole, and be satisfied with whatever goes in our direction, honestly and independently. It is certainly not fair to claim the right of thinking for ourselves, and deny the same freedom to the journalist. If a newspaper is with us *on the whole*, it is all that we can expect—to require more is to exact servility.

* The purpose of our correspondent's letter is good, though we have to dissent from parts of it. To the persons he mentions, we must strive to say that which shall reclaim them; and, as many religious persons do in the like cases, mark with reprobation their conduct. In no case have we recognised these instances as belonging to us, nor shall we. Regret must be expressed, expostulation employed, and separation must be observed, till reform takes place.—Ed.

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square.—Jan. 16th [7], Ebenezer Syme, 'Emigration and the Working Classes.'

Hall of Science, City Road.—Jan. 16th [7], Thomas Cooper, 'History of England.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—Public Discussion every Thursday evening [8].—Jan. 16th [7], Mr. G. J. Holyoake, 'The Late Case of a Refusal of an Oath.'

Commercial Hall, Philpot Street, Commercial Road East.—Jan. 16th [11 a.m. and 7½ p.m.] Mr. C. Southwell will lecture.—Discussion after the lectures.—Discussion, Tuesday [8], Thursday [8]. Saturday evenings devoted to the advocacy of Teetotalism.

National Hall, 242, High Holborn.—Jan. 16th [7], P. W. Perfitt, 'Life and Character of Admiral Blake.'

Secular Hall, Goldsmiths' Row, Hackney Road.—Discussion on Sunday mornings at 11, and Thursday evenings at 8.—Jan. 16th [7], a Lecture

Eclectic Institute, Denmark Street, Soho.—Jan. 16th [11 a.m.], Mr. J. B. O'Brien, 'True Object and Character of the Mission of Jesus Christ.'

Bradford Secular Society, Mitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.—Jan. 16th, Mr. Ryder, 'The Theory of Development.'

Secular Institution, Charles Street, Old Garratt, Manchester.—Jan. 16th [6½], a Lecture.

Progressionist Hall, Cheapside, Leeds.—Jan, 16th [6½], a Lecture.

Mutual Improvement Society, Five Ways, Dudley.—Jan. 16th [7], a Lecture.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a reading room.

Secular Institution, Bowkers' Row, Bolton.—Meeting every Sunday evening at 6.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—Jan. 16th [6½], a Lecture.

Secular Hall, 6, Market Street, Newcastle,—Members meet every Sunday at 6.

Eclectic Society, 14, Garthland Street, Glasgow.—Lecture every Sunday evening at 6½.

NEW PUBLICATIONS AND RE-PUBLICATIONS.

No. 1 of 'Wayside Points,' containing Part I. of the Correspondence between the Rev. Brewin Grant, B.A., and the Editor of the *Reasoner*. Price 2d.

No. 2 of 'Wayside Points,' containing Both Sides of the Debate between Mr. J. F. Winks, of Leicester, and the same. Price 2d.

No. 3 of 'Wayside Points,' containing Part II. of the Correspondence with the Rev. Brewin Grant, B.A. (in the press.) Price 2d.

Secular School Books for Children.

By G. J. Holyoake.

No. 1.—The Child's First Letter-Book. Price 1d.

No. 2.—The Child's Second Letter-Book, for teaching Reading and Writing at once. Price 2d.

No. 3.—The Child's First Word-Book, for teaching Spelling, Meanings, Grammar, and Reading. Price 3d.

No. 4.—The Child's First Reading Book (in the press). Price 4d.

All Illustrated. A series suitable for Presents to Little Children.

The Value of Biography in the Formation of Character. By the same. New Edition. Price 2d.

The Constitution and Objects of Secular Societies. Separate. Price 1d.

Volume XIII. of the *Reasoner*, bound in cloth, lettered, will be ready in a few days. 3s. 6d.

ADVERTISEMENTS.

A PUBLIC DISCUSSION between MR. G. J. HOLYOAKE, editor of the *Reasoner*, and REV. BREWIN GRANT, B.A., editor of the *Bible and the People*, will be held on six successive Thursday Evenings, commencing January 20th and ending February 24th, at the Cowper Street School Room, City Road.

Subject:—'What advantages would accrue to mankind generally, and to the working classes in particular, by the removal of Christianity and the substitution of Secularism in its place?'

Doors open at 7, Discussion to commence at half-past 7 precisely. Admission; Tickets for the Course, 1s., to be had of Messrs. Ward & Co., Paternoster Row, and of Mr. Watson, 3, Queen's Head Passage; single admission, 3d.

Now Ready, Price One Penny, Nos. 1, 2, and 3 of a Series of Tracts:

MR. G. J. HOLYOAKE REFUTED IN HIS OWN WORDS. By Sanders J. Chew. To be published on the 16th of each month. London: Houlston and Stoneman. Leicester: S. J. Chew.

APARTMENTS to LET, 240, Strand, 3 doors from Temple Bar.—E. Truelove, Bookseller, late of 22, John Street, Fitzroy Square, adjoining the Literary Institution, begs to inform his friends and the public that he has apartments to let suitable for offices, chambers, or any light genteel business. A separate entrance, if required. A small family could be accommodated with either furnished or unfurnished apartments. Rent Moderate.

ON Saturday, January the 8th, 1853, the LEADER newspaper contained the first of a series of Papers on the Works of the Old Painters—their Ruin and Renovation, illustrative of the present discussion on Picture Cleaning. By Henry Merritt.

'Leader' Office, 7, Wellington Street, Strand.

ENGLAND THE CIVILISER. By Frances Wright. 1 vol., cloth .. 4 0
Hill's Rational School Grammar. Cloth boards 1 0
Companion to Hill's Rational School Grammar. 1 vol., cloth 1 0
The Complete English Expositor and Comprehensive School Spelling Book. By William Hill. 1 0
Analogy and Syntax. By W. Hill 2 0
Grammatical Exercises, by ditto.. .. 1 0
Trial of John Barleycorn.. .. .. .. 0 2
Popery, as opposed to the Knowledge, the Morals, the Wealth, and the Liberty of Mankind. 1 vol., cloth 2 6
Manchester: A. Heywood, Oldham Street. London: J. Watson, 3, Queen's Head Passage, Paternoster Row.

London: Printed by Holyoake, Tyndale, and Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 3.] WEDNESDAY, JAN. 19, 1853. [Price 1d.

EIGHT OF THE ARTICLES.

Secularism: its Sphere and its Services	33	Criticism of Secularism and its Opponents ..	43
Free Discussion in Kaffirland.....	35	Festival of the Glasgow Eclectic Association	44
Firstly, Secondly, Thirdly, Fourthly	37	Coventry Mutual Improvement Society.....	45
Mr. Commissioner Phillips as a Freethinker	37	Are the Mormons Infatuated?.....	46

SECULARISM: ITS SPHERE AND ITS SERVICES.

Secularism is the province of the real, the known, the useful, and the affirmative. It is the practical side of scepticism. 'The agitation of Doubt,' said Bulwer, 'is the beginning of Thought;' and in many respects it is also the beginning of Truth. The Sceptic in the wise sense, as Emerson has said, is the Considerer. But if Doubt leads to Truth, what is that Truth? asks the observer. We say the truth of things, the truth of conduct—the realism, the secularism of life. If the wise Sceptic is the Considerer, what does he consider? asks the critic. We answer that he considers how he may get at positive moral truth in that wilderness of contradictions painfully known unto men under the name of theology.

The secularist endeavours to ascertain the law of this life by the light of fact and experience. He asks what will best conduce to the welfare of man in this world, and endeavours to promote that.

To him the universe is real. The existence of things needs no demonstration. He cannot penetrate their essence—none seem to have done so; but the properties of things can be discovered, and their relation to us as human beings can more or less be ascertained. The secularist, therefore, studies the order rather than the origin of nature. The 'cause' of nature is a profound problem—the operations of nature are more within the reach of our observation, and more fruitful in practical results. The study of these operations must always be instructive, useful, and *innocent*. It may be a misfortune not to be able to go as far as our neighbour; but it can never be *wrong* to go as far as we can in a useful and innocent course.

Secularism teaches the duties of this life, as far as we can understand them. To teach the duties with respect to another life should imply a knowledge of another life; and we must leave that duty to those who find themselves, or think themselves, in possession of the knowledge of another life, or have grounds for reasonable belief in such future state.

We do not say every man ought to give an *exclusive* attention to this world, because that would be to commit the old sin of dogmatism, and exclude the possibility of another man walking by a different light than that by which alone we are able to walk. But, as our *knowledge* is confined to this life, and testimony, conjecture, and probability are all that can be set forth with respect to another life, we think we are justified in giving the *precedence* to the duties of this state, and in attaching

primary importance to the morality of man to man. Should we pass to another life, and come to know Deity as we now know Humanity and Nature, we shall doubtless be able to comprehend new duties, and shall not be less slow to render them than other men who now think they know sufficient for that end.

Meanwhile we walk by such knowledge as we have, and it is a course prudent, if not ambitious—it is secure, though limited; and, moreover, it brings peace, for what is sincere in itself and useful in the sight of men, will be innocent in the sight of a just God, if we are finally to render an account to him. The mere constitutional power of believing can never recommend a man to Deity. 'We are,' says Mr. J. A. Langford, in his late admirable book on 'Religion and Education,' 'we are to *do* and *be*, not only to think and believe; and we have too many examples of how *vile* a life may be led under the most *rigid orthodoxy* of belief, not to know that men may intellectually accept the every article of faith which a church may establish, and yet may have no more of religion—nay, not so much— as he who rejects them all.' Coleridge, as quoted by the same author, bears similar testimony. 'I have known men,' says he, 'of every creed of the greatest worth and worthlessness.' We therefore conclude that in any ultimate judgment of mankind in another life regard will be had to what people do for humanity, not to what they believe as to creeds. Salvation, it is more likely, will come by works, if it comes at all in a special form, and not by faith—works being more honest, more useful, more moral.

On these accounts we are satisfied as to the utility and virtue of the secular theory, and each person holding such views will be characterised by the interest he takes in good works. Science, art, and morals will have his support and countenance. We should not pray for the people, after the Church and Dissenting manner—we should seek to help them. We should not send dogma-missionaries to the heathen—we should send arts, sciences, and instructors. We should send Chambers's 'Information for the People,' instead of the impracticable verbiage of the Religious Tract Society. Combe's 'Constitution of Man' would be worth a hundred New Testaments on the banks of the Ganges. At home we would open a Crystal Palace in every town on a Sunday. We would open museums, parks, pleasure grounds, rivers, railways, and theatres on the Sunday. We would improve the health and habits of the people, let bibliolatry say what it might. We hold one drama by William Shakspere to be worth all the Homilies of the Bench of Bishops, and those of the Wesleyan Conference and the Congregational Union of Dissenters thrown into the bargain. In every town our friends who would approve themselves friends of secularism will look to the actual condition of the people—will promote instruction, sanitary, political, and social improvements. Leave religious dreamers to wait on supernatural aid—let us look to what man can do for man. Coleridge put more truth into poesy in one verse of his 'Ancient Mariner' than can be gathered in six weeks of Sundays from the pulpits of polemical and objurgating divines:—

> 'Farewell, farewell, but this I tell
> To thee, thou wedding guest—
> He prayeth well who loveth well
> Both man and bird and beast.'

Cardinal Wolsey, in that finest speech which ever fell from the cardinal lips, said, 'Be just, and fear not.' So say we: and more, 'Be just, be true, be useful,' and fear not. Let pulpits rave, and, if such unhappily is still their wont, bigots scold in their erring zeal; but let no man fear to serve humanity—the end of that man will be peace. He who knows how to live will know how to die. G. J. H.

FREE DISCUSSION IN KAFFIRLAND.

THE very name of Kaffir signifies the rejection of a faith. The present bearers of that name—a sad, wild, and untameable race—are sometimes spoken of with contempt; but indications appear here and there that strong speculative faculty lies at the bottom of their character. Considered to be descended from a race who refused to accept the Mahomedan tenets in the seventh century, they answer to some such anterior destiny in their outcast, Ishmaelitish, defiant habits.

Harriet Ward, in her 'Five Years in Kaffirland,' mentions the supposition of the Kaffirs being Mahomedan unbelievers (p. 139, vol. i.), and relates this instance of a Kaffir girl's sketching, which would imply an imaginative aptitude, out of which an artist might be made:—'The absurd manner in which we coax the Kaffirs is so constantly the theme of conversation, that a child of ten years old produced a rough caricature of John Bull, hat in hand, reading a treaty to a Kaffir. The Queen looks on smiling, and gently exhorting the Kaffir to listen, which he does with his finger on his nose. In the distance, Prince Albert bows to Kaffir children with knob-kiurries (a sort of "shilellaghs") in their hands; and while the Queen, Prince, and John Bull are so civilly employed, the background is filled up with Kaffir boys driving off colonial cattle towards the kraals, where the women await them, and a Kaffir on a fine ox looks back on the scene in the foreground, sneering at John Bull's folly, and taking advantage of his abstraction in the treaty matter, to clear the ground of its herds. When I asked the child how she came to think of such a caricature (for it was executed while she was quite alone, and entirely from her own idea), she said that "she wanted to make a picture of what every one was talking about."'

In another part of her work, Harriet Ward relates this account of a discussion in a Fingo chapel. We must do the missionary referred to the credit of owning that he was much more liberal than his masters at home, to allow free discussion after his sermon:—

'I rode over to D'Urban (a missionary station near to Fort Peddie) to see a Fingo congregation. Among them, indeed, were some Kaffirs; in fact, it was composed of many shades of colour, the pale-faced Englishman, the dingy children of fair-haired mothers and dusky fathers, the sallow, stunted Hottentot, the merry-eyed Fingo, and the more dignified Kaffir. On our approach to the building, we distinguished a loud, monotonous voice holding forth in the Kaffir language, without the smallest attention to intonation or emphasis. This was the interpreter. In the missionary's absence, an assistant preached in Dutch, which was translated, sentence by sentence, into Kaffir. The unconcerned air of the interpreter, and his reckless bawl, were much at variance with the wrapt air of attention bestowed on the exhortations by the congregation. Some of the Kaffirs and Fingoes were well dressed, in homely costume, indeed, but clean and neat, consisting of moleskin or fustian jackets and trousers, felt hats, like those worn by English waggoners, and strong shoes. Others reclined on the floor, with their blankets, or karosses, draped round them, and ornamented with strings of beads, whose gaudy colours contrasted finely with their dark skins.

'At the close of the service, the missionary permits any of his congregation to ask questions concerning such sacred matters as they may at first find difficult to understand. Some of their arguments evince a singular disposition to subtle reasoning, and prove how arduous a task is undertaken by those who endeavour to

convert these poor savages to Christianity. One day, after the missionary had dwelt on the misery arising from sin, and had expatiated on the natural proneness of man to vice rather than virtue, and on the dreadful consequences of disobedience manifested in the fall of our first parents, and its terrible results, ameliorated only by the hope of heaven through the merits of a Redeemer, in whose power to save and mediate we alone can trust, a Kaffir, who had given his whole attention to the discussion, begged leave to ask a few questions. It was granted, and he began.

'"You tell us," said he, in the measured and gentle tone peculiar to his language, "that all the world is wicked—dreadfully wicked; that man is condemned to punishment, except he be redeemed by faith. You tell us that every one is wrong, and God alone is right?"

'"Certainly," replied the missionary; "except we believe in and obey God, we cannot be saved."

'"And you are sure," continued the Kaffir, "that man is very wicked, and God alone is good?"

'"Quite sure," replied the missionary.

'"And there have been thousands—millions of men, and many, many countries far away and beyond the waters," pursued the savage, "full of sin, who cannot be saved, except they love and fear God, and believe in Him and in all these mysteries which none of us can understand, and which you yourself even cannot clearly explain?"

'"It is but too true," said the missionary.

'"And there is but one God?" pursued the Kaffir, in a tone of inquiry.

'"But one God," was the solemn answer.

'The savage pondered some minutes, and then observed—"What proof have you that God is right, and men are wrong? Has no one ever doubted that One being wise and the other being weak and sinful? How strange that the word of your One God should be allowed to weigh against the will and inclination of the whole world! Your cause is hardly a good one, when hundreds and millions are opposed in deed and opinion to One!* I must consider your arguments on Christianity well before I decide on adopting your creed."

'Another remark of one of these natural logicians equally illustrates their determination not to be persuaded to anything *without having their own reasons for it.*† Wherever their inclination leads them, they possess such an art of defending themselves as would be an invaluable addition to the talents of a special pleader in a criminal court. One Kaffir who had become a Christian, at least apparently so (for I doubt the decided conversion of any, except the Chief, Kama)—was striving, *for reasons of his own*, to bring others to the creed he had adopted. After much argument, one, who grew tired of it, closed it by observing that "since such punishments were in reserve for those who neglected the laws of the Master whom they engaged to serve, he preferred enjoying the world as much as he could while living, rather than becoming a subject of one whose laws were irksome, and whose punishments were so terrible."'

Harriet Ward offers these suggestions to missionaries in Kaffirland, which will not be lost on missionaries in England:—

* The 'savage,' unaware, has stumbled on the great Christian argument of 'presumptive evidence.'—Ed.

† And why should they?—Ed.

'I should say, with Fingoes, Kaffirs, and Hottentots, *persuasion and quiet reasoning* would work the will of God before all the threats relative to that *dreadful world* where sinners are described as in *everlasting torment.* This is hardly the place for such discussion, but I cannot help saying, that I think the creed of many who profess to explain the Word of God, *a fearful one:* instead of holding up our beneficent Creator as a Being worthy to be served for love, they dwell too much on the punishment of sin, rather than on the reward of virtue. It is by some deemed wiser to frighten the ignorant into serving God, than to lead them by gentle means to love Him, to honour and to put their whole trust in Him. What a mistake! I have often pondered on the difference (if I may so express it) of the two sources of religion—the one proceeding from fear of our great spiritual enemy (and which after all is a fallacious kind of worship)—and the other from love of the Almighty!

'Tell the savage that God is infinitely wise and powerful, and good to those who serve Him, and he will at least listen further; by which means much may be done. Talk to him of a dreadful place of punishment, he will turn his back on you, and refuse to enlist under the banners of those whose chief arguments are based on such threats.'

FIRSTLY, SECONDLY, THIRDLY, FOURTHLY.

THE *Youthful Thinker*, a new publication, the readers of which, we hope, will think more justly than the editor, quotes these lines, which it ascribes to Burns:—

'An atheist's laugh is poor exchange
For Deity offended.'

Firstly—we have been given to understand that 'atheists' never laugh at all, but are a particularly gloomy, sad set of people. Secondly—we never heard of their offering to make 'exchanges' with a Being whom they are said not to believe to exist at all. Thirdly—we do not think it compatible with any rational idea of Deity, to suppose that he would be offended at such folly if they did. True greatness never takes offence at what at the worst must be but mere ignorance and irreverence. Fourthly—we think there are many other passages from the pen of Burns, the peasant Byron of Scotland, which would be equally edifying to youthful thinkers of a sectarian magazine, which we should be glad to see quoted.

MR. COMMISSIONER PHILLIPS AS A FREETHINKER.

FORTY years ago, 'Mr. Charles Phillips' wrote a work entitled 'The Loves of Celestine and St. Aubert: a Romantic Tale.' It was published in 1811 by J. J. Stockdale, when Mr. Phillips was a student of the Middle Temple.

The correspondent of the *Manchester Guardian*, 'E. W. M.,' to whom we have before referred, says that 'in the instance'—in which his Honour Mr. Commissioner Charles Phillips refused Mr. Holyoake's oath—'*the feelings of the judge were so far outraged*, that the usual calmness of the judicial robe disappeared in what is happily so unusual a scene.' The following extracts from the above work by this said judge, will show what ground there was for this supposition.

After Mr. Phillips's treatment of Mr. Julian Hibbert, that gentleman had a review of 'Celestine and St. Aubert' written, and afterwards withheld it. But from the repetition of the treatment from which Mr. Hibbert suffered, we think it ought to be generally known.

Mr. Watson has for years declared, that if ever he went to take an oath in any case in which Mr. Phillips was concerned, he would take 'Celestine' in his hand, with which, if need be, to refresh the Judge's memory.

We do not think it a fault in Mr. Phillips that he now renounces the opinions of his early book; but a man who was once, as we suppose, an honest freethinker, should be able to tolerate those who happen to think, in some respects, as he once thought himself. We say in *some respects*, because there was mixed up with Mr. Phillips's freethinking an extravagance, intolerance, inflation, and sensuality, with which we never have sympathised—which, indeed, we have held to be a serious error wherever manifested.

We quote from the review of the *Leader*, as the work itself is now marvellously 'scarce,' and a second copy, probably, could nowhere be obtained.

We are about to confront Mr. Charles Phillips as a young man with Mr. Charles Phillips on the bench—the student with the Commissioner—to show that the man so pure and inflexible in his orthodoxy, who cannot now take the evidence of one who will not accept the Bible, was in his youth the scorner of bigots and fanatics, the idolater of Rousseau, Paine, and Condorcet, the antagonist of Marriage, the erotic advocate of 'lawless love,' the mouthpiece of the foolish trash which the waves of the Revolution threw as foam upon the shore—and we will then ask the public to judge of the dignity and becomingness of the scene at the Insolvent Court.

Let us not be misunderstood. We are by no means of opinion that the errors or mistakes of a man's early life are to be brought up against him as evidence in his old age; as well might one hold a man accountable for the ignorance of his childhood, which would be flagrantly absurd. But although a man's present is not to be measured by his past, we may legitimately gather from his past, certain indications which will affect our estimate of his present. It is no argument against the sincerity of a man's Protestantism that in his youth he was a Catholic; it was no argument against Godwin that in his youth he had written sermons. But if a man was in his youth a liar and a thief, one would naturally have some suspicions of his morality in his old age. If in his youth he was fond of balls and pic-nics, which he now thinks 'frivolous,' we have a right to question his harshness towards youth who are now attracted by these frivolities. If in his youth he worshipped Rousseau, Paine, and Condorcet, we have a right to question his judgment when he says that any man who holds the opinions of Paine, Condorcet, and Rousseau is unworthy of the rights of citizenship, unworthy to be heard in a court of law, unworthy to be credited with a conscience; or if we allow him to say so, then we must interpret his language into a confession of his having been the reprobate he is scandalised at—and if so, how came he to sit on the bench?

It is for this purpose that we have taken 'Celestine and St. Aubert' as the text for a retrospective review. When Mr. Charles Phillips wrote that work, and published it, 'with a portrait of the author,' dedicating it to the Countess de St. Marguerite, he was either a sincere though mistaken young man, or a man so immoral that his oath was not to be taken in a court of law, his position in society that of an *undeclared* outlaw. He may choose his horn!

'The Loves of Celestine and St. Aubert' is a foolish and erotic novel, in the style of the last century. Celestine is a young lady of 'warm' temperament, but in case the reader should condemn her, he is apostrophised thus—

'Frown not thou canting priest who, under the cowl of sanctity, wearest this

world and this world's appetites, Celestine is among the blessed; yes, if suffering can expiate imprudence, or mercy's love forgive it, she is happy.'

The 'imprudence' alluded to is adultery: *Le mot est décent, je le retiens!* (the word is decent, I retain it.) The reader is also warned:—

'If thou *art a bigot, close the book; it may offend, and nothing can improve thee;* it flatters no prejudice; it follows no tradition; it speaks the simple language of nature, and is addressed only to those who believe her dictates superior to those of man. Read it not, then, thou who fancies that what is old must of course be venerable, that what is established cannot be erroneous, or that self-applause should be conceded to worldly opinion. It may shake thy principles and will certainly offend them, for its first assumption is that superstition should give way to truth, and that neither power, nor age, nor prejudice can consecrate a custom naturally absurd.'

Might not this be quoted when the oath was refused by Mr. Phillips? what is that ceremony but 'a superstition that should give way to truth?' and who so ready to acknowledge 'that neither power, nor age, nor prejudice, can consecrate a custom naturally absurd?'—for surely it *is* absurd to make a man take an oath that is not binding on his conscience, or else refuse his oath altogether. Let us hear

Charles Phillips on Rousseau.—'Rousseau has been much calumniated by those to whom the triumph of genius can never be acceptable. No doubt the panegyrist would be injudicious who should deny his failings, but he was such a man, that I would *even mistrust* my judgment when it attempted to condemn him. Superior minds should not be measured by the common standard; their enlarged principle must seem a paradox, their refined opinion a prejudice, to inferior understandings. In such a case to attempt criticism is always a work of vanity, and not unusually one of envy also. Perhaps it may excite derision, *but I never yet saw a great man censured by a Puritan that I did not the more admire him;* yes, I loved him for his error as much as I respected him for his talent; because, while the one dazzled my view and darkened me with its splendour, the other told me the prodigy was human, and cast a dignity on my species! Who would substitute an insipid regularity for the romantic wildness of nature! Who would the less admire the fiery meteor of heaven, because it rolled not in a path prescribed and regular! Rousseau was one of those whose *very failings render him more sacred;* a precious relic, whose very specks make it more estimable! Like some romantic mountain in his own lovely land, he was a beauteous disproportion. If his majestic elevation sometimes caught a passing vapour from the earth below, still, when its transient dimness vanished, it only left his view the more refined; his vision the nearer heaven. That such a man lived and died poor is perhaps one of the strongest arguments for the necessity of that revolution which afterwards humbled the worthless aristocracy of the land in which he was neglected.'

Charles Phillips on Paine.—'Amongst these there was one whom I could not help viewing with peculiar admiration, because, by the sole powers of a surprising genius, he had surmounted the disadvantages of birth and the difficulties of fortune. It was the celebrated Thomas Paine, a man who, no matter what may be the difference of opinion as to his principles, must ever remain a proud example of *mind* unpatronised and unsupported, eclipsing the factitious beams of rank and wealth and pedigree. I never saw him in his captivity, nor heard the revilings with which he has been since assailed without cursing in my heart that ungenerous feeling which, cold to the necessities of genius, is clamorous in the publication of its defects. Ye great ones of his nation! ye pretended moralists! so forward now to cast your interested indignation upon the memory of Paine, where were you in the day

of his adversity! which of you, to assist his infant merit, would diminish even the surplus of your debaucheries!—where was the fostering hand to train his mind to virtue! where the mitred charity!—the *practical* religion! Consistent declaimers! rail on:—what, though his genius was the gift of heaven—his heart the altar of friendship! what, though wit and eloquence and anecdote flowed freely from his tongue, while conviction made his voice her messenger! what, though thrones trembled and prejudice fled and freedom came at his command!—he dared to question the creed which you, believing, contradicted, and to despise the rank which you, boasting of, debased!'

Charles Phillips on Suicide.—'God of benevolence! in giving me existence, didst thou intend the gift to be a curse unto thy creature! in giving me free will, didst thou intend it as my condemnation should I exert it to avert calamity! Away, away, thou slanderous and timid sophist—the great heathen sage, he who anticipated Christian virtue, might have avoided death, yet would not—the pure and spotless prophet he preceded saw his disciple sink in suicide before him, without rebuke, without murmur, without interference!—and shall I believe thy coward blasphemy against such bright examples? Shall I, for the paltry hour of pitied misery thy trembling avarice would hoard, asperse the path antiquity has hallowed?—the path which sages trod and martyrs sought and heroes travelled?—the path made lucid by the track of piety and virtue! by the holy march of that illustrious crowd, Lucretia, Cato, Brutus, consecrated?—No, that act, the resource of the persecuted, tyrants may denounce, but cannot punish—the arch of the brave, those may slander who dare not perform. Let the posthumous vengeance of the monk display itself—though the earthly relic moulder not in monastic clay, the flowers, which bloom on its neglected grave, will not be the less lovely in the eye of heaven because they rise from the brave man's resting-place without the culture of hypocrisy!

"Thee whose rites
At nature's shrine with holy care are paid
Daily and nightly: boughs of brightest green,
And every fairest rose, god of the groves,
The queen of flowers shall sweeter save for thee."

I confess it—the weight of life was too heavy, and I determined on its renunciation. From that moment I felt a sweet serenity: I thanked my God that I had never listened to the *canting tale of mercenary jugglers who had armed the return to his abode with terrors.* Life's journey done, death seemed to me only as a kind restorer to those departed friends who had already finished the oppressive pilgrimage, and were now at rest in heaven. 'Tis but a fancy; yet a fancy, surely, just as rational, as full of happiness to man and meek belief in heaven's benevolence, as any of the *complicated and fantastic theories which ingenuity has invented or bigotry would enforce.*'

Jesus Christ, you observe, is only 'a pure and spotless prophet,' and he countenances suicide!

Pleadings in favour of Adultery.—'Alas, Celestine, are those the arguments with which you oppose my passion? Could you submit to the cold decision of prudential calculation, an ardour which is identified with my very existence, and which nothing but death can diminish? would you extinguish the celestial flame by the frigid maxims of earthly policy? would you bind love by reason, or calculate the degrees of passion according to the rules of arithmetic? It is impossible—you might as well try to freeze the lava in its current, or to enchain the wings of the lightning! You tell me you are married, and that the law forbids my passion! *Law forbid passion! human law restrain a celestial instinct!* Can it be, Celestine?

ask your own soul, can it be? Do you *feel* the less because the law forbids it? can you repress or raise your ardour according to the modifications of the statute?—No, but you "try to conquer, to conceal it." What then? 'tis not the reality but the appearance at which this law aims—you may feel, provided you can hide the feeling: that is, God gives you a sentiment which man calls vice, and the law corrects it by the substitution of hypocrisy! that is, the *legislator first blasphemes heaven, and then consoles himself by deceiving man!!* But, even according to its advocates, this law cannot destroy the vice—why? because it only governs appearance; but the scripture, on which it professes to be built, expressly tells you that vice consists not in act, but intention.'

Life.—'You, philosophers of the world, who smile at this, tell me what is life but a vision? what are its certainties—what its consequence? Like the fantastic forms of the morning sun, we flit along the earth and vanish: the evening may not find us.'

The Portrait of a Priest.—'De l'Enfer was about that age at which men begin to forget everything except their interest; not that I would infer that this principle originated in him so much from years as instinct. *He was a stern religionist, and had as little pity for the woes as he had charity for the weakness of his species.* The man, who was vile enough to obey one single impulse of nature, deserved, in his opinion, neither respect nor toleration, and, he was often heard to declare, ought to die without the rites of the church. His only exception was in favour of the rich. Sad was it for the unprotected child of sorrow who happened to solicit him. Ever ready to reprove, but never to relieve, the base pretence for his brutality usually was, that compassion for a sinner was an encouragement to sin! There was, however, something so ludicrous in his hypocrisy and so fascinating in him when he forgot it, that he was a prime favourite with my father. He had certainly a mind much above his station, for, *though his deceit gave him some claim to the highest dignities in the church, his talents proved an insuperable bar to his preferment.* For myself, I never liked the man, nor believed his professions, and, as for his ostentatious friendship for my father, I strongly suspected it originated in his wine-cellar. De l'Enfer had a kind of religious prejudice in favour of this liquor. Rousseau himself could not have accused him on the score of temperance. I know not whether he was most indebted to the strength of his head or the coldness of his heart, but he certainly never seemed intoxicated. There was something ludicrously profane in hearing him lecture, over his third bottle, on the heinousness of inebriety, for it was at the appropriate period of this indulgence that he was most zealous in his reprobation of sensuality. I own I was glad to catch the Abbé in his relaxation; it confirmed me in the suspicion of his hypocrisy, for, even in the slight elevation which the flush of indulgence occasioned, one could see, notwithstanding all his caution, an anxiety to impose upon others, for his interest, that which it was plain he did not feel himself from conviction. This wretch covered almost all his vices with the semblance of some virtue—at least all his virtues bore the appearance of vice, soured as they were by the natural acidity of his spirit. *He was vain through talent and intolerant through religion.* The intelligence which would have rendered others humble, made him haughty. *The Gospel, which its admirers call meek,* was, in him, insolence. His sacred calling he used but as an exemption from vulgar censure, and, for his own interest, he so hardened the *natural impracticability of the doctrine which he preached,* that *poor* men were almost terrified into infidelity: indeed, had he not held the omnipotence of the Pope and the heavenly patronage of the priesthood, neither the patience of Job nor the piety of David nor the perseverance of Paul could have obtained sal-

vation! In all the externals of religion De l'Enfer was a most refined practitioner; a kind of polemical posture-master. There was not a saint in the calendar for whom he had not some distinct grimace, or a sanctified ruin in the neighbourhood before which he did not make some peculiar reverence! To be sure, indeed, these singularities might occasionally be excused, as they were the only instances in which his piety was practical. Even these, however, he most unceremoniously dispensed with whenever they interfered with his most trifling gratification: thus his grace before dinner was a brief contortion of his eye-balls, "*lest the meat should cool*," and his subsequent devotion was, if possible, more laconic, "*lest the wine should heat.*" The only rival propensity, which this love for good living held, was a fervent admiration of money. Though the failing *was professional*, he was ashamed of it, and pretended to defend it on orthodox principles. He would say, he only took from his flock those superfluities of fortune which, if left in their hands, might be employed in the pursuits of vice, but, in his, might serve the purposes of religion; and thus the conclusion was that the fleecing which he gave them, had the double good of preventing sin and improving the church! Such was De l'Enfer, the almost constant inmate of my father's house and companion of his table. *A greater compound of pious craft and haughty humility the priesthood never nourished. A folio could say no more.*'

The Soldier and the Priest.—' "Such," said he, "are ever the motives of a soldier, no matter how affected liberality may mask them. A fierce hyæna, he riots 'mid the memorials of our nature's frailty, and fattens and enriches himself on the plunder of the grave." St. Aubert, stung to the soul at the unjust reflection, retorted bitterly—"If the soldier pursues to the grave, he pauses there: his condemnation should not come from the *hypocritic monk who sends his impious anathema beyond it.*" De l'Enfer, in his rage, appealed for protection to my father, who, wishing to end the controversy in good humour, playfully replied, "Not I, indeed, my good Abbé, I must preserve a laughing neutrality at the expense of both. You know, though a soldier myself, I have ever regretted the necessity of an army, and often told you that, in my mind, *both the bishop and the general*, though so different in their pursuits, *found their common origin in the vices of the world.* At all events, it is not policy in the priest to quarrel with the soldier, to whose pious efforts he is indebted for so many fees and so many converts."'

A Retrospect.—' "Far, far be it from me, my children," said the best of parents, "to reprove a passion which I well know is neither vincible nor voluntary. There are some pretended moralists in life whom age has withered into a negative virtue; who are passive, because they are powerless, and are ever loud in their censure, because they are incapable of enjoyment. Let such men selfishly deny to others the pleasures of that season which they have passed themselves; I would as soon think of giving my defenceless infant to a hungry cannibal, as of making such men the model of my imitation. No, these grey hairs have not chilled the recollection of my youthful joys, and they shall not freeze me into a fretful and impotent austerity. Our life is but, at best, a fleeting year; may the hand be blighted which would embitter its spring!"'

The Moralists.—' Oh, how I hate those mendicant moralists, who, like the ancient cynic, make their rags their merit, entrenching themselves in the intolerable and intolerant filthiness of their superstition! hypocrites, who, coiling themselves up in the little, cautious circle of a cowardly abstinence, misname their timidity, and call it virtue.'

After reading these extracts from Mr. Phillips's work, we may appreciate the dignity with which he refused to hear a man holding secular opinions—refused to believe that such a man could possibly be a member of society or worthy of the protection of its laws. Perhaps it is superfluous to add *any* illustration to the character of the defender of Courvoisier; but we have thought it right to take this retrospective glance, and leave our readers to meditate upon it.

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

CRITICISM OF SECULARISM AND ITS OPPONENTS.

THE present aspects of English atheism are, I consider, resolvable chiefly by the *Reasoner's* relation to it. Secularism, its present most prominent form, bears unquestionably this impress. Now I hail the fact of this influence over it with much satisfaction. Wrong as atheism is, as I think, in theory, the whole thing must needs be improved. The advocacy of the *Reasoner* has retrieved the character of English atheism. It is no longer the pert, crude, vicious thing it was. It does not now express itself in defiance and ridicule of an infinite intelligence and power —it is no longer independence, owning no law. It is changed in its intellectual phase. It is now a doubt, not an affirmation. It has descended from its 'there is no God' to 'there may be one.' It has become a stage on the journey, not its completion. As secularism, it is avowedly a postponement of the case, not an adjudication upon it. Intellectually and morally, atheism is improved. As embodied in its chief living representative, it presents some features of a diviner caste than may be found in the popular religion. Its present attitude towards the unknown and invisible is that of awe, wonder, humility; its cry is that of weakness and ignorance—alas! that it should be of perfect helplessness too. I cannot look upon atheism, in some of its later developments, as else than a worship of the 'unknown God.' In that feverish interest which has held it for long years together on the border-land of the invisible, in the endeavour to penetrate the darkness beyond, I see only a looking after God, if haply he may be found: and in secularism, which is an avowed abandonment of the search, I see mostly an alternative sadly and reluctantly accepted. It is the dove, whose true instinct had borne it over the wide and unfathomable waters in quest of its native home, returned, without finding it, to reconcile itself as it may to its ark-abode. An atheism of this kind at once wins its way to the heart's deepest sympathies. *So* changed, however, it is hardly atheism at all. At the lowest, it is negatively religious. Unhappily this can be predicated only of the origin of secularism, its present form. But if secularism is not religious, neither is it atheistic. It is not inquiry, it is not doubt, it is not affirmation or denial; it *is* an ignoring, on whatever grounds, of the question altogether. It is 'of the earth, earthy.' It is, and it professes to be, an entire and final quitting of the sphere of the spiritual. It is for the material only—the material *for* material, or at most moral, ends. Alas for this lapse! Alas that the search after God should end here! And yet, let secularism itself—in its origin and in its aim at constructing 'a science of morals' where morals were not, or, at any rate, were denied to be—testify to the improved character of modern atheism.

And will secularism content, think you? Will angel wings submit to remain folded? Secularism will not satisfy any one, and none less than yourself. You cannot so easily forego the occupation of long years, and of your early and late choice. Neither by nature — or, as I should say God, who has lavishly endowed you with heavenward instincts—nor by habit are you fitted to make earth your centre, your home. You will weary of pacing, with even well-ordered steps, earth's dreary rounds. Construct, if you will, your 'science of morals'—live by it; but remain faithful to your higher impulses; and then say which has been the

source of your highest virtue—your 'science of morals, or your communings with the invisible and intangible?'

One word more. When you state 'the clergy refuse discussion,' I affirm you state a fact. You do not assert that they refuse public discussion, or public discussion with Mr. H.; but you, in substance, say, the subject is *tabooed* under their authority in religious circles; *and it is.* Inquiry into it is systematically discouraged—nay, in some cases, punished. Till the conscientious difficulties of the thoughtful mind are fairly met, it will remain true that discussion is refused, even though our myriad clergy invite you to public discussion.

If you *will* engage in public discussions—where undoubtedly a man's best work does not lie—do not be coerced into the when, the where, and the with whom. *Thinking* men will hold you absolved, and neither you nor your principles will suffer. You make it a rule to practise courtesy towards your opponents—make it a rule to engage in discussion only with those whom you can respect. I should be glad to see your proposal of a discussion with Mr. Grant abandoned. You have *discussed* enough with him in all conscience—enough at any rate to show his utter impracticableness as an opponent. You would find, beside, discussion with him complicated to an endless extent with extraneous matter arising from your correspondence. I fancy I see a change in Mr. Grant. The suspected heresiarch of Birmingham is hardly one with the present leader of the crusade against atheism. But why will he persist in fixing upon you, as your thesis, 'there is no God?' Informed as he might have been—as I am—by the changing phases of atheism, of its approximation to what is, as I hold with him, truer and higher, why not leave you, as I believe you may be left, to the operation of the spirit within to lead you at last right? Why, above all things, retard that issue by fastening dogmas upon you which you disown, by treatment which you must resent?

Southsea, Portsmouth. J. SMITH.

[This letter has been suffered to stand over some weeks, but its earnestness seems to entitle it to insertion. We trust time will show our friendly critic that secularism is altogether a more complete and happier creed than he at present conceives it to be.—ED.]

FESTIVAL OF THE GLASGOW ECLECTIC ASSOCIATION.

THE Glasgow Association of Eclectics held their annual Soirée and Ball on the New Year's Day, in the Eclectic Institute, 14, Garthland Street. A highly respectable party, comprising friends and strangers of both sexes, sat down to tea. The Hall was illuminated, and tastefully decorated with evergreens and busts of Owen, Shakspere, Milton, Watt, Voltaire, Jones, Southwell, etc. Our indefatigable friend Mr. Miller officiated as chairman. Messrs. Freebairn and Wilkie addressed the assembly. The former gentleman formed one of a party who, a few years ago, in connection with the Clydesdale Emigration and Colonisation Society, went out to America, to assist in realising experimentally the communistic theory. Mr. Freebairn gave an interesting description of some of the events which occurred during his trans-atlantic expedition. He still firmly believes in the practicability of communism, under wiser regulations. Mr. Freebairn attributed the unsuccessfulness of the experiment to a deficiency of capital, and too great a rush of persons upon the settlement before a soil could be produced on which to raise crops.

Mr. Wilkie briefly reviewed the prominent events of 1852. The death of Lady

Lovelace, 'Byron's only daughter of his house and heart.' Art had sustained a loss in the person of Turner; poesy, a Moore; chivalry, a Wellington.

Numbers contributed, with songs and recitations, both comic and sentimental, to amuse and delight the company.

Lectures are delivered every Sunday evening. In addition to our regular staff of five, we had a sixth in the person of Mr. Dun, who, on January 2nd, delivered a most effective lecture on the Sabbath question. We regret that this gentleman is about to leave Glasgow for London.

37, West College Street, Glasgow. JAMES WILKIE.

COVENTRY MUTUAL IMPROVEMENT SOCIETY.

A LECTURE FUND CIRCULAR.

AMONG the various ways of spreading a knowledge of facts and opinions, so essential to the progress of civilisation, lecturing must be considered subordinate to few. The press and the class-room do much in leading the people to a higher existence; but the platform has its peculiar advantages, and is now recognised by all parties as a valuable medium for disseminating information on every useful and interesting topic.

Perhaps there is no method better calculated to add to the intellectual store than listening to judiciously-selected and ably-delivered lectures; for it frequently happens that a lecturer has to condense, into a single discourse, a vast amount of learning and toil, the knowledge of which must be beneficial to the attentive listener.

There being a want of some positive organisation to make the necessary arrangements for the delivery of lectures, some of the members of the Coventry Mutual Improvement Society called a meeting of those parties deemed likely to render personal or pecuniary aid for carrying out their object. At that meeting a provisional committee was appointed, to obtain the names and aid of as many as possible. In the course of their labours the committee found that some misapprehension prevailed respecting the engagements of the lecturers, and the views they would have to enforce and elucidate; they therefore avail themselves of this opportunity to render some explanation on the subject.

They wish it to be distinctly understood that they do not intend having anti-theological lectures delivered in the name of the society, although they would wish the lecturers to enforce not only the *right*, but also the *duty*, of free inquiry in religious matters.

The committee do not desire that any proceedings of the society should compromise the religious views of any of its members: they are only anxious that the principle of free inquiry, which they adopt and practise, should be explained and defended by the lecturers.

The committee earnestly wish that lecturers may be engaged who will advocate the rights of the people, while they council them to the performance of their duties. Men who have struggled for more knowledge and freedom for themselves and the people, have an authority to teach, and will be listened to with respect; and, whenever practicable, such men should be engaged by the society.

A knowledge of physical science is, also, one of the means of elevating the character; and when competent men can be engaged to explain any of its most important branches, it would be in accordance with the object of the society: but of course these details will be left to the managing committee.

EDWARD J. TURNER, *Sec.*

THE LAW OF CONSCIENCE.

O! if the world were governed by the law
Of conscience—that corruptless monitor
Which looks into the heart, and tells us what
We are—discovers every secret flaw,
Sits in eternal conclave to inspire
The grovelling soul with heaven's divinest fire,
And check the thousand elements that war
With true nobility—how would the lot
Of warring man be changed! For one great soul
The earth would be an universal whole
Of greatness. For hypocrisy and creeds,
Ennobling thoughts and love-inspiring deeds.
No tyrant arm would wield a scourging rod,
No sceptered demon mock the power of God;
No wrongs nip truth and virtue in the bud;
No fields of human slaughter flow with blood;
Man would be truly noble, great, and wise,
And earth his hallowed, peaceful paradise.

From the Patriot, an unpublished Poem, by J. W. King.

ARE THE MORMONS INFATUATED?

THE following paragraph appeared in the *Sunderland News* of July 31, in answer to a note which I had sent:—'*Infatuated Mormonites.*—A correspondent, who signs himself "Steel Pen," writes to complain of the use of the word "infatuated," as applied to the Mormonites, in the report of the accident at Newport, given in a late number of the *News*. He says, "Why call them infatuated for believing that they were saved by a miracle, when, had the occurrence happened to a number of Churchmen, or Methodists, or Presbyterians, they of a surety would have attributed it to the 'blessing of God,' 'the mercy of divine Providence,' or 'the merciful care of an all-wise God,' which is to the full, in the eyes of some, as great an act of infatuation?" We do not think the word was justifiably used, and beg to inform Mr. Steel Pen that the report in question was taken from a contemporary.'

Sunderland. VERITAS.

[We cannot publish Mr. Humphrey's letter to the *Nonconformist*. We think he misreads the passage from Locke, which he criticises—but we will reconsider it.

Mr. W. Woodman writes to the effect that the report in the *Reasoner* (No. 27, New Series, p. 425), implies that when he attended the recent lectures at Nottingham, he employed the language of popular theology with the intention of conveying a fallacious impression of his sentiments. 'You affirm,' says Mr. W., 'that I was "talking like an Evangelical Christian about eternal torments," and that you wrote on a piece of paper to inquire whether I would "repeat to the meeting that I believed in the doctrine of eternal torments by *fire and brimstone* to be inflicted on sinners hereafter?" to which I replied, that "the proposition I stated I believed was, the existence and eternity of hell, and that I could not conceive of hell otherwise than as a place of torment." The manner in which this is stated naturally conveys the impression that I not only introduced the subject of hell torments and fire and brimstone, but introduced them in a manner inconsistent with my real views, and had in consequence found it necessary afterwards to retract what I had said.'—We think, and we believe our readers will be of the same opinion, that we conveyed no such impression as that which our correspondent alleges. We merely recorded the fact that by 'eternal torments' Mr. W. did not mean what the Evangelicals mean—'torments by fire and brimstone.']

THE SUBSCRIPTION FOR EUROPEAN FREEDOM.

*Per Mr. Jonathan Hartley, Bradford.**
Edwin Carr.
Richard Carr.
David Spurr.
George Radford.
Joseph Waring.
Samuel Emsley.
Thomas Barker.
Thomas Smith.
Robert Batley.
Nimrod Allen.
Joseph Stansfield.
William Radford.
William Naylor.
James Simpson.
George Lofthouse.
George Watson.
Samuel Woodhead.
Thomas Pitts.
Benjamin Scaith.
John Waterhouse.
George Firth.
S. Porret.
James Shout.
Thomas Verity.
George Verity.
Christopher Wilson.

Per Mr. James West, Commercial Road.
John Hunter, sen.
John Hunter, jun.
A Friend, per Mr. Hunter, sen.
A Friend, ditto.
A Friend, ditto.
A Friend, ditto.
George Webster.
Robert Helsham.
Mr. Gowland.
Isaac Ashley.
Mr. Street.
Mr. Dunn.
Mr. Holmes.
Henry West.
James West.
Mr. Ford.
Mr. Henry Merrin.

Per Mr. Cheetham, London.
G. Cheetham.
W. Strutt.
Mr. Brown.

Per Mr. Thomas Veevers, Liverpool.
Thomas Veevers.
Thomas Walling.
W. L. Costine.

Per Mr. James Charlton, Newcastle.
Percival Maclone, Gateshead.
John Bone, ditto.
Thomas Spencer, ditto.
Robert Hadlow, ditto.
John Meed, Newcastle.
A. Smith, Gateshead.
William Thompson, ditto.
William Drummond, ditto.
A Friend, ditto.

Per Mr. Horncy, Easington Lane.
Mathew Lee.
William Horncy.
John Johnson.
George Johnson.
John Kendall.
John Hunter.
Robert Bell, 6d.

Per Mr. A. C. Steven, Dundee.
Thomas M'Donald.
James Watt.
William Robertson.
James Robertson.
A. C. Steven.
William Hodge.
Thomas Hume.

Per Mr. Thomas Tapping, Crewe.
Henry Stubs.
William Robertson.
Alexander McNeven.
Andrew Craw.
Peter Lythgoe.
James Goulding.
Thomas Watson.
Thomas Roberts.
Henry Rylance.
William Rylance.
James Scalden.
Mr. G.
John Derby.
George Baily.
William Simson.

Per Mr. Edwin Johnson, Brighton.
Mr. Hutchinson.
P. Waterman.
G. James.
W. James.
J. Johnson.

Per Mr. William Cooke, Bradford.
John Rhodes.
John Malone.
A Friend, per Mr. Broadley.

Miscellaneous.
Mr. Smith, per Mr. Spurr, Liverpool.
W. H., Lambeth.
G. Adcroft, Overdarwen.
A Friend of Freedom, Higham.
Austin Holyoake, London.

[Twentieth 100 Names.]

* This is the second remittance from the members and friends of the Bradford Co-operative Store.

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square.—Jan. 23rd [7], Samuel Kydd, 'The Events of 1852.'

Hall of Science, City Road.—Jan. 23rd [7], Thomas Cooper, 'History of England.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—Public Discussion every Thursday evening [8].—Jan. 23rd [7], Mr. H. Thomas, 'Modern Comic Literature.'

Commercial Hall, Philpot Street, Commercial Road East.—Jan. 23rd [11 a.m. and 7½ p.m.] Mr. C. Southwell will lecture.—Discussion after the lectures.—Discussion, Tuesday [8], Thursday [8]. Saturday evenings devoted to the advocacy of Teetotalism.

National Hall, 242, High Holborn.—Jan. 23rd [7], P. W. Perfitt, 'Cromwell's Foreign Policy.'

Secular Hall, Goldsmiths' Row, Hackney Road.—Discussion on Sunday mornings at 11, and Thursday evenings at 8.—Jan. 23rd [7], a Lecture

Eclectic Institute, Denmark Street, Soho.—Jan. 23rd [11 a.m.], Mr. J. B. O'Brien, 'True Object and Character of the Mission of Jesus Christ.'

Bradford Secular Society, Mitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.—Jan. 23rd, Mr. Ryder, 'The Theory of Development.'

Secular Institution, Charles Street, Old Garratt, Manchester.—Jan. 23rd [6½], a Lecture.

Progressionist Hall, Cheapside, Leeds.—Jan, 23rd [6½], a Lecture.

Mutual Improvement Society, Five Ways, Dudley.—Jan. 23rd [7], a Lecture.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a reading room.

Secular Institution, Bowkers' Row, Bolton.—Meeting every Sunday evening at 6.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—Jan. 23rd [6½], a Lecture.

Secular Hall, 6, Market Street, Newcastle.—Members meet every Sunday at 6.

Eclectic Society, 14, Garthland Street, Glasgow.—Lecture every Sunday evening at 6½.

NEW PUBLICATIONS AND RE-PUBLICATIONS.

No. 1 of 'Wayside Points,' containing Part I. of the Correspondence between the Rev. Brewin Grant, B.A., and the Editor of the *Reasoner*. Price 2d.

No. 2 of 'Wayside Points,' containing Both Sides of the Debate between Mr J. F. Winks, of Leicester, and the same. Price 2d.

No. 3 of 'Wayside Points,' containing Part II. of the Correspondence with the Rev. Brewin Grant, B.A. Now ready, Price 2d.

Secular School Books for Children.
By G. J. Holyoake.

No. 1.—The Child's First Letter-Book. Price 1d.

No. 2.—The Child's Second Letter-Book, for teaching Reading and Writing at once. Price 2d.

No. 3.—The Child's First Word-Book, for teaching Spelling, Meanings, Grammar, and Reading. Price 3d.

No. 4.—The Child's First Reading Book (in the press). Price 4d.

All Illustrated. A series suitable for Presents to Little Children.

The Value of Biography in the Formation of Character. By the same. New Edition. Price 2d.

The Constitution and Objects of Secular Societies. Separate. Price 1d.

Volume XIII. of the *Reasoner*, bound in cloth, lettered, will be ready in a few days. 3s. 6d.

ADVERTISEMENTS.

A PUBLIC DISCUSSION between MR. G. J. HOLYOAKE, editor of the *Reasoner*, and REV. BREWIN GRANT, B.A., editor of the *Bible and the People*, will be held on six successive Thursday Evenings, commencing January 29th and ending February 24th, at the Cowper Street School Room, City Road.

Subject:—'What advantages would accrue to mankind generally, and to the working classes in particular, by the removal of Christianity and the substitution of Secularism in its place?'

Doors open at 7, Discussion to commence at half-past 7 precisely. Admission: Tickets for the Course, 1s., to be had of Messrs. Ward & Co., Paternoster Row, and of Mr. Watson, 3, Queen's Head Passage; single admission, 3d.

Price 1s. 3d., demy 18mo., 144 pages, cloth lettered,

FACTS AND FANCIES; or, Random Sketches of Men, Women, and Principles. By Frederic Rowland Young, Ipswich. With an Introductory Chapter by Mr. James Spilling, author of 'The Spirit of the Seasons.'

Contents: Woman—Marriage—Home—Eliza Cook—Thomas Carlyle—Our Young Men—Robert Burns—Persecution for Opinions—'Festus,' by J. P. Bailey—Fare ye Well, ere Last Words.

London: Simpkin and Co.; Ipswich: J. M. Burton and Co.

Will be published in February, 1853,
Price One Shilling,

THE PATRIOT: A POEM. By J. W. KING, author of 'The Emigrant,' 'Lays,' etc. Dedicated, by permission, to JOSEPH MAZZINI.
London: John Chapman, 142, Strand.

PORTRAIT OF THOMAS PAINE.

Just Published, Price One Shilling,
(Size, 12 inches by 9),

SHARP'S COPPER-PLATE LINE ENGRAVING.

'The engraving of Mr. Paine by Mr. Sharp is the only true likeness of him; it is from his portrait by Romney, and is, perhaps, the greatest likeness ever taken by any painter. To that eminent artist I introduced him in 1792, and it was by my earnest persuasion that he sat to him.'—*Vide Life of Paine*, by Clio Rickman.

E. Truelove, Reformers' Library, 240, Strand, three doors from Temple Bar.

The Trade Supplied.

London: Printed by Holyoake, Tyndale, and Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 4.] WEDNESDAY, JAN. 26, 1853. [PRICE 1d.

EIGHT OF THE ARTICLES.

Secular Literature	49	The Freethinking of the Working Classes	57
State of Free Discussion among the Clergy	53	A Railroad through the Bible	59
The Discussion in Cowper Street	54	Recent Statement in Blackburn	60
The Stone-Cutter of St. Point	55	Church Pews	62

SECULAR LITERATURE.*

WE quote this article from the *Nonconformist* for its own sake, because it incidentally shows that some points of advocacy of our own opinions to which we have taken exception, with respect to some correspondents (Mr. Knight, Mr. Henrette, Mr. Broom, etc.), are also the points upon which outstanding critics rest their objections. Those points will be suggested to those who peruse the following paper. November and December numbers of the *Christian Spectator* on 'Freethinking Lecturers' illustrate the same remark. The publication in the *Reasoner* of expository papers, for which there is now a new use—as we have a wider audience to address than heretofore—will not often enable us to make such quotations as we do this week from the contemporary press; but we shall keep our readers acquainted with the striking passages that come under our notice, because the *Reasoner* is the sole record where they are gathered together for reference at a future day. It would be impossible in any other periodical to find the same historical collection of what the press has said of Freethinking during the last seven years, and this feature, by careful condensation, we hope to preserve. Next week we shall commence an interesting paper by January Searle relating to the religious notions of the ancient Egyptians, drawn from the one only source where they are to be found. —ED.

An atheist is not to be tabooed. He is not to be thrust out of the pale of humanity. Our puritan forefathers would have branded and imprisoned him; we would reason and plead with him. To us he is, and to them he ought to have been, a man and a brother. If he really believes there is no God (*prove* it he cannot), the 'portentous heroism' of such a creed awakes within us thrilling emotions of wonder and surprise. And if with this no-belief he connects a life irreproachable and unselfish, if with this no-belief he associates high patriotic yearnings and generous political sentiments, and if with this no-belief never a word of scorn or cankering hate for those who are entrapped by 'superstition' escapes his lips, then we dare not despise, much less loathe, such a man; we can give him the right hand of true friendship, and not fearing that he will make us worse, we will try to make him better. By all means let the atheist have free speech, let him address the public

* 'The Reasoner,' 'Cabinet of Reason,' 'Report of the Townley Discussion.'

ear by the press and by the platform with most unchartered liberty; we would no more denounce him than we would attempt to silence him. He has as much right to speak *his* convictions as we ours. And not only so, it is his duty to do this. Suppression of thought leads to suppression of truth. Concealment of conviction becomes an extinguisher of truth.

'Thoughts shut up, want air,
And spoil like bales unopened to the sun.'

Mr. Holyoake, as our readers probably know, is one of the most popular and learned of the apostles of unbelief. His sympathies are, we believe, on the side of virtue and truth. He has been used hardly and judged harshly. He has suffered imprisonment for publication of his opinions, and we believe is prepared to suffer the 'loss of all things' for his convictions. In his conduct of the public controversy with Mr. Townley, everything that decorum and a high order of gentlemanly feeling could dictate, was displayed throughout the whole of his addresses. We have read every word with profound regret that so good a man should have so bad a creed, and although we do not expect to remove Mr. Holyoake from what he deems his solid rock amid the vast ocean of discordant theologies and contending creeds, justice to Mr. Holyoake as a man, and as an author of no mean ability, requires from us a few observations on the works whose titles are indicated.

Mr. Holyoake's creed is this—if *creed* that may be called which *faith* has none:—'It is not atheism that makes the world without a God. The argument sometimes employed against us is that we take God away from the world. We find the world without God in the way we explain it. Science has shown us that we are under the dominion of general laws, and that there is no special Providence, and that prayers are useless, and that propitiation is vain; that whether there be a Deity independent of nature, or whether nature be God, it is still the God of the iron foot, that passes on without heeding, without feeling, and without resting—that nature acts with a fearful uniformity, stern as fate, absolute as tyranny, merciless as death; too vast to praise, too inexplicable to worship, too inexorable to propitiate: it has no ear for prayer, no heart for sympathy, no arm to save. We reap from it neither special help nor special knowledge; it protects itself from our curiosity by giving us only finite powers: its silence is profound, and when we ask its secret, it points to death' (p. 691).

Such are the dogmatic teachings of Mr. Holyoake—such the large postulates he lays down, from which he proceeds to argue, as if they must all be taken for granted. Argument there is none in such declamation, and we have looked in vain throughout Mr. Holyoake's speeches for anything that might be dignified with this name. Eminently calm and studiously courteous, there is throughout Mr. Holyoake's laboured orations the evident perplexity and necessary self-repetitions of a man trying to prove a negative. Singularly inconsistent with the above declamation against God or nature (it matters not which, both have the 'iron foot') is a passage at the close of the third speech (p. 41), where we find the demoniac indifference of nature or God to man the cause of 'modesty, humility, and love.' 'We stand like children on the shores of eternity, who must look forward with wistful and unsatisfactory curiosity; but let the profound sense of our own littleness, which here creeps in upon us, check the *dogmatic spirit* and arrest the presumptuous word—we stand in the great presence of nature, whose inspiration should be that of modesty, humility, and love.' We do not understand the logic of these passages: everything in one passage about God or nature is ascertained to a nicety; in the other, the settled mind, whose mournful monogram we have quoted above,

is all 'modesty, humility, and love' under 'the profound sense of its own littleness.' Be it so. We hope it is. In such case, Mr. Holyoake, like many other men, is greatly better than his creed. The duty of reconcilement is not ours. The result of this controversy (for we have noticed the last work first) leads us to two conclusions. Granted that Mr. Holyoake's temper and skill in this discussion are most praiseworthy, yet we judge him to have most signally failed in his attempt to argue down the faith of Christendom, and we do (we think without a particle of sectarian partisanship) adjudge Mr. Townley a clear and complete triumph in the maintenance of each position he laid down; and if our readers want to know all that the ablest apostle of atheism can say—if they wish to know what is meant by a creed in 'knowledge, nature, science, culture, and life,' by all means let them get the book without delay.

It is with reluctance we turn to the other two works named above. Reluctance, because Mr. Holyoake here places himself before us as another man than he appears in the discussion. We do not insinuate that the mask drops off, or that the apparent moral cowardice that lurks in some parts of his speeches during the discussion here compensates itself by a hectoring bullyism, that is as much unlike Mr. Holyoake's usual style as it is beneath the dignity of a writer claiming the public ear. These are strong words, but we can justify them. In a work* published by Mr. Holyoake, he says, in a description of Mr. Newman as a model disputant: 'He is the friend, and never the opponent. He does not offend you by spiritual superciliousness. There is no trace of pride about him. To disparage, to mortify, to obtain a victory over you, are pettinesses of controversy which he despises. His profound respect for others,' &c., &c. We wish we could felicitate Mr. Holyoake on keeping his own laws, but we cannot. He asks, 'Why do the clergy avoid discussion, and the philosophers discountenance it?' and he has written forty-three vigorous pages to answer this, to him, important question. But he has committed two great errors in this work. He has failed to prove that the clergy *have* avoided discussion, and has simply beguiled his readers with the belief that they *do*. No man is less logical in his reasoning than Mr. Holyoake. He lays down a premiss: asks no assent to it: mounts his Pegasus and flies far beyond all calculation: nor can anything be done with him in these ærial flights. He says the clergy avoid discussion, and yet in the pages of this book devoted to the proof of this very position, we find notices of perpetual discussion between himself and the 'clergy.' Surely this is an inconsequent consequence. Here, for instance, is a discussion with Rev. G. Redford, D.D., alluded to; another with 'John Brindley, the protégé of the Bishop of Chester;' another with the 'Rev. George Montgomery West;' another with 'John Bowes,' we don't know whether he is a 'Reverend' or not, Mr. Holyoake says he 'was a moral rhinoceros whose thick ethical epidermis no reproof could pierce;' another with the 'Rev. James Fleming, of Lancaster;' another with the 'Rev. T. Collisson, B.A., of Nottingham;' another with the 'Rev. J. H. Rutherford, at Newcastle-on-Tyne;' another with the 'Rev. Mr. Green;' another with the 'Rev. Dr. Kerns, of Sheffield;' and in the pages of the *Reasoner* (Part 73, p. 331), Mr. Robert Cooper says he had a 'most gallant struggle' with '300 gentlemen of the cloth at Northampton,' where the 'Independent Congregationalists met to celebrate the Jubilee of Dr. Doddridge, *their founder*.' (!) As the result of this 'gallant struggle,' one against 300, '*the orthodox* retreated,' although the 'very air was impregnated with the Holy Spirit.' So then it seems,

* 'The Philosophic Type of Religion, stated,' &c.

Holyoake and Cooper being witnesses, that the clergy do *not* avoid discussion as a *fact*, but as a book-theory for the sake of clap-trap they *do*. Of course the theory is correct, the facts must have been misstated. In short, it is as the Frenchman said when his theory was exploded—'Ah, very good! it is de theory which is most grande: it is so much de vorse for de facts.'

Another error committed by Mr. Holyoake, in addition to drawing upon the conceptive faculty for his positions, is this, he has imputed motives of an improper character to those with whom he was contending. This is most unpardonable. We have nothing to do with motives. Mr. Holyoake speaks of himself as requiring always full *intellectual* satisfaction. Why, then, does he leave the region of logic, and enter upon the mysteries of human motive? For instance, he speaks thus in the 'Cabinet of Reason,' of Paul:—'His rudeness and intolerance were not without pernicious influence;' 'when Christians came into power they took care to suppress criticism,' &c. Here, again, we have Mr. Holyoake's besetting sin. He will take for granted what ought to be proved. Why not prove Paul's rudeness? Why not give historic evidence of the latter assertion? So, again he says, 'those who trade on the name of Christ,' &c. But why talk thus? What does Mr. Watson 'trade on?' Those who do *not* name the name of Christ. What does Mr. Holyoake 'trade on?' The same material. This is pitiful; very pitiful in one who says, quite in a lachrymose strain, 'we have more to *endure* from Christians than they have from us; we have no inspired canons of imputation (*sic?*) to justify *us* in bad taste.' No; but Mr. Holyoake has his uninspired canons. Witness the following:—'Where a Christian falls in with the example of Christ towards his opponents, or of the apostles with respect to theirs, he is often so rude to his antagonists as to excite the feelings of his audience.' We might quote other passages, but we forbear, and shall bring these lengthened remarks to a speedy conclusion. Mr. Holyoake is an able but a most indiscreet advocate. He does more harm to his cause than he imagines by calling that reasoning which is simple assertion. For instance, if we had the ear of Mr. Holyoake, we should say, Granted, for argument's sake, that Jesus and Paul were rude and intolerant, against whom were their 'rudeness and intolerance' directed? Was it not against the priest-party in Judea, against the men that opposed knowledge, investigation, progress, and freedom? And we should remind him that we thoroughly sympathise with the noble utterances of that great man, Dr. Arnold—'No temporary evils produced by revolution shall ever make me forget the wickedness of *Toryism*—of that spirit which crucified Christ himself, which has, throughout the long experience of ages, continually thwarted the cause of God and of goodness, and has gone on abusing its opportunities, and heaping up wrath by a long series of selfish neglect against the day of wrath and of judgment.'

We bring our observations to a close. We abhor the spirit in which one of our religious magazines avows, 'that to restrain Mr. Holyoake within certain limits is no more an assault on liberty than to watch pickpockets, and to cage them up whenever they are found indulging their vocation.'* We assure Mr. Holyoake that this inquisitorial dogma does not represent the mind of the thinking and of the intelligent in the Christian Church. It is the spasmodic cry of the men who believe in nothing but the lock and key system. Deeply as we deplore Mr. Holyoake's position, and earnestly as we long to see him restored to his right mind, we would only use the arguments of brotherly kindness and moral suasion. If these

* 'Evangelical Magazine' for September.

fail, then so let it be. To his own master every one of us must give account of responsibilities overlooked or susceptibilities deadened, and by that final decision we are prepared to abide.—*Nonconformist*, December 1, 1852.

STATE OF FREE DISCUSSION AMONG THE CLERGY.

To the Editor of the Nonconformist.

Sir,—One of the canons of the common law of literature seems to be that an author has no right to dispute with the critic the criticism bestowed upon his books. Do not suspect me of wishing to infringe this sensible rule. It indeed would be childish to first solicit an opinion, and then hold him who obliges you with it responsible for giving it.

It is simply an explanation that I venture to offer. In the *Nonconformist* of Dec. 1 you noticed two works which bear my name. The Townley discussion I except, that being rather a party book than an intelligible and equal report by which I ought to be judged. Of the two publications for which I am answerable, it is substantively said 'they are very illogical, because many assertions are found there which the author does not attempt to prove.' But the same occurs in all books, except those on formal mathematics. Every Christian treatise I take up abounds in assertions which I should like to see made good, but which the writers do not attempt to prove. Instead, however, of counting this a grave fault, I ascribe it to the license every writer is entitled to, of using assertions *illustratively*. An author is only illogical when he neglects to prove that which he professes to prove, and which he assumes to be necessary for the particular readers he addresses. In some other religious journals one need not care to point out this circumstance, but the recognised trustworthiness of the *Nonconformist* in criticism, and the generous constructions it puts upon the advocacy of opponents, add weight to its adverse judgment, which will not be thought to proceed from error, nor be ascribed by the public to prejudice.

It is on this account I notice that the reviewer cites two instances of ministers as debating with us, who were noticed in the essay he reviews because they ultimately *refused* debate. Mr. Robert Cooper's narrative is quoted as though I had to answer for it. But were the summary of the reviewer exact in all other respects, how would it affect the general question raised—viz., Why do the clergy avoid discussion?

There are at least 30,000 ministers of religion in Great Britain, and I believe *one hundred* cannot be named who have borne their testimony, either in theory or practice, in favour of the *personal comparison of opinions*. Nearly all who do enter upon it, end as your own columns last week told us the Rev. Dr. Godwin, of Bradford, did, by discouraging others from following his *transient* example; or as the Dean of Ripon did last night* at the soirée of the Leeds Mechanics' Institution, who emphatically 'declared he would never be a party to throwing the sublime, pure, and blessed doctrines of religion upon the table of the lecture-room of any popular institution for the purposes of discussion.'

Your own columns have been enriched by historical contributions—it is, therefore, doubtless known at your office that the Right Hon. Sir James Stephens, from the chair of History at Cambridge, has admitted that 'no man among us, whatever

* This letter was written Dec. 9th, 1852. *Vide* newspaper reports of the 10th of December.

may be his seriousness, decorum, or integrity of purpose, is really free to avow his dissent from the religion of the age;* and while this remains true, free discussion with the clergy is impossible, and it is in vain to talk of its having taken place.

If you demand proof of this, let me ask what Mechanics' Institution is there in the country which does not profess to be *neutral* in religion—yet what Mechanics' Institution is there whose shelves are not loaded with *religious* books? and what Mechanics' Institution is there where the clergy, established and dissenting, would not withdraw from it and break it up (as they are known to have done in several instances), rather than books of an opposite character should be introduced into the library? What religious publications treat us without asperity, excepting those for which the nonconformist party seem responsible? In what religious newspaper could we discuss our opinions? In what court would our oaths be taken or our civil rights recognised? On what religious platform should we have fair play? What religious publisher will publish our books? What religious bookseller will sell them? What religious newspaper will advertise them? What religious journal will review them? In what chapel can a question be put to the preacher? In what vestry can the doubts of the inquirer be willingly heard?

That is no war, as everybody knows,
Where only one side deals the blows
nd the other has to bear them.

Hardly a single satisfactory answer can be returned to these questions.

G. J. Holyoake.

NOTE BY THE EDITOR OF THE 'NONCONFORMIST.'

We have received a letter from Mr. Holyoake, commenting on our notice of his publications, and purporting to set us right on matters of fact. We see nothing in his letter that would indispose us to publish it—however widely and strongly we differ with him in opinion and faith—but we really cannot infringe a general rule, which is necessary to protect our readers against perpetual controversies arising out of our literary reviews.

THE DISCUSSION IN COWPER STREET.

The discussion between the Rev. Mr. Grant and Mr. Holyoake commenced on Thursday evening; the audience, as expected, was very numerous. On the platform were the Rev. Dr. Campbell, the Rev. Mr. Binney, and other eminent ministers. Mr. Samuel Morley introduced Mr. Grant to the meeting, and Mr. Ebenezer Syme introduced Mr. Holyoake. The Reverend Howard Hinton was appointed umpire. Many reporters besides Mr. John Hamilton, the reporter of the debate, took their places at the reporters' table. Accounts will probably find their way to the public from several quarters. The discussion will be resumed next Thursday. Mr. Holyoake stated that he should take on each night in order the following propositions:—

1. The Nature of Secularism.
2. Science the Providence of Man.
3. Morals independent of New Testament authority.
4. The death of Jesus Christ, its policy and its example.
5. The Eclecticism of the Apostolical writings.
6. General advantages of Secularism.

* Lecture on the History of France.

THE STONE-CUTTER OF ST. POINT.

When I purchased Alphonse de Lamartine's 'Stone-Cutter of St. Point' I had not the remotest idea I was adding another work on the existence of a God, providence, and design, to my library; but so it turned out. Nothing can be more charming than the poet's pictures of natural scenery and objects on his route from Maçon to his chateau at St. Point, which would appear to have been the home of his childhood; and it was with a feeling of pain that I found myself, all of a sudden, plunged into a disquisition on the existence of a God, conducted in the most unscientific and illogical manner possible, which destroyed all interest in the illustrations drawn from the enchanted land in which it is described to have occurred.

Whether Claude des Huttes, the stone-cutter, ever had a living prototype, or whether he is a purely mental creation, of course I cannot say; but the startlingly-abrupt manner in which the language of the stone-cutter changes from the most simple of an uneducated man to the somewhat high order of the practiced debater, would seem to indicate the latter.

The stone-cutter was a religious fanatic, and somewhat of a recluse—amiable and admirable unquestionably, but not to be taken as a pattern, or set up as a guide to be followed by men generally. He considered his mission to be to work for the poor, and the poor only, and never to take for his services more than sufficient to supply his material necessities for the time he was employed. Acting out his ideas, he refused, as a rule, to work for the rich, let them offer him what they might, or should they allow him to charge what he pleased—considering that such work, because well paid, belonged to those who had other ties but themselves, which he had not. Lamartine having induced him to do some work for him (in consideration, it would seem, of the kindness to the poor of the author's mother or wife) notwithstanding he was rich, was surprised, after a few days' absence from home, to find, on his return, that Claude had abandoned it. The poet having sought him out to ascertain the reason of his conduct, a conversation on the existence of God, etc., incidentally takes place, some portions of which I shall now notice.

Claude, in answer to the author's question of how he came to be possessed of such correct notions of the obligations of justice and charity towards his neighbours, replies that he does not know, but thinks it must be the good God who has made him thus; that he never studied, either in the house of a priest or at school; that he never feels solitary in his wilderness, because he has God 'always present above him, before him,' and more to the same effect. The author replies that 'it requires a great concentration of mind, a rapt elevation of soul, not to be distracted in this intercourse with the good God—not to be deafened by the tumults of the world—not to be chained down to the current of petty thoughts—in a word, one must be endowed with a peculiar faculty, a sense which is common indeed to all men, but has not in all the same measure of development; *a sense* more intellectual and *divine* than all our other senses, *the sense of the infinite*—in other words, *the conscious realisation of God.*' The wonderful '*sense* more *intellectual and divine* than all our other senses—the sense of the infinite,' by which men obtain a '*conscious realisation* of God,' is much *talked* of by theologians and semi-theologians, in a sense of their own. Physiologists tell us that we have only five senses. The brain is considered to be the sensorium, or storehouse of all the sensations or effects produced on the organisation by contact with outward objects on the five senses; the mightiest brain that ever dwelt in human organism never had a

thought or an idea that was not derived—directly or indirectly—from an impression or impressions made upon it by one or more of the five senses. The *senses* of man, or the greater portion of them, are exceedingly circumscribed in their power or force when compared with the inferior animals—animals can see sharper, hear quicker, smell more keenly, and it is very probable have a more delicate taste and feeling than man; yet their senses are unquestionably *finite;* and, therefore, to *talk* of men—any men—having a 'sense of the infinite,' is poetical exaggeration. For a man to have a 'conscious realisation of God,' he must have sensational relation to God, which we know to be unusual if not impossible, consequently language from an educated man involving any such consequence is unpardonable.

To return, Claude, in order to assure the author of his utter ignorance, notwithstanding his possession of 'the gift of gifts'—'the consciousness of God'—says, 'I have not a word upon my tongue; on the contrary, there are whole weeks during which I say nothing. The good God would have done as well to have made me dumb; for, except to call my goats, my sheep, and my dog by their names, I have never felt the need of speech.' But in the next page we find this man discoursing after the following eloquent fashion: 'But even had my mother never spoken to me of Him [God], and even had I never heard the catechism taught in the parishes I passed through in making my tour of France, is there not a book in all that surrounds us which speaks to the eye and the heart of the most ignorant? Has His name need of the letters of the alphabet in order to be read? Does not the idea of Him enter our eye with the first ray of light, enter our mind with our first thought, enter our heart with our first emotion? I know not how other men are made, sir, but as for me, I could not see, I do not say a star, but not an ant even, not the leaf of a tree, not a grain of sand, without saying to it, who made thee? The Author: And your answer is—God. Claude: Listen, sir: it could not make itself; for before it could make anything, it must exist; is it not so?—and not existing it could not therefore create itself; so at least I reasoned to myself, but you can doubtless prove this by arguments more learned than these.'

Pretty fair, this, for a wordless, unlettered peasant, and truly the author replies: 'No. All arguments resolve themselves into yours. They may be stated in more words, but cannot express a fuller meaning. An effect without a cause! An immense chain ascending and descending to the infinite from the heights and profundities of space, and bearing worlds upon worlds suspended from its links, and itself without a first link! Such are worlds without God, my poor Claude—an absurdity you would not utter aloud to your dog, *lest you should revolt the instinct of a beast.* Those who behold not God, *have never appeared to me to be men;* they are, in my eyes, beings of a species apart—*born to contradict creation*—to say *no,* when all creation says *yes; intellectual shadows, whom God has created under the form of humanity to make the splendour of His demonstration more manifest by the infatuation of their blindness.* [What a beneficent intention! what a strange conception of the justice of the creator of the universe!] They do not scandalise me, they sadden me; I do not hate them, I pity [which does he pity, the intention he ascribes to God, or the blind victims of his creation?]; their souls are blind: God shall give them eyes [the author has just said that God has other intentions respecting them! "God *shall!*" Is not this presumption?] Claude: Are there such men? The Author: They say so; *I have never believed it,* however' [then why talk as though you had? Why say that, in your eyes, they are 'beings of a species apart' from other men, when you have never either seen them by your physical sense or mentally believed in them?]

Well, after speaking of a man possessing 'the sense of the infinite,' or the 'conscious realisation of God,' the author, through Claude, says 'Thought alone will not create the idea of God. *One must be God himself to realise the conception.*' And for himself, 'Our minds are equally feeble, mine as yours, *in presence of that which is beyond conception and beyond all expression.*' I could quote much more to the same purpose, but will not so uselessly occupy your space; criticism is vindicated by a passing notice of so many distracting contradictions and effete arguments. The curious may obtain the work in the 'Parlour Library' for a shilling.

W. CHILTON.

THE FREETHINKING OF THE WORKING CLASSES.

BY A WORKING MAN.

PERHAPS it may be but a truism to say, that, previous to the days of Paine, few of the labouring portion of the community in this country knew anything of infidels or their writings—and that still fewer had embraced infidelity. The sceptic writers of an earlier date—such as Hobbes, Herbert, and Bolingbroke, together with their contemporaries on the continent—wrote only for the rich and the learned, and probably never dreamed of writing for the masses. The man of rank and power, though he might be a freethinker himself, deemed it prudent and politic that the people should attend on the public ordinances of religion. 'I go to church,' said Horace Walpole, 'to induce my servants to go: a moral sermon may do them good. But I set them the example of listening, not of believing.'

At a period lamentably opportune appeared the 'Age of Reason.' The French Revolution, which, like a whirlwind, overthrew the nobility, crown, and titled clergy, was still pondered as a 'great fact.' The 'Rights of Man' had been widely disseminated: no fewer than 30,000 copies are said to have been sold in one month. Its author was numbered amongst the 'friends of the people,' and held to be unjustly persecuted. At this juncture, the 'Age of Reason' issued from the press. Nor did it require any uncommon sagacity to perceive that such a work was but too well fitted to become an infidel primer, a popular text-book.....The reader was never mystified by anything like the philosophy of Hobbes, the refinement of Shaftesbury, or the subtlety of Hume. Its author stood apart, like Milton's Belial—

'The least erected spirit that fell from heaven.'

'The publication of the "Age of Reason,"' says a sceptic writer, 'was followed by a wider dissemination of infidel literature than had ever taken place in any former age. An under current of scepticism ran through a large portion of the press. The books which had hitherto been confined to the learned few were brought within the reach of the masses, who were now better fitted for *appreciating* them, owing to the taste for *superior reading* which had been generated.' Notwithstanding what is here stated, it may be safely affirmed that Paine's infidel publication was little known to the common people for many years; and even the writer of the paragraph quoted admits, in the immediately preceding one, that the 'book was for a long time received with horror, even by the populace.' But in regard to this matter, the truth doubtless is, that the spread of Paine's political writings paved the way for the introduction of his infidel work, which was sought after and perused chiefly by those of the masses who might be termed 'political

discontents,' or 'great readers.' I remember, when a boy, hearing Paine named as the author of the worst book ever penned against the Bible. Years rolled away, and the book came into my hands. My father surprised me reading it. He read me a very salutary lecture in regard to the perusal of that and kindred works, and in a day or two furnished me with 'Watson's Apology.' It was nothing uncommon, however, to hear an intelligent artisan denounce the 'Age of Reason,' and speak favourably of the 'Rights of Man.'.....

An opinion, we fear, is abroad in the Christian world, that the very limited incomes of working men, and their few opportunities of reading, will for ever preclude a close acquaintance with the bulky and expensive infidelity of Germany and France — and, consequently, that their scepticism must be drawn from the meanest and muddiest sources. That such an opinion is not a very correct one, may be shown in a few sentences. Many working men, avowedly sceptic, *do* lack the means to purchase any costly infidel work. But, alas! the enemies of Christianity have done, and are still doing, much to supply this deficiency. For example, an abridged translation of the six volumes of Augustus Comte was promised more than a year ago, and a London paper pledged itself to a series of articles on the abridgment as soon as it appeared. The worst portions, perhaps, of the writings of Strauss, Proudhon, and others of the same stamp, have been given to the British public in a similar way. Greg's 'Creed of Christendom' and Dr. Giles's 'Hebrew Records'—two works which evidently suggest that both the Old and New Testaments are to be regarded merely as 'records,' not as 'revelations'—were reviewed, and partly expounded, in the paper alluded to; while another journal lately devoted its columns to a popular comparison between F. Newman's 'Phases of Faith' and Hennel's 'Origin of Christianity.' Moreover, a London atheist has recently published, under the title of 'The Philosophic Type of Religion,' a digest, accompanied with criticisms, of F. Newman's 'Essay towards the Natural History of the Soul,' at a price twenty-four times less than that of Newman's work. The 'Philosophic Type' is designed to point out what infidels would put in the place of Religion—viz., Rationalism. Indeed, the infidel press teems with commentaries and criticisms on the more abstruse writers in this walk. And not a few *infamous* works are published at the present day, 'to suit the pocket of the poorest reader,' in *farthing* numbers. By these means the masses are indoctrinated in all the baneful plausibilities of Rationalism, the diablery of Socialism, the grandiloquent and fallacious utterances of Pantheism; in short, in the most specious, daring, and intellectual impiety, whether published in this country or on the continent, at a trifling cost, and with little mental exertion.

'Three parties,' says the conductor of a modern atheistical work, 'are known for implied or positive opposition to Christianity—viz., the dissolute, the indifferent, and the intellectually independent.' The intellectually independent plume themselves, it is evident, on occupying a much nobler and more elevated platform than the other two, because 'they *do think*.' Their 'principle' is the recognition of the secular sphere as the province of man. Science, with them, is the sole providence of man; ethics are independent of Christianity—*i. e.*, wherever there is a *moral* end proposed, there is a *secular* path to it, and reason *alone* is to be trusted. It is not our design, however, to attend to these distinctions. Neither do we inquire how infidelity is developed amongst the middle and higher classes. Let us merely remark here, that with them it has long been cherished, and from them, by books, example, etc., it has descended to the humblest ranks in society.—Extracted from the *Free Church Magazine*, Aug. 1852.

A RAILROAD THROUGH BIBLE-LAND.

It having been reported that nine or ten thousand workmen are engaged on a railroad in Egypt, some of the newspapers have published the following lines on the subject, which read as though a railroad was run through the Old Testament. What would the Apostles have said had they, among their many gifts, had the power of foreseeing such innovations in the land of miracles?

Over the billows, and over the brine,
Over the water to Palestine!
Am I awake, or do I dream?
Over the water to Syria by steam!
My say is sooth, by this right hand;
A steamer brave
Is on the wave,
Bound positively for the Holy Land!
Godfrey of Boulogne, and thou,
Richard, lion-hearted king,
Candidly inform us now—
Did you ever?
No, you never
Could have fancied such a thing;
Never such vociferations
Entered your imaginations
As the ensuing:—
——'Ease her! stop her!'
'Any gentleman for Joppa?'
''Mascus, 'mascus!' 'Ticket, please, sir.'
'Tyre or Sidon?' 'Stop her! ease her!'
'Jerusalem, 'lem, 'lem?' 'Shur! Shur!'
'Do you go on to Egypt, sir?'
'Captain, is this the land of Pharaoh?'
'Now look alive there! Who's for Cairo?'
'Back her! stand clear! I say, old File,
What gent or lady's for the Nile
Or Pyramids?' 'Thebes, Thebes, sir?—steady!'
'Now, where's that party for Engeddi?'

Pilgrims, holy red-cross knights,
Had you e'er the least idea,
Even in your wildest flights,
Of a steam trip to Judea?
What next marvel time will show
It is difficult to say—
'Omnibus to Jericho,
Only sixpence all the way!'
Cabs in Jerusalem may ply,
'Tis not an unlikely tale;
And from Dan the tourist hie
Unto Beersheba by rail!'

[Mr. Southwell is announced to review, week by week, on Friday evenings at 8, at the Commercial Hall, Philpot Street, Commercial Road, the controversy now in progress between Mr. Grant and Mr. Holyoake.

No. 2 of the *Points* did not appear in this journal entire. The second half of the reply to Mr. Winks, on the relation of Secularism to Christianity, has not appeared elsewhere.]

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

REPORT FROM THE BLACKBURN SECULAR SOCIETY.

For some time past Blackburn has been the scene of a great religious excitement. Investigation into doctrinal religion seems to be the order of the day. Mr. Holyoake's lectures drew forth rejoinders from the Rev. B. Grant and the Rev. A. Frazer. The Rev. Gilmour Robinson has lectured against the Roman Catholics; and Mr. Cleary has been sent for to do battle in defence. A Mr. Atkinson came from Manchester to oppose Mr. Cleary, and challenged him to a public discussion.

The 'Latter-Day Saints' have held special meetings, defending the *truth* of their doctrines. Think you not, sir, that something good will come out of this modern Babel? In the midst of all this, our town is placarded announcing a course of two lectures by Mr. E. Grubb, in reply to lectures delivered by Mr. R. Cooper and Mr. Holyoake; and a course of three lectures by Mr. Charles Southwell on the 'Bible,' the 'Soul,' and 'Christianity.' Mr. Southwell lectured on the 21st, 22nd, and 23rd of December to crowded audiences, and at the conclusion of each lecture was favoured with opposition by the Reverends Williams and Barker, the former an Independent, and the latter a Baptist minister. Mr. Southwell dealt with his subjects in an eloquent and masterly manner, ever and anon interspersing his observations with a variety of very pleasing, and, what was better, instructive anecdotes. We are making steady progress in our efforts to disseminate the principles of Secularism.

Thomas Stevenson, Jun.

RECENT STATEMENT IN BLACKBURN.

I am not one of you now. I have withdrawn from underneath your banner, which I still believe you to have raised with a pure faith. I cannot sympathise with your cold utilitarianism. In your creed I recognise but hopelessness and despair. I have become a convert to Christ's beautiful teachings, and my heart has not narrowed under the heavenly influence. I have returned to the faith of my fathers, and my love of truth, and my hatred of misrepresentation, are not diminished thereby.

In this month's number of the *Bible and the People* there is a report of a lecture given by the Rev. Brewin Grant at Blackburn, on the subject 'Do the Secularists avoid Discussion?' The lecturer reports his own lecture. He reports the remarkable ability he displayed in asking and answering questions of uneducated men. In answer to a person who spoke to the effect that Mr. Holyoake's circumstances would not permit him to scour the country in every direction, the lecturer stated that Mr. Holyoake lost nothing by discussions, and instanced the Townley debate, in which Mr. H. appropriated to himself all the proceeds thereof. Yes, this man, on his 'mission' of Christian truth and love, made this statement. He said it without the remark which he appends as a note at the bottom of the printed report. He acknowledges in this note that the money was given to the *Reasoner European Fund;* and yet, as he professes to read the *Reasoner*, he must have read this statement, which, I believe, has appeared in three forms.

Burnley. Fiat Justitia.

SUGGESTION TO TOWN AND CITY MISSIONARIES.

In No. 333 of the *Reasoner*, page 286, reference is made to the experience of Dr. Conolly that insanity is frequently the effect of religious impressions. Dr. Joseph Mason Cox, M.D. (of Fishponds, Bristol), in 1805, published his 'Practical Observations on Insanity.' At page 20 (second edition), he says:—'I have found religion and love the most frequent among the exciting causes of madness .....It may appear strange that religion, the greatest blessing bestowed by heaven on man, should ever prove a cause of one of his severest calamities. I am well aware that very various and opposite opinions are entertained on the subject of religion as the exciting cause of mental diseases; but many an unhappy instance has occurred in my practice where the ignorant or injudicious zeal of preachers has induced hypochondriasis, insanity of the most incurable species, and moping melancholy, often terminated by suicide. Professors of this description, with the very best intentions, too frequently make no allowance for the peculiarities of natural disposition, and impute to serious conviction and celestial influence what more properly belongs to incipient disease.'

These matters are well worthy of the regard of city and town missionaries. Dr. Cox was an evangelical dissenter, and the brother-in-law of John Foster, the essayist.

S. R. H.

THE WORKS OF THE OLD MASTERS.

The interesting discussion which has of late years several times arisen, and is now being carried on, respecting the preservation of the pictures in the National Gallery, renders it necessary that every man having regard to the credit of the nation in this matter should be able to form an intelligent opinion upon such a subject.

But hitherto this has not been practicable with respect to the mass of the people, because nearly all works on the subject of Painting are written from the professional point of view, abound in technicalities unintelligible to the general reader, and moreover are published at so high a price as to be inaccessible to the many.

Newspaper criticisms, indeed, somewhat familiarise the public with this branch of the fine arts, but even these criticisms are usually written for the gratification of the initiated. The editor of the *Leader*, therefore, has thought it useful to insert a series of papers on the 'Paintings of the Old Masters: their Ruin and Renovation,' written in popular language, and which, by explaining the artistic processes employed in creating a great painting, and in restoring it when unhappily damaged by accident, time, or neglect, shall enable the general reader to understand great pictures, and learn to appreciate them, and take part in the discussions which relate to them.

A great painter sheds renown on his country, and refinement on all people who have the good fortune to gaze on his work. A taste for the fine arts is a proof of the civilisation of a nation. The English artisans would not be behind those of any on the continent if knowledge of the right kind were submitted to them in an accessible form. The names of the poets and the philosophers are become household words in our land. We see no reason why the painters should not become equal favourites; and we are sure they would, if equally well known. If the professors of so dry a science as political economy attain popularity, surely the day of the great artists is come. Raphael sounds as well as Ricardo, Titian may stand by Torrens, the canvass of Correggio is as attractive as Cobbett's Paper against Gold.

CHURCH PEWS.

If every hassock had a tongue, and might tell the thoughts, reveal the inmost workings of the hearts of those who, in attitudes of humiliation, kneel upon them! Look at this one, this lump of softest wool, covered with a cloth of purple: this has borne the bulky mortality of a rich and arrogant man—of one who, every week, confesses himself a miserable sinner, and in that confession prays aloud for grace—whose son is barred the paternal door, for that he has taken a wife, whose only vice was poverty! Here is another, yet warm from the knees of a domestic tyrant, who comes to church to sacrifice to the humility, the love, and searching tenderness of the Divine Example; and who, returning home, shall make his wife tremble at his frown, and the little hearts of his children quail at his foot-fall. Take a third: this is part of the pew furniture of a man who lives, and becomes sleek, upon the falsehoods, the little tyrannies of the world, who eats the daily bread of heartless litigation, whose whole life is a lie to every Christian precept; is a Judas to truth, who kisses it only to sell it! Yet will this man pray, respond to prayer, run through the Creed, and glibly troll the Decalogue—a human clock wound up on Sundays—and in this pew will kneel the withered usurer, a very respectable man, and one in parish office, whose heart glows at the worldly cunning of Jacob, and who, losing the spirit in the letter, dotes, above all measure, on the parable of the talents. These come to church to keep up the farce that their worldly brethren with themselves, agree to act; they congregate to perform ceremony, and that over, the week lies fair before them. They come to church as adders, and deaf they quit it; and, as the weekly hypocrites come and go, the devil stands in the porch and counts them.—*Douglas Jerrold.*

TALES ABOUT GRAMMAR.

WHAT WORDS ARE FOR.

If mama wanted to tell her little child about the stars and the sea, she would be obliged to wait till a clear night came when she could show him the starlight sky, and wait till she could take him to see the ocean. But, by the use of the words *star* and *sea*, mama can talk about these things without waiting every time to take her little child to them.

THE PILE OF WORDS.

All the words you hear spoken and see printed in books make what we may call a great pile. When we want to talk, we may suppose that we take a handful of these words to talk with. But we must not take them at random. For this pile of words are of three kinds, as we have seen in the lessons in this book:—

1. Name-words.
2. Descriptive-words.
3. Verbs, or action-words.

And when we want to speak of names we must take *Names*. When we want to describe anything we must take *Descriptives*. When we want to speak of actions we must take *Verbs*.

When we make mistakes, people cannot understand us. When a little child learns to take the right words, we call him a little Grammarian.

THE WOODEN-BACKED COAT.

Gregory Brassthimble was a tailor, but he was very ignorant. When he had to make a coat he did not know what to make it of. He made the sleeves of cloth, the collar of

leather, and the back of wood. He had to take hard stitches to sow the sleeves to the wood, had Gregory Brassthimble! But when the coat was done, Elastic Willy, who had to wear it, could not get it on. The back would not bend. How thoughtless was Gregory Brassthimble to make a wooden-backed coat! But a little boy would be quite as thoughtless, who, when he had to make a sentence, should put a *noun* in the place where he ought to put a *descriptive*.

THE TIN-TOED SHOES.

Dobbin Calveskin was a shoemaker; a very useful workman was Dobbin Calveskin. But Dobbin was dull, and did not know leather from tin. So one day, when he had to make shoes for Bobby Softfoot, he made the shoes with tin toes. Now, when Bobby came to put his soft foot into the tin toed shoes, he cried out, they were so hard and hurt him. Dobbin Calveskin should have known better.

But if a little boy should have to write a letter to his sister, and put a *descriptive* where he ought to put a *verb*, his sister would not know what he meant, and would think him as dull as Dobbin Calveskin, who made Bobby Softfoot's shoes with the tin toes.—From Mr. Holyoake's *Child's First Word-Book*.

Reasoner Propaganda.

To promote the efficiency of the *Reasoner* as an organ of Propagandism, one friend subscribes 10s. weekly, another 5s., some a monthly sum, others 1s. each week;—others intermediate amounts or make special remittances, according to ability or earnestness. An annual contribution of 1s. from each reader would be easy, equitable, and sufficient. What is remitted, in whatever proportion, is acknowledged here, and accounted for at the end of the volume.

Per W. R., Liverpool.—W. R.,* Liverpool, 60s.; W. H. R., 2s. 6d.; Price Evans, 3s. 6d.; Edward Prior, 5s.; John Thornley, 1s.; Thomas Robinson, 1s.; R. C., 5s.; Z. T., 2s. 6d; P. F., 2s. 6d.; J. G., 2s.; Edward Morris, 2s.; Alfred Foster, 1s.; John Jones, 1s. 6d.; F. M., 6d.

Miscellaneous.—W. J. B., for Nos. 341 to 346 (10s. weekly), 60s.—By proceeds of sale of the 'Philosophy and Religion of Shakspere,' presented to the 'Reasoner Fund,' 60s.—S. R. H., Gravesend, 2s. 6d.—James Charlton, Newcastle-on-Tyne, 1s.—R. Looker, 1s.—T. Paten, 1s.—Homulus, 1s.—W. H. Bennett, Pentonville (quarterly), 1s.—W. Clarke, per ditto, ditto, 1s.—F. Eastman, per ditto, ditto, 1s.—E. W., per Mr. Watson, 5s.—George Adcroft, Overdarwen, 3s.—N. S. (half-yearly, with new year wishes), 10s.—Willis Knowles, Hyde, 1s.—J. C., Offchurch, 1s.—J. Brown and friends, York, 6s.—David Stewart, 2s. 6d.—H. P., 5s.—R. Hunt, Hyde, 2s. 6d.—T. Aunger, Devonport,† 1s.—A. P., 1s.—C. O., Huddersfield, 2s.—Une Jeune Amie,‡ 2s. 6d.—Mr. Burton, per Mr. Truelove, 2s.—W. H., Lambeth, 1s.—R. Taylor, 11s. Total, 276s.

RECEIVED.—John Bayley, and enclosures.—Edwin Cook.—William Horncy.—S. R. H., and enclosure.—William Lees.—Sampson Aunger two letters and enclosure.—'Hope' (we have sent his letter to Mr. C. F. Nicholls).—Veritas.—W. Hilton.—T. B. Smith.

* Making an annual subscription from W. R. of £5.

† Proceeds of book lending, which S. A. intends devoting to the *Reasoner*.

‡ This subscription is accompanied by the following note:—'Une Jeune Amie' forwards, with much pleasure, her subscription to Mr. Holyoake for the *Reasoner*, which amounts to 2s. 6d.—viz., from the 11th ult. to the 15th inst. It has indeed proved a valuable publication to her, for it has tended to raise her from 'the horrible pit and miry clay' of superstition, and to make her feel no longer miserable in the thoughts of being a 'degraded sinner,' but happy in that self-respect which no 'minister of God' can again lower, and in that peace of mind which Christianity could *not* give, and which it can never again take away.

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square.—Jan. 30th [7], Celebration of the Birth-day of Thomas Paine.

Hall of Science, City Road.—Jan. 30th [7], Thomas Cooper, 'History of England.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—Jan. 30th [7], Mr. R. Le Blond, 'The Duty and Interest of every Man to study the politics of his own and other countries.' Feb. 1st [8], Mr. H. Nicholls, 'Tennyson's "In Memoriam."'

Commercial Hall, Philpot Street, Commercial Road East.—Jan. 30th [11 a.m. and 7½ p.m.] Mr. C. Southwell will lecture.—Discussion after the lectures.—Discussion, Tuesday [8], Thursday [8]. Saturday evenings devoted to the advocacy of Teetotalism.

National Hall, 242, High Holborn.—Jan. 30th [7], P. W. Perfitt will Lecture.

Secular Hall, Goldsmiths' Row, Hackney Road.—Discussion on Sunday mornings at 11, and Wednesday evenings at 8.—Jan. 30th [7], a Lecture

Eclectic Institute, Denmark Street, Soho.—Jan. 30th [11 a.m.], Mr. J. B. O'Brien, 'True Object and Character of the Mission of Jesus Christ.'

Hoxton Mutual Instruction Society, 4, Gloucester Terrace.—Jan. 31st [8½], Henry Tyrrell, 'Wisdom and Morality of Shakspere.'

Bradford Secular Society, Mitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.—Jan. 30th, Mr. Ryder, 'The Theory of Development.'

Secular Institution, Charles Street, Old Garratt, Manchester.—Jan. 30th [6½], a Lecture.

Progressionist Hall, Cheapside, Leeds.—Jan, 30th [6½], a Lecture.

Mutual Improvement Society, Five Ways, Dudley.—Jan. 30th [7], a Lecture.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a reading room.

Secular Institution, Bowkers' Row, Bolton.—Meeting every Sunday evening at 6.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—Jan. 30th [6½], a Lecture.

Secular Hall, 6, Market Street, Newcastle.—Members meet every Sunday at 6.

Eclectic Society, 14, Garthland Street, Glasgow.—Lecture every Sunday evening at 6½.

NEW PUBLICATIONS AND RE-PUBLICATIONS.

No. 1 of 'Wayside Points,' containing Part I. of the Correspondence between the Rev. Brewin Grant, B.A., and the Editor of the *Reasoner*. Price 2d.

No. 2 of 'Wayside Points,' containing Both Sides of the Debate between Mr J. F. Winks, of Leicester, and the same. Price 2d.

No. 3 of 'Wayside Points,' containing the Second Part of the Correspondence with the Reverend Brewin Grant, B.A. Now ready, Price 2d.

Secular School Books for Children.

By G. J. Holyoake.

No. 1.—The Child's First Letter-Book. Price 1d.

No. 2.—The Child's Second Letter-Book, for teaching Reading and Writing at once. Price 2d.

No. 3.—The Child's First Word-Book, for teaching Spelling, Meanings, Grammar, and Reading. Price 3d.

No. 4.—The Child's First Reading Book (in the press). Price 4d.

All Illustrated. A series suitable for Presents to Little Children.

The Value of Biography in the Formation of Character. By the same. New Edition. Price 2d.

The Constitution and Objects of Secular Societies. Separate. Price 1d.

The Philosophic Type of Religion, as developed by Professor Newman, Stated, Examined, and Answered. Price 3d.

The Logic of Death: or Why should the Atheist Fear to Die? Thirtieth Thousand. Price 1d.

Rationalism: an Individualisation of Robert Owen's Views. Price 6d.

Volume XIII. of the *Reasoner*, bound in cloth, lettered, is now ready. 3s. 6d.

ADVERTISEMENTS.

PORTRAIT OF THOMAS PAINE.

Just Published, Price One Shilling,

(Size, 12 inches by 9),

SHARP'S COPPER-PLATE LINE ENGRAVING.

'The engraving of Mr. Paine by Mr. Sharp is the only true likeness of him; it is from his portrait by Romney, and is, perhaps, the greatest likeness ever taken by any painter. To that eminent artist I introduced him in 1792, and it was by my earnest persuasion that he sat to him.'—*Vide Life of Paine*, by Clio Rickman.

Now Ready, stitched in a Wrapper, Price 2d.,

DEATH-BED REPENTANCE: a Lecture, by Robert Cooper. New edition, revised by the author.

E. Truelove, Reformers' Library, 240, Strand, three doors from Temple Bar.

The Trade Supplied.

R. F. RESTIEAUX, DECORATOR, HOUSE PAINTER, GLAZIER, &c., 64, St. John's Square, Clerkenwell, informs his Secular Friends and the Public in general, that all Commissions entrusted to him, either in Building or Decoration, will be executed in a superior and workmanlike manner, with the utmost promptitude, and on such terms as will ensure him the future support of those who may honour him with their commands.

Repairs and alterations commenced and completed with despatch.

House Agency.

London: Printed by Holyoake, Tyndale, and Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 5.] WEDNESDAY, FEB. 2, 1853. [PRICE 1d.

EIGHT OF THE ARTICLES.

Passage from the Cowper Street Discussion.. 65
The First Night's Debate at Cowper Street.. 68
Advice of the 'British Banner'..... 73
Sally's Care of her Soul..... 73
The Theosophy of the Egyptians..... 75
Dr. Cumming and Father Cobb 78
State of Free Discussion among the Clergy.. 78
Shilling Subscription for European Freedom 79

A PASSAGE FROM THE COWPER STREET DISCUSSION.

THE 'YOUNG MINISTER' WRITES ON COURTESY.

A SHORT time ago we published a letter addressed to the editor of the *British Banner*, in reference to the Mission against us proposed by the Rev. John Angell James, of Birmingham. At the debate on Thursday, Jan. 20, Mr. Grant read that letter, and also one addressed to the *Banner* in reply. He complained that he had not seen this correspondence quoted in the *Reasoner*. We only omitted it till an opportunity had occurred of replying to it, when it should be brought forward in some responsible way. As Mr. Grant has taken upon himself to justify it, we put it upon record as an instance of the kind of opponency which the Independents seem disposed to inaugurate. The first letter to the *Banner* is as follows. It has no date and no town annexed. It appeared November 24th, 1852:—

'Sir,—Mr. Holyoake declared in your last that he had never spoken with "contempt" of Mr. James's Sunday-school; expressed great admiration and respect for Mr. James, in order to exhibit bitterness to Mr Grant, as one "who had a position to win." Mr. Holyoake has a position to lose: he inquires how can there be truth where there is no courtesy? &c. Now, it is certain we may not look for truth where there are *lies and hypocrisy*. These are *plain words; I flatter no man:* that may be left to the *Christian Spectator;* please to print the following preface by Mr. Holyoake, to an *insolent* tirade on Mr. James's "Anxious Inquirer," which Mr. Holyoake inserted in the *Reasoner* (No. 70, p. 527, vol. iii). The following is a copy, and your readers may judge how far a mission is requisite to open the eyes of the working classes to the practices of these truth-seekers:—

'"*Five years of my youth were wasted in the Sunday-school of Carr's Lane Chapel.* Every Sunday once, and generally twice, during that long period, *it was* MY MISFORTUNE to sit under the Rev. Angell James, a believing *recipient of such* PERNICIOUS TRASH as that in the 'Anxious Inquirer,' to which Mr. Chilton usefully draws attention. If ever I and the Rev. Angell James *meet at the bar of God*, and *justice is there afforded for those who have been* WRONGED *in life*, I shall *demand* at the hands of the Rev. John Angell James the *restitution* of the buoyant years of my youth, *which he so clouded* with melancholy and idly 'anxious' thoughts. Next to THE EVIL *which I thus* SUFFERED, was the *misery inflicted* on many near and dear to me. Distinct before me, at this moment, are the agonising expressions of those who believed, or feared they had committed the redoubtable sin against the Holy Ghost. With-

out fear of contradiction, I venture the opinion, that if *the Holy Ghost has a particle of humanity* in him, THERE IS NO SIN AGAINST HIM LIKE WRITING 'ANXIOUS INQUIRERS.' Devoutly thankful am I to stand where I do, looking down on the danger—the traps, the gins and pitfalls of Evangelical piety which I have escaped. Rightly did Shelley exclaim, 'I WOULD RATHER BE DAMNED with Plato and Lord Bacon, *than go to heaven with Malthus and Paley*,' or he might have added, with ANGELL JAMES. [That is, Mr. Holyoake will rather be damned than go to heaven with Angell James !]* If in Birmingham, I should think it my duty to distribute a copy of Mr. Chilton's article [on the 'Anxious Inquirer'] to every member of Mr. James's congregation, and to the teachers in the Sunday-school. I hope some friend will do it to the Sunday-school teachers, as a *matter of conscience*, to save them, not only from the wrath to come, but from the wrath that *is* come wherever 'Anxious Inquirers' have gone. I shall send Mr. James a copy.—ED." —*i.e.*, George Jacob Holyoake.

'The above is word for word; and I ask you if it is not *infamous*, and whether Mr. Holyoake can pretend to truthfulness after this and his letter of last week?

'THE YOUNG MINISTER.'

The correspondence to which this letter refers, the reader will find at full in No. 339 of the *Reasoner*. The 'Young Minister's' letter was followed in the same column of the *Banner* by another, also without date or town, and apparently by the same hand. The second letter was as follows:—

'Sir,—I observed in your last *Banner* that Mr. Holyoake writes in much courtesy to, or about, Mr. James, and refuses the same to others: his reason for the former is, that some kind words are spoken; his reason for the latter is, that others use plain arguments; now the trial of a man's courtesy is with opponents. But Mr. Holyoake must have speculated on the ignorance of your readers as to his usual writings: now it so happens that Mr. James is treated in Mr. Holyoake's paper, and by Mr. Holyoake's pen, in a style quite disgraceful: but perhaps he is now trying what I think I have seen recommended in the same paper—that infidels should adopt Voltaire's courtesy; go hat in hand with a cringe and a smile to smite superstition under the fifth rib.

'The infidels will get up a diploma for the *Christian Spectator*. Four or five of their leaders, men *as full of insolence as of self-importance*, have signed a round-robin of thanks to the *Spectator* in the said infidel publication.

'Those men, whilst praising the courtesy of the *Christian Spectator* for an absurd and undeserved eulogy on Mr. Holyoake,† are most offensive themselves towards opponents: "let love be without partiality, and without hypocrisy." I shall enter into no controversy on these points, knowing that however much Mr. Holyoake may question the wisdom of a mission (which is a good sign), Mr. Brewin Grant will not fail to exhibit the true character of these men's writings and principles, especially if Mr. Holyoake should agree to a discussion of six or eight nights with that gentleman.

* Mark the exquisite accuracy of this comment. Mr. Holyoake said no such thing. He said he would rather share the Hell of Plato and Lord Bacon, than the Heaven of Paley, Malthus, or James.

† If the *Spectator*, which united a cogent objection to Mr. Holyoake's views while generally granting his sincerity, is guilty of 'eulogy,' what is to be said to Mr. Grant who publishes this extraordinary and inconceivable testimony to himself from the *British Banner*:—'He (Mr. Grant) has most of the gifts which so eminently distinguish his fellow-townsman, Mr. George Dawson, and *other gifts not possessed* by that popular lecturer?' We should like to know what these other gifts are.—ED.

'Last week Mr. Grant gave two lectures to respectful and very large audiences in Preston, and this week will do the same in Blackburn. The hearers are astonished at the abuse, misrepresentation, and opprobrious epithets contained in Mr. Holyoake's publications. Mr. Holyoake opposes antagonism and "nibbling logic:" now a mouse nibbled a hole in a net, and let the bull out.—Yours,

'PHILO-BREWIN.'

As we have said, Mr. Grant introduced this correspondence, but did not read the letter of 'Philo-Brewin.' Mr. Holyoake answered, that at the time [more than *five* years ago] when he made the comment on the 'Anxious Inquirer,' Mr. James was painting the views of himself (Mr. H.) and friends in stronger language. Speaking of Socialism, he exclaimed, 'Call it not Socialism, call it Devilism.' It is the author of drunken husbands and vicious fathers, etc. Mr. Holyoake added, 'That I have spoken disapprovingly of the "Anxious Inquirer" I have no wish to deny, but of that book I spoke more in sorrow than in "contempt." And of Mr. James himself, or of my "past relations" with him, I never spoke with "contempt." And when Mr. James alludes to me with some kind feeling, I respond to it with that courtesy which is due to him under those circumstances, and which is always due from a young man to an aged pastor. It was the first time since I left Mr. James's school that he had ever noticed me with kindness, and I certainly felt pleased to show him, that however widely I might differ from him in opinion, I was not unmindful of the respect due to one who had earnestly advised me in my youth to the best of his judgment. This was conduct on my part one would have thought that a minister of the gospel would have approved of, especially as Mr. James is Mr. Grant's superior in the same church. Instead of this, our "Young Minister" calls me coarsely a liar and a hypocrite. Thus when dealing with Mr. Grant, courtesy is construed into an odious offence, and you are made to feel that it is first a misfortune to know an Independent minister, and next his own colleague will stigmatise you as "infamous" if you treat him with respect.

'As the *British Banner* published this and a second letter without comment or reproof, it would seem to be the accredited way in which we are to be converted into Independentism.

'Apparently the same writer, the "Young Minister," under the name of "Philo-Brewin," speaks of several correspondents of the *Reasoner*, who had merely expressed their gratification at the tone of fairness in the *Christian Spectator*. "Philo-Brewin" declares these persons to be men full of "insolence and self-importance." This wanton outrage is made upon men his seniors, and as respectable and as well-conducted as Mr. Grant himself. Thus at one moment he declares that we are rude, and in the next makes every form of good feeling an offence. Mr. Grant may fancy that in this way he shall approve himself as a missionary, but he will find that he will only propagate a new dislike of Christianity by such a course.'

It is proper to add here that we forwarded the two letters above quoted from the *Banner* to Mr. William Chilton, who returned the following note, which in justice to himself and friends we give. The note is as follows:—

'If the "Young Minister" is above flattering any man, doing justice to every man should not be beneath him. The "Young Minister" gives Mr. Holyoake's "preface" to my article complete; but not a word from my "insolent tirade," to prove the correctness of his charge. This is not fair. With the simple remark that I have re-read my article on Mr. James's book, and that I deny that it is an "insolent tirade," or anything else than fair criticism, I have done with the "Young Minister."

'The second letter of the brace, signed "Philo-Brewin," refers to a document sent by me to the *Reasoner* in reference to an article which appeared in the *Christian Spectator*. "Philo-Brewin," like his compatriot the "Young Minister," sneers at the *Christian Spectator* for acting out some of the morals mixed up with Christianity. He says, "The infidels will get up a diploma for the *Christian Spectator*. Four or five *of their leaders*, men as *full of insolence as of self-importance*, have signed *a round-robin* of thanks to the *Spectator* in the said infidel periodical" (the *Reasoner*). To this I have to say—1st. The four or five *leaders*, so called, make no pretension to any such position, nor are they recognised as such by sceptics generally, or by the readers of the *Reasoner* particularly. I am not personally known to any fifty readers of this publication, and the names of the rest never before appeared in its pages except as contributors to any funds that may be in collection. 2nd. There is neither "insolence" nor "self-importance" manifest in the document which has called forth those objectionable epithets, as any one may satisfy himself of who will refer to it. 3rd. Our "robin" was not "round" but square, for we did not care whose name appeared first. 4th and last. We did not "thank" the *Spectator*, we simply recorded our opinion of the character and spirit of the article in that work.'

THE FIRST NIGHT'S DEBATE AT COWPER STREET.

The long-anticipated discussion between Mr. G. J. Holyoake and the Rev. Brewin Grant, on the subject of Christianity and Secularism, was commenced last Thursday evening, at the Royal British Institution, Cowper Street, City Road. A considerable time before the doors were opened, large numbers had congregated at the entrance; and, when admission commenced, the crowd was so great as to be extremely dangerous. It is not a little surprising, and much to be regretted, that the Committee of Management did not take care to adopt some means of preventing this. Considering, moreover, the lamentable illustrations which have of late been furnished of the sad consequences that may ensue from the rush of a large mass of human beings to one spot, and the very simple contrivances that are requisite effectually to obviate all danger and inconvenience, it is the more vexing and unaccountable, that this exceedingly necessary part of the arrangements was left unattended to. But, as it was, of course, merely an oversight, there can be little doubt the mistake will be rectified on future occasions. In the present case, the building is so situated as to afford ample opportunity of preventing the accumulation of a crowd at the doors. It is simply necessary that the two entrances to the court-yard from Tabernacle Walk and Cowper Street be guarded, and only a limited number admitted at a time. By this means the entrance would be much more easily effected, and with far greater rapidity, to say nothing of the convenience and safety.

When the time had arrived for commencing—half-past seven—the spacious edifice was completely crammed from end to end, and every available space, on window-sill and rafter, had its adventurous occupant. To prevent mischief, and preserve something like order, it was found to be absolutely necessary to close the doors, although several hundreds of people were eagerly striving for admission. The audience was mainly composed of young men, and the appearance of the majority of them seemed to indicate that their days were spent in manual labour. Here and there might be observed a grey-haired sire and a sprinkling of the more fearless of the softer sex, who seemed to take a very lively interest in the proceed-

ings. Among the more observable of the occupants of the platform were the Rev. Thomas Binney and Mrs. Binney; the Rev. Dr. Campbell; the Rev. Dr. Hewlett; the Rev. Edward Mannering; the Rev. J. H. Hinton; the Rev. Henry Batchelor; the Rev. R. Ashton; Thomas Thompson, Esq.; Samuel Morley, Esq.; John Kingsley, Esq.; Mr. C. Williams; and others.—*British Banner.*

Mr. Ebenezer Syme acted as Mr. Holyoake's chairman, Mr. S. Morley as Mr. Grant's, and the Rev. J. H. Hinton as umpire.

Mr. Syme read the programme of the proceedings, and the rules of the discussion. The arrangement was as follows:—The discussion to continue six successive Thursday evenings, beginning at half-past seven o'clock and ending at ten. Mr. Holyoake to commence and speak for half an hour; Mr. Grant to reply in half an hour. Mr. Holyoake's second speech, half an hour; Mr. Grant's second reply, half an hour. Mr. Holyoake's rejoinder, quarter of an hour; Mr. Grant's final reply, quarter of an hour.

The speakers having been introduced to the meeting by their respective chairmen,

Mr. Holyoake opened the discussion. He said, as it had been appointed for him to commence the discussion each evening, he should consider in order one of the following propositions:—(1) The nature of secularism; (2) science, the providence of man; (3) morals independent of the New Testament; (4) the death of Jesus Christ, its policy and its example; (5) the eclectical uses of the apostolical writings; (6) the general advantages of secularism. He then said, he desired to remove some misconceptions which the public mind appeared to entertain with reference to secularism. The secularists had now determined to abandon the term atheist, since the public understood by that word one who was without God, and also without morality, and who wished to be without both; to disuse the term infidel, as implying in the public mind unfaithfulness to the truth; to recognise the sincerity of the clergy and of Christians generally; and to preach nature the only subject of knowledge, science the providence of life, morality the harmony of action, and art the culture of the individual and society. Having claimed the right of discretionary silence, as only a just privilege to infantine truth when encountering full-grown error, Mr. Holyoake proceeded to mention some of the principles of secularism. Some secularists, he said, did not believe in the existence of a Supreme Being distinct from nature, or in the immortality of the soul, but they did not exact from the members of their society an agreement in opinion on those theoretical points, which five thousand years of controversy had not settled. Morality was kept distinct from religion. This life being the first in certainty was placed first in importance. They maintained a general neutrality respecting Christianism, except as it contradicted well-ascertained moral truth or opposed rational progress. The secularist gave primary attention to those subjects the issues of which could be tested by the experience of this life. The Christian professed to give an historical account of the origin of nature and of its government by an independent being. That account he (Mr. Holyoake) disbelieved. The statement of his heresy, however, might not always have been happily or uniformly rendered. In describing himself he had sometimes used the term 'non-theist,' as expressing the rejection of dogmatic theism without implying the rejection of morality. The prevailing notions of theology could not be maintained by argument; and many persons, though distrusting, acquiesced in them, thinking such a belief needful for personal satisfaction and for the government of society, and that

secularism—its preference for the things of this life—was founded on a mistaken division of duties. Christianity did not recognise two sets of duties, and the first benefit of secularism was the mistake of its founders. The only fault the secularist could find with the social obligations of the Christian was, that Christianity made them double duties, binding from two sets of motives instead of one; and, instead of calling attention away from the claims of this world by the claims of another, that other was used to enforce the claims of this. Christianity laid down no hereafter duties at all—all its duties were duties on earth, deeds done in the body, secular duties. Mr. Grant then quoted in support of his argument Rom. ii. 6, 'Who will render to every man according to his deeds,' &c.; Luke xiv. 13, 'When thou makest a feast,' &c.; 2 Cor. v. 9, 10, 'Wherefore we labour,' &c.; Matt. xxv. 34-40, 'Then shall the King say unto them on his right hand,' &c. These passages, he said, affirmed that God's judgment would be on men's conduct in this life as far as they had done well or ill; that kindness to the poor in this world would be remembered in the next; that we were to seek the approbation of Christ by doing good on earth, secularly; and that we could serve Christ only by serving man, for he was too high to be benefitted by us. In the day of judgment it would not be asked, 'How much did you abstract from man to serve me?' but 'How often did you visit me in prison?' 'Thee, Lord! I never saw thee.' 'No, not me; but I come again into the world in the shape of suffering humanity, and every instalment given to a poor man is given to me, and I will pay you for it now.' Make to yourselves, then, friends of the mammon of unrighteousness; use your secular means, for you shall have spiritual blessings, and be received into everlasting habitations.

Mr. Holyoake said that Mr. Grant had told them that if they had been kind to the poor, and performed other acts of social charity, that was all that would be required of them at the last day. What was the value of the doctrine that at the last day it would be rendered unto every man according to his works, if the meaning of it was that it would be also according to his faith? But if Christianity and Secularism were identical, why was Mr. Grant opposing him? They ought rather to have a coalition mission as we had a coalition Government. He (Mr. Holyoake) would not quarrel with the passages of Scripture which were in accordance with his own views, such as those quoted by Mr. Grant; but there were other passages, as he should show on a future occasion, which had a very different tendency; and if it were not for that incongruity in Scripture he should not then be standing on that platform. It had been said that Christianity taught obedience to the duties of this life; but what were those duties? He thought it would be found that they were the overriding duties of preparing for another world, as his quotation from the 'Anxious Inquirer' proved. As to the question of the Sabbath, he understood the objection to the opening of the Crystal Palace on Sundays to be a religious objection, arising from the divine authority of the Lord's-day, and not from a desire to secure a secular holiday for the people.

Mr. Grant said, if men properly performed the duties of this life no doubt they were safe and right—but, then, there was the question as to what were the duties of this life, and whether those duties were performed by neglecting God in this life. We were not to consider the outward deeds merely, but the inward principle whence they proceeded—the motive from which they were performed; and Christianity furnished more motives for the performance of our duties to man than secularism. Mr. Holyoake's secularist doctrine falsely assumed, what was not yet proved, that there was no future world; for who that believed in such a world could give

the preference in importance to this? Mr. Holyoake would, perhaps, explain on what principle man's eternal existence was of less importance than an average human life—the end more important than the beginning. The secularist leaders had no objection to another life, though they said they did not believe in it. But if they did not believe in it, why did they state as a benefit of their system that it preferred this life to another? If they only believed in one, the preference was manifest folly. They either believed it or they did not; or, if they had no idea about it, they should say nothing—therefore the proposition that had been advanced was either hypocrisy or folly. Mr. Grant contended that Mr. Holyoake had met none of the objections which he had brought forward against his first alleged benefit of secularism, and expressed a hope that he would endeavour to meet them on the next evening of debate.

The discussion was then adjourned to Thursday, the 27th inst.—*Nonconformist.*

THE ADVICE OF THE 'BRITISH BANNER' TO OUR OPPONENT IN THE DISCUSSION.

The discussion between the Rev. Brewin Grant and Mr. Holyoake, has excited extraordinary attention. It is stated that 500 or 600 persons were unable to obtain admission. The interior of the vast room, of course, was gorged to the uttermost. We can only look on the first night as preliminary. Neither of the combatants could be supposed to be so entirely at home as they will be henceforth. It would be premature at present, therefore, to give way to any extended critical observations on the performance. We may, nevertheless, say, that for Mr. Grant it is a very arduous position. No pains are taken to balance the congregation into two equal divisions, *and there is reason to believe that the zeal of the infidel party is more fervent than that of the other class.** The result of this, in the matter of oral, pedal, and manual manifestation, may be readily conceived; and we need scarcely say what the effect of such displays must be on the respective speakers. Nor is this all. The *anti-Christian party*† are thoroughly drilled and disciplined, and quite at home in this sort of work; and *they are not greatly restrained by feelings of excessive delicacy, or a keen sense of moral propriety.*‡ The effect of this has already, in some measure, been apparent; and on the part of Mr. Grant, it will require no ordinary measure of courage, tact, and prudence to maintain his position. To his brilliant wit and *withering sarcasm*||—*which must be kept under proper restraints*—it will be needful, in the highest degree possible, *to add power, pathos, and solemnity*, while he draws largely on the one hand on the stores of Inspiration, and on the other on the resources which are imbedded in the conscience of man.

SALLY'S CARE OF HER SOUL.

'What do I do wrong?' said Ruth; 'I try to do all I can.'

'Yes, in a way,' said Sally, puzzled to know how to describe her meaning. 'Thou dost it—but there's a right and a wrong way of setting about everything — and to my thinking, the right way is to take a thing up heartily, if it is only making a bed.

* We thought Christians had double motives of duty, and, consequently, should be more fervent than our friends.

† This is the first time the *Banner* has applied to us this name. It is better than the opprobrious one hitherto used.

‡ The *Christian Times* speaks well of the whole bearing of the meeting.

|| 'Withering sarcasm!' Is this a Christian weapon?

Why! dear ah me, making a bed may be done after a Christian fashion, I take it, or else what's to come of such as me in heaven, who've had little enough time on earth for clapping ourselves down on our knees for set prayers? When I was a girl, and wretched enough about Master Thurstan, and the crook on his back which came of the fall I gave him, I took to praying and sighing, and giving up the world; and I thought it were wicked to care for the flesh, so I made heavy puddings, and was careless about dinner and the rooms, and thought I was doing my duty, though I did call myself a miserable sinner. But one night, the old missus (Master Thurstan's mother) came in, and sat down by me, as I was a scolding myself, without thinking of what I was saying; and, says she, "Sally! what are you blaming yourself about, and groaning over? We hear you in the parlour every night, and it makes my heart ache." "Oh, ma'am," says I, "I'm a miserable sinner, and I'm travailing in the new birth." "Was that the reason," says she, "why the pudding was so heavy to-day?" "Oh, ma'am, ma'am," said I, "if you would not think of the things of the flesh, but trouble yourself about your immortal soul." And I sat a-shaking my head to think about her soul. "But," says she, in her sweet-dropping voice, "I do try to think of my soul every hour of the day, if by that you mean trying to do the will of God, but we'll talk now about the pudding. Master Thurstan could not eat it, and I know you'll be sorry for that." Well! I was sorry, but I didn't choose to say so, as she seemed to expect me; so says I, "It's a pity to see children brought up to care for things of the flesh;" and then I could have bitten my tongue out, for the missus looked so grave, and I thought of my darling little lad pining for the want of his food. At last, says she, "Sally, do you think God has put us into the world just to be selfish, and do nothing but see after our own souls? or to help one another with heart and hand, as Christ did to all who wanted help?" I was silent, for, you see, she puzzled me. So she went on, "What is that beautiful answer in your Church catechism, Sally?" I were pleased to hear a Dissenter, as I did not think would have done it, speak so knowledgably about the catechism, and she went on: "to do my duty in that station of life unto which it shall please God to call me;" well, your station is a servant, and it is as honourable as a king's, if you look at it right; you are to help and serve others in one way, just as a king is to help others in another. Now what way are you to help and serve, or to do your duty, in that station of life unto which it has pleased God to call you? Did it answer God's purpose, and serve Him, when the food was unfit for a child to eat, and unwholesome for any one?" Well! I would not give it up, I was so pig-headed about my soul; so says I, "I wish folks would be content with locusts and wild honey, and leave other folks in peace to work out their salvation;" and I groaned out pretty loud to think of missus's soul. I often think since she smiled a bit at me; but she said, "Well, Sally, to-morrow you shall have time to work out your salvation; but as we have no locusts in England, and I don't think they'd agree with Master Thurstan if we had, I will come and make the pudding; but I shall try and do it well, not only for him to like it, but because everything may be done in a right way or a wrong; the right way is to do it as well as we can, as in God's sight; the wrong is to do it in a self-seeking spirit, which either leads us to neglect it to follow out some device of our own for our own ends, or to give up too much time and thought to it both before and after the doing." Well! I thought of old missus's words this morning, when I saw you making the beds. You sighed so, you could not half shake the pillows; your heart was not in your work; and yet it was the duty God had set you, I reckon; I know it's not the work parsons preach about; though I don't think they go so far off the mark when they read, "whatsoever thy hand findeth to do, that do with all thy might." Just try for a day to think of all the odd jobs as to be done well and truly as in God's sight, not just slurred over anyhow, and you'll go through them twice as cheerfully, and have no thought to spare for sighing or crying.'—*From Mrs. Gaskell's 'Ruth.'*

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

THE THEOSOPHY OF THE EGYPTIANS,

BEING AN ELUCIDATION OF THE TREATISE ON PROVIDENCE BY SYNESIUS.

BY JANUARY SEARLE.

I.

The treatise of Synesius 'On Providence,' which is attached to the select works of Plotinus, and has been translated by the admirable pagan and scholar, Thomas Taylor, contains fragments of Egyptian lore not to be found elsewhere, and is, therefore, of great value, both as an historic document and as a revelation of the mystic wisdom of the old Egyptian mind. The fable upon which the discourse is founded, and into which, indeed, it is woven, is of deep interest; and I find in it one more proof of the doctrine of a common mind. All the grand ideas which the learned culture of the present age has eliminated and set forth upon the nature and functions of the Divine Providence, are to be found in this antique fragment—this geologic remain of the wisdom and piety of a people whose subsequent history so signally verified the prophecy of Hermes Trismegistus, 'that the time would come when fables alone should remain of their religion, incredible to posterity, and words alone should be left engraven on stones to narrate their pious deeds.'*

It is not a matter of surprise, however, to those who have studied the moral and religious literature of antiquity, that the profound and beautiful truths which adorn this treatise should have been evolved at so early a period in the history of the world. In those remote and venerable times, all the eastern civilisations were permeated by the religious element, and the priests had mastered the highest problems of philosophical speculation. Egypt and India are great and special examples of this truth; and philosophy formed an essential part of their religious systems. The teachings of the former were conveyed, however, for the most part, in symbols, allegories, and fables; those of the latter in bare affirmations. But these affirmations were not the wild, erratic, and baseless ravings of an intoxicated imagination, but the calm results of a rigid philosophical investigation. The religious teaching, however, of both countries, so far as we know it, embraces the same great truths.

And one of these truths is that of a superintending Providence over the universe and the affairs of men—a truth, or at all events a doctrine, which seems to belong to the universal faith of civilised societies. It is indeed so prevalent a belief that one might almost call it intuitive. It comes to mankind as readily, and with the same authority, as the ten commandments; for, as the latter flow naturally out of the civil and moral relationships of men, so does the former spring from high culture and meditation. No doubt, as a general rule, this belief is accepted from traditionary sources, and the primary grounds of it are seldom made the subject of inquiry; but it accords with the intuitions of the soul, and, like the idea of God, seems to have its highest warrant in consciousness. No mere argument against it, therefore, can shake its hold upon the human mind; and yet it must ever be regarded as an open question. For neither religion nor any other sacred or profane power can close the courts of the intellect, or put a ban on

* See 'Select Works of Plotinus,' p. 550, where the whole prophecy is recorded in the Asclepian dialogue. Translated in Latin by Apuleius.

its pleas and judgments. There is nothing absolute, nothing that can be taken for granted before that tribunal, but all things must be weighed and proved. And yet there are many things which can neither be proved nor disproved—which hang upon a sort of hair-balance in the intellectual scale, and refuse to be settled by disputation. And of this class are all doctrines based upon purely spiritual ideas —such as the new life, the immortality of the soul, and the doctrine of a divine providence, which last we have now more especially to consider. Therefore, although the intellect has a right to try them, it cannot decide upon their claims. They are, as I said, open questions, and must remain so for ever, so far as the intellect is concerned. For it is the province of the intellect to deal with propositions and matters of fact—it has nothing to do with emotions, insights, or intuitions, but it ignores them altogether, and is the mere lawyer of the soul. I would not utter a profane word upon the imperial rights of the intellect, which, indeed, I profoundly respect and reverence; but it is clear that man possesses a higher nature and higher attributes than those which appertain to the intellect—and these must not be lost sight of in any endeavour to solve the riddles of human thought and belief.

That there are grave objections to the theory of Providence it must at once be acknowledged; and the gravest of these appear to lie in the enormous deductions which this theory takes from human liberty, and, also, from human responsibility. There is something, likewise, mechanical and derogatory to the divine nature in that incessant interference in the affairs of the world which is implied in the providential idea. It supposes a lack of original power and wisdom in the creation—an insufficiency of means to ends—utterly incompatible with our notions of the Supreme Being. And yet, in spite of these difficulties, the soul will cling to the large and general result of history, and points to the development of ideas and the onward progress of man, as sufficient reason for its belief in an overruling providence. For the soul is wiser than the intellect, and looks beyond the mere logical links of reasoning, penetrating to the spirit, the sufficient cause of the universe, and beholds through the scaffolding of solar worlds and stars a beautiful and divine intelligence. It is impossible to relinquish this insight, and the faith it inspires, in favour of any argumentative reasoning against it; for the soul sees and knows, and in the spiritual sphere has an absolute authority. No man can reason me out of my own consciousness, or make me believe that the divine and nameless spirit which I see and feel in all things is an illusion. I had rather believe with the old Brahmins that the material universe itself is illusion, and that the spirit alone *is*. For in reality we cannot prove the existence of an external world, and the highest reasoning brings us to the conclusion that what we call nature is but a form of our own consciousness.

It is but honest, however, to confess the difficulties which beset the question, that there may be no dogmatism about it; at all events none in the rude and offensive meaning of the word. And if the affirmation of truth be in itself a kind of dogmatism, unless the process by which it is arrived at be shown, then let it be regarded as such, neither more nor less, and leave the truth to find its own roots, or to perish, according to its vitality. But let us never more hear of pains, penalties, or rewards, for belief and disbelief. I am the more anxious to make my sentiments known in this matter because I cling to the spirit and its revelations, and hold that the spiritual is the highest sphere of man's nature, and the only sphere in which pure truth can be known. But I do not set myself up as an autocrat of truth, or issue ukases to enforce a universal acknowledgment of my affirmation.

This is a right which no man can, or ought to claim; and although it is sanctioned by religion and religious usage for eighteen centuries, it is an usurpation and a fraud. For each man is his own law and gospel, and there is no appeal from the soul, because this is the highest authority. And in the sense of simple affirmation every one may dogmatise as much as he pleases, so far as I am concerned, but as I desire no one to believe the truth which I hold, unless he feel it to be truth, so I claim the like freedom from bondage in respect to another's truth.

In the treatise before us there is a clear and unmistakeable belief in the doctrine of providence—a belief which annihilates all doubt, puts the intellect under its feet, and reigns supreme in the soul. There are no ifs, buts, and therefores in it, but endless affirmations—as if the writer were the secretary of God, and the direct recorder of his absolute wisdom. The fable itself is full of meaning, and is a fine illustration of the doctrine. It hides under a very ordinary mask the most subtle and profound truths, and the great moral it teaches is this: That though the gods themselves cannot destroy evil, and though evil may prevail for a long time, yet they can and will overrule it for good, and thus consummate the divine purpose in the creation of the world.

It is time, however, to turn to the fable, which commences in the following manner:—'Osiris and Typhos were brothers, and procreated from the same seed. There is not, however, one and the same relationship of souls and bodies. For it is not congruous to souls to be born on the earth from the same parents, but to flow from one fountain. But the nature of the world imparts two fountains—the one being luminous, but the other obscure and dark. And the one scatters its streams from the earth, as having its roots beneath, and leaps from terrene caverns in order that it may offer violence to the divine law. But the other is suspended from the back of heaven [that is, from an intelligible essence]. And it is sent from thence, indeed, for the purpose of adorning the terrene allotment. In descending, however, it is ordered to be careful, lest in adorning and arranging that which is disorderly and unadorned it should itself become, by approximating to it, filled with turpitude and deformity. But the law of Themis proclaims to souls, that whatever soul, in associating with the last of things, preserves its own nature free from contamination, shall again, by the same way [in which it descended] be restored from the fountain from which it was derived; just as the souls which, after a certain manner, are impelled from the other fountain, are from a necessity of nature collected into kindred receptacles—

> Where slaughter, rage, and countless ills beside,
> In Até's meads and darkness wander wide. *Empedocles.*

This is the nobility and ignobility of souls. And thus it may happen that a Libyan and Parthian may be allied to each other, and that those whom we call brothers may have no relationship of souls.'

Thus at the very commencement of the fable, as a substratum upon which, according to the Egyptians, all truth must rest, we have the grand idea of destiny set forth—a thing, as good old Plutarch says respecting the immortality of the soul, which is 'undoubtedly to be believed in,' and from which there can be no extrication. Souls descend into bodies from one or other of the two great fountains of good or evil, and their manifestations are in accordance with their nature. This comes from the dark and obscure caverns of the earth, and offers violence to the divine law—and that is occupied with the fulfilment of this law, and is chained by a luminous belt of stars to its sphere and purpose. But the one cannot do good, although it may be conquered by good; whilst the other is liable to fall into turpi-

tude and deformity, by approximating itself to the animal nature. Hence the admonition to be careful, and the promise of an eventual restoration to its own fountain, in case it preserves itself pure and unspotted in the experiment of life. The same remarkable doctrine is inculcated in the Geeta of the Brahmins, only with more logical accuracy. There it is the three orders of the *goon*, one or other of which enters into the soul, and determines the character of its actions. But the notion of a supreme destiny prevails in both systems, and absorption in the deity—which is the highest idea of the Brahminical religion—is the counterpart of the Egyptian idea of restoration to the original fountain.

DR. CUMMING AND FATHER COBB.

Can any one be surprised that people should ask '*What is truth in theology?*' when they read such assertions as the following, which occur in a correspondence in the Exeter *Western Times* lately? Dr. Cumming has been here speaking at a public meeting (on behalf of the Reformation Society) against the Tractarians and Roman Catholics. Dr. Oliver, the Roman Catholic priest, wrote a letter to the editor of the *Western Times*, in which he says, 'I cannot admire the taste and spirit in Dr. Cumming's efforts to excite acrimonious feelings against his Catholic brethren.'

Dr. Cumming, in reply, denies that his object was to excite acrimonious feelings. 'I only,' he says, '*deplore the awfulness of their errors.*' He adds, in the same letter, 'Bonaventure, the Romish cardinal and saint, is substantially of the same school and brotherhood as the infidel William Hone, and so superstition and scepticism are equally guilty of blasphemy against God and treason against man.'

A letter (evidently from a clergyman) in the same paper, to Dr. Oliver, says, 'It seems droll to hear a Catholic preaching a homily on charity. A church which curses every one outside its pale, and deems it meritorious to persecute all such, had better be silent on the subject of charity. A church reeking with the blood of the Huguenots and Piedmontese—a church condemning poor people to the galleys for reading the word of God—had better not breathe the sacred word "charity."' It goes on thus:—'Last Easter, Father Cobb denounced the Protestant religion from the altar of Dr. Oliver's chapel. He assured the "*poor Protestants*" that he "*pitied them*"—that they might as well seek the aid of their servants as of their clergymen, for any good they could do them; and that as to Luther and Calvin, they have long ago been howling in hell for their sins.'

Is this the result of eighteen hundred years' study of Christianity? S. B.

STATE OF FREE DISCUSSION AMONG THE CLERGY.

The following passage was by accident omitted in the letter to the editor of the *Nonconformist*, inserted in the last number of the *Reasoner*:—

The *Nonconformist* is alone among religious journals in its recognition of our rights of citizenship, and your contemporaries, on this account, style you 'Latitudinarian and Rationalistic,' so incomprehensible does it appear to Christians around you that doctrinal differences can be maintained with integrity consentaneously with friendliness to the dissidents. For ourselves, we thank you for that friendliness with which you draw our attention to that light by which yourselves are enabled to walk. And we do not forget that years ago, when our recognition was almost confined to the Police Courts, and our names were shouted in the assize calendars of England and Scotland, that the *Nonconformist* made its passing protest against the harshness used towards us. It may not be in our power to agree with you in religious opinion, but allow us to confess that we differ with regret, where in other cases we are made to differ with an antipathy. Yours respectfully,

December 9th, 1852. G. J. Holyoake.

SHILLING SUBSCRIPTION FOR EUROPEAN FREEDOM.

Per Mrs. Watson, London.
(Received since December 22nd.)
J. C.
J. L.
Henry Steer.
J. A.
J. A., jun.
J. W.
H. G.
Henry Holland, Buckingham.
Thomas Holton, ditto.
Thomas Gammage, ditto.
George Spencer, ditto.
George Evans, ditto.
William Smith, ditto.
John Sheridan, ditto.
John Munday, ditto.
George Rowe, ditto.
James Spicer, ditto.
William Ridgway.
D. D.
H. Smith, Gravesend.
J. Keen.
S. J., 5s.
James Jackson.
William Thompson.

*Per Mr. Joseph Thornely, Dukenfield.**
William Wardle.
William Woolly.
Petter Roberts.
Charles Booth.
Joseph Moores.
Thomas Smith.
George Hitchen.
William Harrop.
George Blythe.
James Blythe.
James Dunken.
Samuel Collier.
W. H. Jolliffe.
Samuel Cooper.
George Byrom.
John Byrom.
Michael Jowett.
Thomas Kenworthy.
John Mackdonald.
John Taylor.
John Barrow.
John Birch.
Thomas Gardner.
James Simpson.

* This is the third list of forty names from Mr. Joseph Thornely, of Dukenfield, Cheshire.

William Robison.
Edward Barber.
Thomas Bates.
Evan Owen.
John Wood.
Jebus Robison.
John Richardson.
John Swindels.
Edwin Greaves.
Joseph Cheetham.
John Cheetham.
Thomas Fitton.
John Elson.
Thomas Taylor.
Robert Forrester.
Robert Buckly.

Per Mr. Thomas Tapping, Crewe.
Thomas Wheelhouse.
Thomas Tapping.
John O'Hara.
Thomas Dobson.
John Wood.
William Hodkinson.
Henry Bamber.
Luke Hoare.
Charles Broome.
Samuel Asbury.
Thomas Gray.
Richard Jones.

Per Mr. Stephen Bulmer, Bolton.
S. P. McDowell.
William Clegg.
James Eccles.
James Parkinson.
Isaac Lowe.
Henry Walker.
Samuel Marsden.
Thomas Heaton.
Evan Taylor.
George Lupton.
William Ashton.
Thomas Grimshaw.
R. A.
J. H.
Henry Smith.
Edwin Bradie.
James Balshaw.
George Bulmer.
Thomas Bulmer.
Thomas Winder.
Edwin Cathels.
Truth and Freedom.
John Chadwick.
William Long.

[Twenty-first 100 Names.]

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square.—Feb. 6th [7], G. J. Holyoake, 'The Moral Innocency of Rejecting Christianity when Conscientiously Disbelieved.'

Hall of Science, City Road.—Feb. 6th [7], Thomas Cooper, 'History of England.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—Feb. 6th [7], Mr. E. Syme, 'Emigration and the Working Classes.' Feb. 8th [8], Mr. W. T. Matson, 'Shakspere—the Poet-Catholic.'

Commercial Hall, Philpot Street, Commercial Road East.—Feb. 6th [11 a.m. and 7½ p.m.] Mr. C. Southwell will lecture.—Discussion after the lectures.—Discussion, Tuesday [8], Thursday [8]. Saturday evenings devoted to the advocacy of Teetotalism.

National Hall, 242, High Holborn.—Feb. 6th [7], P. W. Perfitt will Lecture.

Secular Hall, Goldsmiths' Row, Hackney Road.—Discussion on Sunday mornings at 11, and Wednesday evenings at 8.—Feb. 6th [7], Robert Cooper, 'Origin of Christianity.'

Eclectic Institute, Denmark Street, Soho.—Feb. 6th [11 a.m.], Mr. J. B. O'Brien will Lecture.

Hoxton Mutual Instruction Society, 4, Gloucester Terrace.—Feb. 7th [8], Mr. Washington Wilks, 'Thomas A'Beckett and his Times.'

Bradford Secular Society, Mitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.

Secular Institution, Charles Street, Old Garratt, Manchester.—Feb. 6th [6½], a Lecture.

Progressionist Hall, Cheapside, Leeds.—Feb. 6th [6½], a Lecture.

Mutual Improvement Society, Five Ways, Dudley.—Feb. 6th [7], a Lecture.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a reading room.

Secular Institution, Bowkers' Row, Bolton.—Meeting every Sunday evening at 6.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—Feb. 6th [6½], a Lecture.

Secular Hall, 6, Market Street, Newcastle.—Members meet every Sunday at 6.

Eclectic Society, 14, Garthland Street, Glasgow.—Lecture every Sunday evening at 6½.

NEW PUBLICATIONS AND RE-PUBLICATIONS.

No. 1 of 'Wayside Points,' containing Part I. of the Correspondence between the Rev. Brewin Grant, B.A., and the Editor of the *Reasoner*. Price 2d.

No. 2 of 'Wayside Points,' containing Both Sides of the Debate between Mr. J. F. Winks, of Leicester, and the same. Price 2d.

No. 3 of 'Wayside Points,' containing the Second Part of the Correspondence with the Reverend Brewin Grant, B.A. Now ready, Price 2d.

Secular School Books for Children.
By G. J. Holyoake.

No. 1.—The Child's First Letter-Book. Price 1d.

No. 2.—The Child's Second Letter-Book, for teaching Reading and Writing at once. Price 2d.

No. 3.—The Child's First Word-Book, for teaching Spelling, Meanings, Grammar, and Reading. Price 3d.

No. 4.—The Child's First Reading Book (in the press). Price 4d.

All Illustrated. A series suitable for Presents to Little Children.

The Value of Biography in the Formation of Character. By the same. New Edition. Price 2d.

The Constitution and Objects of Secular Societies. Separate. Price 1d.

Volume XIII. of the *Reasoner*, bound in cloth lettered, is now ready. 3s. 6d.

ADVERTISEMENTS.

PORTRAIT OF THOMAS PAINE.

Just Published, Price One Shilling,
(Size, 12 inches by 9),

SHARP'S COPPER-PLATE LINE ENGRAVING.

'The engraving of Mr. Paine by Mr. Sharp is the only true likeness of him; it is from his portrait by Romney, and is, perhaps, the greatest likeness ever taken by any painter. To that eminent artist I introduced him in 1792, and it was by my earnest persuasion that he sat to him.'—*Vide Life of Paine*, by Clio Rickman.

Now Ready, stitched in a Wrapper,
Price 2d.,

DEATH-BED REPENTANCE: a Lecture, by Robert Cooper. New edition, revised by the author.

E. Truelove, Reformers' Library, 240, Strand, three doors from Temple Bar.
The Trade Supplied.

E. Truelove begs to inform his friends and the public that he has APARTMENTS TO LET suitable for offices, chambers, or any light genteel business. A separate entrance, if required. A family could be accommodated with either furnished or unfurnished apartments. Rent Moderate.

Published on the 1st of February, 1853,

RATIONAL QUARTERLY REVIEW. No. 1 contains:—Preface—Introduction—Review of Viscount Ingestre's Lectures—Five Letters from his Royal Highness the late Duke of Kent to Mr. Owen—Letters to his Royal Highness Prince Albert—To the Earl of Aberdeen—To the Earl of Derby—To the Marquis of Lansdowne—To Lord John Russell—To Mr. Disraeli—Petitions to both Houses of Parliament—Mr. Owen's first Public Speech in 1812—Notice of 'Social Statics.' By Robert Owen. Price 1s.

London: Watson, Queen's Head Passage, Paternoster Row; and Truelove, Strand, three doors from Temple Bar.

To be published by subscription, the

ANSWER TO DR. GODWIN'S LECTURES ON THE ATHEISTIC CONTROVERSY.

'We have seen a copy of this work, which is a defence of the most absolute atheism.'—Letter in the *Leeds Mercury*, dated 12th Nov. 1835.

As soon as a sufficient number of subscribers can be obtained to cover the probable risk of publishing, the work will go to press. Subscribers' names received at Mr. Watson's, *Reasoner* Office; and William Cooke, Vicar Lane, Bradford, Yorkshire.

London: Printed by Holyoake, Tyndale, and Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 6.] WEDNESDAY, FEB. 9, 1853. [Price 1d.

EIGHT OF THE ARTICLES.

Second Night's debate in Cowper Street	81	Lord J. Russell on Religious Liberty	94
Second Article of the 'Banner'	87	Mrs. Chisholm's Liberality of Sentiment	94
Sally and her Methodist Sweetheart	89	Portrait of Paine	95
Theosophy of the Egyptians.....	91	Economic Freehold Land Association.....	95

THE SECOND NIGHT'S DEBATE IN COWPER STREET.

The discussion between the Rev. Brewin Grant and Mr. G. J. Holyoake, on the question 'What advantages would accrue to Mankind generally, and to the Working Classes in particular, by the removal of Christianity and the substitution of Secularism in its place?' was resumed last Thursday evening at the same time and place. As on the previous occasion, the spacious building was filled to overflowing. Happily such arrangements had been come to as to prevent a recurrence of the serious inconvenience complained of last week. Instead of only one door being opened to admit the audience, three entrances were provided, and the result was every way satisfactory. The Rev. J. H. Hinton and the two chairmen took their seats at half-past seven o'clock, amid the cheers of the audience. Mr. Morley was, as before, the chairman for Mr. Grant; but Mr. Syme being unable to attend, Mr. Moore presided for Mr. Holyoake. Both Mr. Grant and Mr. Holyoake were greeted with loud applause as they respectively appeared on the platform.—*British Banner.*

Mr. Holyoake, in opening the discussion, strongly, and at length, objected to the course which Mr. Grant had pursued on the former occasion. He had thought the debate was to be one of argument, and not of epithets; but it seemed otherwise, for Mr. Grant had called the secularists thieves, liars, and dissemblers. Now he wished to know whether Mr. Morley, Mr. Binney, and Dr. Campbell, sanctioned such language, and whether Mr. Grant had fairly exhibited the character of the Mission which was to be instituted in behalf of the working classes of this country. He then proceeded to examine the position of Mr. Grant, that there were no secular duties which Christianity did not recognise and inculcate. The Bible said, 'Spare not the rod;' but secularism said, 'Put the rod up.' The Bible said, 'In whatsoever position you are placed, therewith be content.' Secularism said, 'In whatever position you may find yourself, seek to improve it.' Christianity said, 'Be careful for nothing;' secularism taught men to be always alive to the duties of life, and to seek to obtain everything that was needful for their comfort. Christianity said, 'Seek first the kingdom of God and his righteousness;' secularism said, 'Seek first the benefit of men, and the righteousness of a good and beneficent God ought to be included in it.' With many parts of scripture secularists coincided, but they objected to all such portions as were contrary to their

own reason and convictions. He then entered into the question of motives which, as supplied in the scriptures, he considered to be altogether unsatisfactory and contradictory, whereas the natural reason of man would not fail to supply motives perfectly clear and in harmony with each other and the laws of the universe. The next point considered was, 'Science the Providence of Life,' and that 'Spiritual dependence may lead to material destruction'—an elaborate statement respecting Providence, which, as held by Christians and explained in the scriptures, was wholly objected to. Secularists did not believe that any special power was ever put forth to prevent the evil designs of men, accidents, or anything of that nature. That which men called providence was nothing more than the unseen operations of the certain laws of science, which was the handmaid of nature.

Mr. Grant contended that much of what Mr. Holyoake had said was beside the question. For instance, he had quoted Solomon, who was not a Christian authority, to show what Christianity taught. Mr. Holyoake should have demonstrated that what he called the benefits of secularism were really such, and were the logical results of his principles, that they were peculiar to his system, and retarded by Christianity. What were the negative views of which Mr. Holyoake said his present doctrines were the positive side? and how did that side turn up? He (Mr. Grant) had shown that exclusive attention to affairs of this life did not secure the imaginary advantage from uncertainty; nor would this ever occur, until this life was built on mathematics, and the next life was disproved by better arguments than as yet had been adduced. A belief in the life to come led to no indifference to whatever in a proper sense belonged to the present life. An earthly duty could not be named to the performance of which Christianity presented the slightest obstruction. Secularism deprived men of the various motives for purity, justice, and kindness; it took away the argument for 'patient continuance in well-doing'—that 'in due season we shall reap if we faint not.' Mr. Holyoake had said on the previous evening that the gate of death was open to all alike, and that Christians had no exclusive privilege in entering them. Every one knew that the gates of death were open on this side; Christ came to open them on the other. Secularism made death a prison; Christianity made it a passage to honour, and immortality, and eternal life. It had been said that spiritual dependence might lead to material destruction. But what was meant by material and spiritual? Was not dependence itself a spiritual act? In dealing with material objects, we had nothing to depend upon but what was spiritual—the processes of our own thoughts, which had constantly to correct the impressions of sense. Matter itself, as used for that external object whose qualities affect our senses, was a spiritual suggestion to explain the basis of those qualities. Colour and sound, heat and cold, taste and smell, were sensations in us—not even qualities in objects; matter itself was supplied mentally to account for phenomena. The pursuit of science was a spiritual process, in which our true dependence was the strictness of our observations and the accuracy of our deductions; therefore, it was impossible to distinguish science from spiritual dependence. Astronomy was not learned from the senses. We believed that the world goes round—not because the sun rises, but because we trusted to the spiritual arguments of philosophers, whose reasoning contradicted our senses. To abandon, therefore, spiritual dependence, was to abandon and depreciate the only dependence that was possible to man.

Mr. Holyoake in reply said, if that was the kind of opposition they were to receive he saw no objection to it, and should, therefore, proceed to the practical question which had already been propounded; and in doing so, he would first state

the sense in which secularists understood the proposition that science is the providence of life. He must, however, allude first to the subject of the present debate. The words of the general proposition, issued by the committee, seemed to imply that the object of the secularists was to remove Christianity, and substitute secularism in its stead. Now this proposition was not his, but Mr. Grant's; he certainly accepted it, but simply because Mr. Grant explained that it only meant to express the superiority of the one system over the other. It was an absurdity to propose the entire removal of Christianity, a system in which there were many points that were true, and the maintenance of which is an advantage to the world, and which they had therefore no wish to see cancelled in the least. He never intended to be held responsible for the extravagance implied in a literal interpretation of the words of the proposition. In the last discussion they were told, that to feed the hungry and to clothe the naked was *Christian* secularism. How, then, comes it to pass, that when he and his friends proposed to do the same thing, it was sinful in them but exalted in Christians? It seemed from what they had just heard, that Solomon was not a Christian authority. Mr. Grant referred to the Bible for a statement of his belief in religious matters, but when passages were produced from the Old Testament it was said, what had they to do with Christianity? What did Mr. Grant call Christianity? Mr. Grant had quoted, as a scripture principle, 'Lay not up treasure on earth,' a position the propriety of which every savings' bank in existence denied. They had been told, further, about death opening its gate in a different manner to Christians from that which others would experience. Why was this? What was there criminal about secularism that the gate of death should not be opened to its adherents in quite as cheering a manner as to Christians? According to Mr. Grant's own showing, they had as much right for that gate to be opened on the other side as he had himself. The principle which he (Mr. Holyoake) wished clearly to enunciate in this discussion was that to do well socially was all that was required of men, and that it mattered not what they believed. Christianity said: Have faith, and that works, without faith, would be of no service to men. Secularism, on the other hand, said: Works alone will do you any good; work as well as you are able, and that will be sufficient; if works did not save men they ought. Mr. Grant complained that the differences between secularism and Christianity were not made sufficiently distinct. Surely the difference was broad enough here; and in this lay really all the difference between the two systems. When he found principles in the gospel which were in harmony with his own views he gladly accepted them, but rejected everything opposed to his own views. Then further—believing as they did in science and the certainty of the operations of nature in the working out of its own laws, they had no faith whatever in the efficacy of prayer. This was a fundamental principle of the secular system. To teach people to believe in a special providence interposing in all the minute as well as the great affairs of life, was to discourage human exertions, and to make people dependent upon that which would fail them in the hour of their greatest need, and which they might have provided against had truth been taught them instead of error. A special providence was the very corner-stone of Christianity, and in it might be found the Christian's greatest consolation, but if it should be proved to be untrue, then it was no consolation at all. But the question returned upon the seeker after truth, could persons by prayer bring down from heaven material aid? Look at the case of the burning of the Amazon. Would prayer have saved that vessel from destruction? And if not, was there a being who had the power to hear and answer prayer? When the tidings of the loss of that ship

reached England, there was not a person in the land who did not intensely wish that he had had the power of saving her from destruction. If the vessel had been full of clergymen, or ever such believing Christians, the result would have been the same. To teach the doctrine, therefore, of a special providence, or the efficacy of prayer, was to deceive men. Ought they not to be taught the truth in this matter? To find that it was not a reality might be painful enough to men who had been brought up to believe it, but how much more dreadful it would be to wake up to the reality only at the mouth of the grave? Mr. Holyoake then proceeded to contend for the superiority of science as the preserver and elevater of the human race over Christianity and speculative subjects, which only kept the word of promise to the ear, but broke it to the hope.

Mr. Morley said he certainly understood that the words stating the subject of debate were acceded by Mr. Holyoake. Mr. Syme (Mr. Holyoake's chairman) and Mr. Holyoake's brother were present at the meeting, when the words were read, and they adopted them.

Mr. Holyoake said he accepted the proposition in the sense in which he had explained it, but not in the sense assumed by Mr. Grant.

Mr. Grant said the published correspondence to be prefixed to the report of the debate would show how the matter stood with reference to the words in question. Mr. Holyoake was surprised to hear that Solomon, whose writings formed part of the Bible, was not a Christian authority. Did he not know that Judaism was in the Bible as well? He (Mr. Grant) saw no necessity for replying to Mr. Holyoake's argument about prayer and providence, as they were manifest perversions. He evidently misunderstood the doctrines of prayer and providence, just as he mistook the question of the savings' bank, which everybody saw was a misapprehension of the principle of laying up treasure in heaven. Providence, it seems, did not save the Amazon. But what would Mr. Holyoake have done had he been there? He would have read 'Science the providence of man! Spiritual dependence may lead to material destruction!'—and would that have put the fire out? Mr. Grant then elaborated at some length his argument relating to spiritual dependence, showing that material dependence was impossible, even in the lowest affairs of life. Reason, he said, was the favourite standard of secularists. But was not reason spiritual? It was not long or short, broad or narrow; it could not be weighed in scales, or tested by chemicals: it was purely spiritual—and to depend on reason was therefore a spiritual and not a material dependence. The science of society, so much spoken of by secularists, was equally spiritual. Any general improved condition of mankind must result from a careful examination of history, and logical deduction from it, a study of the nature of man and what was adapted to him; and a fundamental mistake, a wrong idea on these subjects, might lead to material destruction. Secularists themselves exercised a spiritual dependence on their ideal or spiritual notions of society. Christianity, while it said little about physical forces, introduced those great thoughts, love towards God and man, those grand hopes and aspirations after a glorious destiny, those solemn considerations of responsibility, which were the great motive power of moral, social, and physical improvements; and while secularism made such loud protestations about the importance of this life, Christianity quietly elevated by the expectation of something more sublime to which this was an introduction: while secularism made a noise and bustle about progress, Christianity had brought the civilised world to its present hopefulness. No dependence on science was now advocated by Mr. Holyoake more than had

been recognised by Christian, Pagan, and Jew in all ages. What had secularists done for science more than Christians? None had contributed more to science than Christian authors and clergymen, and none possessed it so largely as Christian nations. Secularists had failed in every plan they had tried; and all their future systems might be very different in fact from what they appeared on paper, for at present we were invited to place a spiritual dependence in Mr. Holyoake's present gospel of the probable future, to guard ourselves against material destruction. Would Mr. Holyoake state to the meeting all the experiments, schemes, and theories with which his past advocacy had been associated? and would he tell them openly and honestly how they all turned up? If it appeared that he had abandoned every theory and every name which he adopted—if every practical scheme in which he had been associated ended in failure—it might modify our expectations though it would not damp the ardour of his professions. Mr. Grant quoted several extracts from Mr. Holyoake's writings, with a view to convict him of inconsistency and self-contradiction, contending that no confidence should be placed in the present assertions and promises of one who was continually presenting himself to the world under new aspects and titles. He read several quotations from Mr. Holyoake's letter to Lord Arundel. Mr. Holyoake, he said, who was too just to be rancorous, advised Lord Arundel to leave all insults to others. 'The vulgar bigot, the evangelical dribbler, will stoop to this, but it ill becomes your lordship to insult your enemy.' Mr. Holyoake was conscious that evangelical Christians should have all the credit for abuse, on the principle of 'attaching *primary* importance to the morality of man to man.' Hence, while Mr. Holyoake in his first speech said, 'We question not the truthfulness of prophets and apostles,' he observed in his letter to Lord Arundel, 'We like the Saint Pauls least of all the saints who, being all things to all men, come with craft to take us with guile.' Mr. Holyoake was exempt from being all things to all men, as he at the meeting said one thing and elsewhere wrote another.

Mr. Holyoake commenced by disavowing anything like a wholesale antagonism to Christianity, being, he said, desirous of conserving whatever in it was in harmony with truth and reason. All his opposition was discriminate, not indiscriminate. He would not go into the question of what Christianity had done for science and civilisation; he should perhaps have an opportunity of showing that Mr. Grant's statement on this head was somewhat extravagant. He thought he might make Mr. Grant responsible for many things done in the world in the name of Christianity, which he would immediately disown. On the Continent there were going on at this hour the most atrocious and unseemly oppressions which ever disgraced the world; and all defended by a reference to the Scriptures, the actors being persons as wise, and intelligent, and devout, as Mr. Grant. He had been asked, what had secularism done in the way of science? He might also ask, what had Christianity done? All that had been accomplished for science belonged exclusively neither to the Christian nor to the secularist; it had been done on neutral ground. The secularist, however, wished to free science from the dominion which had been exercised over it, and to prevent its subordination to religion In answer to Mr. Grant's inquiry, he might refer to Voltaire, whom Lamartine had pronounced to be a benefactor of France; and to Paine, of whom it was said that America owed more to his pen than to the sword of Washington; but such questions were, he thought, irrelevant to the present controversy. A friend of Mr. Grant's (Mr. George Dawson) had admitted that the people of England owed the agitation for baths and wash-houses, industrial-homes and model-farms, to the agitation of So-

cialism in this country. If some of these plans had not succeeded, at least as much credit was due to those who failed, as to those who never attempted. Mr. Holyoake repeated his objections to the doctrines of a special Providence and the efficacy of prayer, urging that they held out a prospect of consolation, but only to disappoint the believer. How was it that liberty was in chains all over Europe, if God was still interposing in human affairs? If the old doctrine were true—if our brother's blood still cried to God from the ground, the patriot would be released from the dungeon, and the tyrant would descend from the throne which he had polluted; Poland would be free to-morrow, Mazzini would rnle in Italy, and Napoleon III. would be again in exile. What help had the Christian which the freethinker had not? He would advocate the doctrine of self-dependence. He had himself put up the most fervent prayers to heaven—such as, if put up to him, he must have responded to. He saw those near and dear to him perish around him; and he learned the secret, which he cared no longer to conceal, that man's dependence was upon his courage and his industry, and dependence upon heaven there seemed to be none.

Mr. Grant said, Mr. Holyoake had not explained what advantage arose from his view of science. What help could he render to the oppressed on the Continent which the Christian could not? If secularism brought no help it was not worth speaking about. It had been said that religion brought no consolation to the believer. Did Mr. Holyoake altogether ignore those hopes, which some cherished, though he might not believe in them? It was not the outward which formed a man's hope and consolation—it was what he thought, whether he was mistaken or not. There had been two cases lately of men of great wealth who had taken away their lives because they feared poverty. So that it was a man's idea which was his hope and strength. Christ himself said, that the life of man consisted not in the abundance of things which he possesseth. Take the case of the Madiais in prison, which had been referred to. Might they not, and were they not, supported in their inward soul by the consolations of religion? How many of our forefathers had gone through fire, and had suffered in gaol, and had purchased our liberties, because they were supported by looking unto Him who gives unto them the 'recompense of reward?' How many had followed in the footsteps of their Lord, and had felt that the yoke was light to them, because He had borne it, and because He supported them? Moral considerations ought not to be overlooked; otherwise a man became altogether animal. These, however, were questions to which he should call the attention of the meeting more fully on a subsequent occasion. Mr. Grant read some extracts from the 'Cabinet of Reason,' to show the different views taken by Mr. Holyoake on the probability of another life. There it was said that man should pass his life boldly, without any reference to another world; now Mr. Holyoake thought we *might* refer to it, and would not exclude it altogether; thus they were coming round again, and would find Christians in the safe old place. When should these men be believed? Three years ago, or three months? They complained that so much of their writings were quoted; the fact was, they had written so much that had told against them that they were now obliged to write again and say that they did not recognise it, and would not stand by it. Should they believe in all these men, two of whom did not agree, and not one of whom agreed with himself six months together? Could they place that spiritual dependence on opinions, which might properly be illustrated as dissolving views? At one time they attacked theology; now to a great extent they gave up that point, and affirmed science, though he thought it would be found that

science was in existence before they came. They had not added to it, and very few of them had mastered that which existed, for he believed there was not one avowed secularist who was noted for science in all England. All that they had done was to discover what other people had found out before; other men had laboured, and they had entered into their labours, and by those labours depreciated their principles.

The discussion was then adjourned.—*Christian Times.*

THE SECOND ARTICLE OF THE 'BANNER' ON THE DEBATE.

As we had predicted in a former article, both the speakers were much more at home on the second than on the first occasion. A very copious and most accurate outline of the entire proceedings will be found in our present number, from which it will be seen that the tide of conflict set in last time with a strong current. Both speakers conducted their argument with superior ability and undeviating propriety. It strikes us, that a highly cultivated, thoroughly candid, and reflecting man, neither a decided Christian nor what is called a secularist, but with his mind fully opened to the arguments of both parties, would of necessity have reached the conclusion that the truth, and the whole truth, lay with Mr. Grant; and that his opponent was labouring under a burden of serious error. At the same time such a man would have felt bound in justice to confess, that Mr. Holyoake made the most of his case; and from his general sobriety of deportment, habitual solemnity, and seeming sincerity, would have conceded to him the claim of an honest man. His whole air and mien are strongly marked by that modest gentleness and those conciliatory qualities which command respect and beget something like affection. Perhaps there were few Christians present who did not feel, in their hearts, a strong desire to see him emancipated from the mournful thraldom in which he is involved; and it is just possible there were those who did not despair of the time when such a blessing would be his portion, and when he would come forth an earnest, manly, and able advocate of the cause he now opposes.

With respect to Mr. Grant, we are satisfied that he commanded for himself the general admiration even from the anti-Christian side of the assembly; while it is certain that, in *all** points, he gave high satisfaction to his own friends. He is eminently equipped for the warfare in which he has embarked. Thoroughly imperturbable, it is impossible to exasperate him, and he is never for a moment off his guard. Amid clamour, confusion, and uproar, he remains as calm as a buoy amid the surging billows, apparently refreshed by the fury of the storm. Setting himself down, with great composure, he discusses an orange till the audience returns to its equanimity, when he proceeds again with his close, terse, and conclusive argument, and, with the aid of those apt comparisons which are superior to proof, and that shorthand analysis by which error is destroyed by a simple exhibition, he carries home conviction to every hearer.

The interest on the last occasion was unabated: it may be doubted whether an edifice twice the size could not be filled—perhaps crowded to overflowing. We have now no doubt that it will be sustained to the close. A considerable variety of opinion, we find, obtains as to the expediency of the controversy. We have received several letters, in which intelligent men have favoured us with their

* 'In *all* points?' Then the epithets Mr. Grant used are sanctioned.

opinions; but, we believe, none of them have been present, and they are, therefore, scarcely capable of forming anything even approximating to a sound judgment of the matter. We think it were *premature to affirm anything*(1) on the subject until the close, and perhaps after the lapse of weeks and months subsequently to that. We find some of our correspondents wholly uninformed as to the history of such matters, and appealing with confidence to the case of such men as the late Mr. Taylor, who rejoiced in the meet appellation of 'The Devil's Chaplain!' Now, we would have our friends to know, that it was just by discussion that this man was annihilated. The late Dr. Smith, in a manner the most masterly and convincing, proved his utter ignorance as well as gross dishonesty, and the result was its entire destruction! As we have repeatedly set forth in these columns, the venerable Dr. Bennett literally extinguished Mr. Taylor. We well remember the controversy in Silver Street Chapel, and the great concern which it gave many good men and ministers of the gospel who heard of the anticipated dispute. It was thought that Dr. Bennett had grievously erred, and was actually lending himself to dignify impiety and diffuse the principles of infidelity. But what was the fact? From that time poor Taylor may be said never again to have held up his head(2). Nay, in the course of the discussion, some of his sturdiest disciples exclaimed, at the top of their voices, 'Ah, Tom, the old gentleman is too much for thee(3).'

We have only one wish on the subject, or rather one point with which to express our dissatisfaction. It is this: we could wish that the assembly had been wholly confined to the adherents of Mr. Holyoake(4), and that the tickets had been given to none but those who avow general concurrence with him and opposition to Christianity. We should exceedingly have liked to see the effect of an encounter between Messrs. Grant and Holyoake before such an assembly. We should have had no anxiety for the result. As the matter stands, the thing is, on several grounds, at least in our judgment, unsatisfactory.

The reader of the outline of the discussion will not fail to observe that Mr. Holyoake has completely changed his ground(5). This fact gives a new colouring to the entire controversy, which can only be accounted for from the success with which Mr. Grant assailed the secularist or atheistic system(6). Mr. Holyoake seems to have felt it impossible longer to sustain himself without laying hold of some portion of Christianity. It will be seen that there was an endeavour on his part to impugn the alleged basis of the battle, which, however, will not avail, as Mr. Grant has clearly shown that the contest turned not upon receiving part of Christianity, or the whole of it; but on receiving the whole, or rejecting the whole. Already, therefore, there can be no hesitation in pronouncing Mr. Grant victor(7), forasmuch as an appeal to the written language of Mr. Holyoake will demonstrate the entire accuracy of Mr. Grant's views of the basis.

(1) Very good.

(2) It is an oversight, surely, that the evangelical party, who, according to their own account, always extinguish their opponents, should not have made more frequent use of discussion. One would not expect them to have slumbered more than twenty years.

(3) 'Tom.' This could not have been said to Mr. Taylor, seeing that *his* name was *Robert*, which his 'disciples' well knew.

(4) We could wish that the adherents of Mr. Grant were chiefly present for the same reason—and the great majority seem to be on that side.

(5) For more than five years, as may be seen from No. 100 of the *Reasoner*, the same discriminate ground has been taken.

(6) We are accused from reports, and when the fact turns out the contrary of the assumption, it is said the new truth is the result of their efforts, which truth they had failed to see before.

(7) See Note 1. It would be premature to affirm anything perhaps for months to come.

SALLY AND HER METHODIST SWEETHEART.

'Well, you see, I don't know as I should call them sweethearts; for excepting John Rawson, who was shut up in a mad-house the next week, I never had what you may call a downright offer of marriage but once. But I had once; and so I may say I had a sweetheart. I was beginning to be afeard though, for one likes to be axed; that's but civility; and I remember, after I had turned forty, and afore Jeremiah Dixon had spoken, I began to think John Rawson had perhaps not been so very mad, and that I'd done ill to lightly his offer, as a madman's, if it was to be the only one I was ever to have; I don't mean as I'd have had him, but I thought, if it was to come o'er again, I'd speak respectful of him to folk, and say it were only his way to go about on-all-fours, but that he was a sensible man in most things. However, I'd had my laugh, and so had others, at my crazy lover, and it was late now to set him up as a Solomon. However, I thought it would be no bad thing to be tried again; but I little thought the trial would come when it did. You see, Saturday night is a leisure night in counting-houses, and such like places, while it's the busiest of all for servants. Well! it was a Saturday night, and I'd my baize apron on, and the tails of my bed-gown pinned together behind, down on my knees, pipeclaying the kitchen, when a knock comes to the back door. "Come in!" says I; but it knocked again, as if it were too stately to open the door for itself; so I got up, rather cross, and opened the door; and there stood Jerry Dixon, Mr. Holt's head clerk; only he was not head clerk then. So I stood, stopping up the door, fancying he wanted to speak to master; but he kind of pushed past me, and telling me summut about the weather (as if I could not see it for mysel', he took a chair, and sat down by the oven. "Cool and easy!" thought I; meaning hisself, not his place, which I knew must be pretty hot. Well! it seemed no use standing waiting for my gentleman to go; not that he had much to say either; but he kept twirling his hat round and round, and smoothing the nap on't with the back of his hand. So at last I squatted down to my work, and thinks I, I shall be on my knees all ready if he puts up a prayer, for I knew he was a Methodee by bringing-up, and had only lately turned to master's way of thinking; and them Methodees are terrible hands at unexpected prayers when one least looks for 'em. I can't say I like their way of taking one by surprise, as it were; but then I'm a parish-clerk's daughter, and could never demean myself to Dissenting fashions, always save and except Master Thurstan's, bless him. However, I'd been caught once or twice unawares, so this time I thought I'd be up to it, and I moved a dry duster wherever I went, to kneel upon in case he began when I were in a wet place. By-and-by I thought, if the man would pray it would be a blessing, for it would prevent his sending his eyes after me wherever I went; for when they takes to praying they shuts their eyes, and quivers th' lids in a queer kind o'way—them Dissenters does. I can speak pretty plain to you, for you're bred in the Church like mysel', and must find it as out o' the way as I do to be among Dissenting folk. God forbid I should speak disrespectful of Master Thurstan and Miss Faith, though; I never think on them as Church or Dissenters, but just as Christians. But to come back to Jerry. First, I tried always to be cleaning at his back; but when he wheeled round, so as always to face me, I thought I'd try a different game. So, says I, "Master Dixon, I ax your pardon, but I must pipeclay under your chair. Will you please to move?" Well, he moved; and by-and-by I was at him again with the same words; and at after that, again and again, till he were always moving about wi' his chair behind him, like a snail as carries its house on its back. And the great gaupus never seed that I were pipeclaying the same place twice over. At last I got desperate cross, he were so in my way; so I made two big crosses on the tails of his brown coat; for you see, wherever he went, up or down, he drew out the tails of his coat from under him, and stuck them through the bars of the chair; and flesh and blood could not resist pipeclaying them

for him; and a pretty brushing he'd have, I reckon, to get it off again. Well! at length he clears his throat uncommon loud; so I spreads my duster, and shuts my eyes already; but when nought comed of it, I opened my eyes a little bit to see what he were about. My word! if there he wasn't down on his knees right facing me, staring as hard as he could. Well! I thought it would be hard work to stand that, if he made a long ado; so I shut my eyes again, and tried to think serious, as became what I fancied were coming; but, forgive me! but I thought why couldn't the fellow go in and pray wi' Master Thurstan, as had always a calm spirit ready for prayer, instead o' me, who had my dresser to scour, let alone an apron to iron. At last he says, says he, "Sally! will you oblige me with your hand?" So I thought it were, maybe, Methodee fashion to pray hand in hand; and I'll not deny but I wished I'd washed it better after black-leading the kitchen fire. I thought I'd better tell him it were not so clean as I could wish, so says I, "Master Dixon, you shall have it, and welcome, if I may just go and wash 'em first." But, says he, "My dear Sally, dirty or clean it's all the same to me, seeing that I'm only speaking in a figuring way. What I'm asking on my bended knees is, that you'd please to be so kind as to be my wedded wife; week after next will suit me, if it's agreeable to you!" My word! I were up on my feet in an instant! It were odd now, weren't it? I never thought of taking the fellow, and getting married; for all, I'll not deny, I had been thinking it would be agreeable to be axed. But all at once I couldn't abide the chap. "Sir," says I, trying to look shame-faced as became the occasion, but for all that, feeling a twittering round my mouth that I were afeard might end in a laugh—"Master Dixon, I'm obleeged to you for the compliment, and thank ye all the same, but I think I prefer a single life." He looked mighty taken aback; but in a minute he cleared up, and was as sweet as ever. He still kept on his knees, and I wished he'd take himself up; but, I reckon, he thought it would give force to his words; says he, "Think again, my dear Sally. I've a four-roomed house, and furniture conformable; and eighty pound a-year. You may never have such a chance again." There were truth enough in that, but it was not pretty in the man to say it; and it put me up a bit. "As for that, neither you nor I can tell, Master Dixon. You're not the first chap as I've had down on his knees afore me, axing me to marry him (you see I were thinking of John Rawson, only I thought there were no need to say he were on all-fours—it were truth he were on his knees, you know), and maybe you'll not be the last. Anyhow, I've no wish to change my condition just now." "I'll wait to Christmas," says he. "I've a pig as will be ready for killing then, so I must get married before that." Well now! would you believe it? the pig were a temptation. I'd a receipt for curing hams, as Miss Faith would never let me try, saying the old way were good enough. However, I resisted. Says I, very stern, because I felt I'd been wavering, "Master Dixon, once for all, pig or no pig, I'll not marry you. And if you'll take my advice, you'll get up off your knees. The flags is but damp yet, and it would be an awkward thing to have rheumatiz just before winter." With that he got up, stiff enough. He looked as sulky a chap as ever I clapped eyes on. And as he looked so black and cross, I thought I'd done well (whatever came of the pig) to say "No" to him. "You may live to repent this," says he, very red. "But I'll not be too hard upon ye, I'll give you another chance. I'll let you have the night to think about it, and I'll just call in to hear your second thoughts, after chapel to-morrow." Well now! did you ever hear the like? But that is the way with all of them men, thinking so much of theirselves, and that it's but to ask and have. They've never had me, though; and I shall be sixty-one next Martinmas, so there's not much time left for them to try me, I reckon. Well! when Jeremiah said that, he put me up more than ever, and I says, "My first thoughts, second thoughts, and third thoughts is all one and the same; you've but tempted me once, and that was when you spoke of your pig. But of yourself you're nothing to boast on, and so I'll bid you good night, and I'll keep my manners, or else, if I told the truth, I should say it had been a great loss of time listening to you. But I'll be civil—so good night."'—*From Mrs. Gaskell's 'Ruth.'*

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

THE THEOSOPHY OF THE EGYPTIANS,

BEING AN ELUCIDATION OF THE TREATISE ON PROVIDENCE BY SYNESIUS.

BY JANUARY SEARLE.

II.

WHATEVER may be the supersensuous cause of difference in souls, there can be no doubt of the fact of this difference; and, as one of the wisest philosophers said, 'that man is not necessarily my brother because he came out of the same womb.' It is, however, curious to remark the Egyptian notion of the relationship of souls, because it is an inlet to their higher thought, and a proof of the extreme spiritualism of their teaching. In the arcana of their science mere consanguinity did not constitute relationship, but spiritual likeness only. And, therefore, they said that a Libyan and Parthian may be allied to each other, whilst those whom we call brothers may have no relationship of souls. And thus it happened with Osiris and Typhos:—

'For the younger of the two being born and educated through a divine destiny, was from his infancy desirous of learning and a lover of fables. For a fable is the wisdom of children. He likewise applied himself to learning with an ardour far beyond what might be expected from his age. He was also obedient to his father, and imbibed with avidity whatever wisdom any one possessed; at first, indeed, with a canine eagerness, as it were, desiring to know all things at once, as is usual with those geniuses who raise great expectations of themselves. For these pant after glory, and burst forth before their time; already promising themselves the attainment of the end after which they aspire. In the next place, long before the age of puberty, he was more sedate than a well-educated old man, and modestly attended to what was said to him. But when it was requisite that he himself should speak, or when he was interrogated about what he had heard, or about any thing else, his delay and his blushes were obvious to every one. He also made way for, and resigned his seat to the elders amongst the Egyptians, though he was the son of one who possessed a mighty empire. He likewise reverenced his equals, and was naturally disposed to pay attention to the affairs of mankind. Hence, while he was still a youth, it was difficult to find an Egyptian who had not through his means received some benefit from his father.'

So did the noble soul of Osiris manifest itself during his youth; and now let us see how it fared with Typhos.

'The elder brother, Typhos, however, was, in one word, perverse in everything. For the king indeed had procured for his son Osiris teachers of all wisdom, both of such as is Egyptian and such as is foreign. But this Typhos profoundly hated, and ridiculed as only fit for the idle and the servile. Perceiving also that his brother conducted himself in an ordinary and modest manner towards his companions, he considered this to be occasioned by fear; in consequence of which conduct in his brother, no one ever saw Osiris striking another with his fist, or spurning with his heel, or turning in a disorderly manner, and this though his body was light and pure, and an easy burden to the soul which it surrounded. But neither did Osiris ever drink greedily, or laugh immoderately, so as to convulse the whole body, as was daily done by Typhos; and he considered those works alone

to be the province of free men to accomplish which were performed voluntarily and opportunely. Hence Typhos neither resembled his own race in his natural disposition, nor, in short, any man; and, in one word, he did not even resemble himself, but he was a certain all-various evil. And now indeed he appeared to be a sluggish and useless burden upon the earth, since he only spared as much time from sleep as was sufficient to replenish his belly, and to deposit other things which might serve as the viatica of sleep. But at another time he neglected even a moderate supply of what the necessities of nature required, in order that he might leap inelegantly, and be troublesome both to his equals in age, and to those that were older than himself. For he admired bodily strength as the most perfect good, and employed it bodily, either in breaking open doors, or hurling large masses of earth. And if he happened to wound any one, or do any other evil, he rejoiced as if it were a testimony of virtue. He was likewise inflated with unseasonable desires, and was most violent in his venereal connections. Besides this also, he was envious of his brother, and hated the Egyptians because the people indeed admired Osiris in their discourses and songs, and all of them everywhere, both at home and abroad, supplicated the gods to bestow upon him every good. Such a character, therefore, as this was Typhos, and which he appeared to be. Hence Typhos forced himself into society of stupid youth for no other purpose (since he was not naturally adapted to love any one judiciously) than that certain seditious persons might be with him who were averse to Osiris. But it was easy for any one to gain the good will of Typhos, and obtain from him such things as youth required, if they only whispered anything defamatory against Osiris. Such a difference, therefore, in the lives of the two, was indicated by their natural dispositions from childhood. But as in paths which are in a different direction, the difference which is at first small becomes gradually greater, till at length they are distant from each other by the most extended interval; thus also it might be seen in these youths, that the difference between them which was at first so small, became very great as they advanced in years. These, however, did not gradually, but immediately proceed in contrary paths, the one being allotted perfect virtue, but the other perfect vice. As they increased in years, therefore, the opposition of their deliberate choice also increased, the indications of which became more evident by their deeds.

'Osiris, therefore, as soon as he arrived at the age of puberty, associated himself with those who were appointed to the army, as the law did not allow those who were so young as he then was to bear arms. He ruled, likewise, over their decisions, being, as it were, intellect with reference to them, and used the leaders of armies as his hands. Afterwards, his nature, increasing like a plant, produced a certain fruit, which became continually more perfect. But being made a prefect of the spearsmen, an auditor of reports, the governor of a city, and the chief of the king's council, he rendered each of these departments much more venerable than they were when he received them. But Typhos being made the treasurer (for their father thought fit to make trial of the dispositions of the youths in smaller affairs), disgraced both himself and him by, when he was appointed to this office, being convicted of stealing the public money, and of bribery and stupidity in his administration. Being transferred therefore to a magistracy of another kind, in the hope that he might be adapted to it, he acted in the latter more disgracefully than in the former; and that part of this most excellent kingdom over which Typhos presided was for a whole year considered inauspicious. From these he passed to other men, and transferred to them, also, grief and lamentation. Such, therefore, was Typhos in his government of men. And privately, indeed, he em-

ployed himself in lascivious dances, and associated with the most disorderly Egyptians and foreigners, who were prepared to speak and hear, to suffer and to do all things, so that his banquetting-room was the workshop of all-various intemperance. He likewise snored when he was awake, and was delighted to hear others do the same, conceiving the thing to be a certain admirable music, and he both praised and honoured him who could extend this intemperate sound, and give a greater roundness to it. Among these, also, he was especially strenuous, and shameless in all his conduct, and who was not averse to anything disgraceful, obtained many rewards for his fortitude, and, besides these, certain magistracies as the wages of his base licentiousness.

'Such, therefore, was the domestic conduct of Typhos. But when he transacted the affairs of the public, then he clearly demonstrated that vice is all-various. For it is discordant both with virtue and itself, and all the parts of it are in opposition to each other. In transacting public business, therefore, being inflated with pride he immediately became furious, and, barking more ferociously than an Epirotic dog, inflicted calamity either on an individual, or a family, or a whole city. The greater, also, the evil was which he occasioned, the more he was delighted, as if he would wipe away with the tears of mankind, the infamy of his domestic indolence.' And now mark what follows: 'Nevertheless, one advantage is derived from this evil. For frequently when he attempted anything of a *dire nature* against some one, he was induced to fall into suspicions foreign to the truth, so that he resembled those who are furious through inspiration from the nymphs, strenuously contending about the Delphic shadow. *In the meantime, he who was in danger was saved;* for no mention was made of him afterwards.' And again, mark! for here also we shall see the overruling Providence: 'Or it so happened that he was seized with a lethargy and heaviness in his head for a certain time, so as to forget what he intended to do. Afterwards, however, though he recovered from this stupor, yet *he lost all recollection of past transactions.* He would likewise contend with those who were in administration about the quantity of grains of wheat contained in a *medimnus*, or the *cyathi* contained in a *congius;* exhibiting in such disputes a certain superfluous and absurd sagacity. Sleep also, by opportunely attacking Typhos, would sometimes snatch a man from destruction. For Typhos, when seized with this, would have dashed his head on the ground, unless some one of his attendants, laying aside his lamp, had supported him. And thus it frequently happened that a tragical *Pannuchis* [night-sacrifice, or mystery celebrated during the night] ended in a comedy. For he did not transact business during the day, because he was naturally hostile to light and the sun, and adapted to darkness. But though he clearly knew that every one with whom the smallest degree of wisdom was present despised his extreme ignorance, yet he did not accuse himself of folly, but was on this account the common enemy of intelligent men as of those that injured him, because they knew how to form a judgment of things. For he was a man incapable of giving counsel to others, and most ready in the contrivance of stratagems. With him, *folly and an insane confidence were inseparably united, which are two pests of the soul that corroborate each other;* than which there neither are nor ever will be in the nature of things, evils of a greater magnitude or more prompt to destroy the human race.'

Here then we have the character of the chief personages of the fable delineated in broad colouring and bold relief. Each acts according to his nature and destiny; but the virtues of Osiris are the delight of the gods, whilst the vices of Typhos are their abhorrence; and although necessary, in some inscrutable way, in the

government of the world, they are continually watched, sometimes thwarted, and in the end overruled, and made to subserve the divine purpose. In the subsequent history of Osiris and Typhos, we incidentally learn some interesting particulars respecting the election of kings in Egypt. The father saw and understood the character of his children, but at the same time provided for the welfare of the Egyptians.

'For he was a king, a priest, and a wise man. And the Egyptian writings say that he was also a god. For the Egyptians do not hesitate to believe that myriads of gods have reigned over them before the earth was governed by man, and they trace the descent of their kings from Piromis to Piromis. When, therefore, the divine laws had transferred him to the greater gods, and the day destined for the election of his successor had arrived, the tribes of the priests, and the soldiers that were natives of the land, assembled together from every city of Egypt, having been previously cited by a proclamation for this purpose. These, therefore, assembled from the necessity of law. It was lawful, however, for the rest of the people to be absent; but no one was prevented from being present who intended to come as a spectator of voting, and not as one who was to give his vote. Swineherds, however, were excluded from the spectacle, and such foreigners as bore arms for the Egyptians, for it was not lawful for them to be present. The elder son, therefore, on this account, had much fewer votes than the younger. For the seditious faction of Typhos consisted of swineherds and foreigners, an insane and numerous class of men; yet yielding to custom, and not attempting anything contrary to it, *nor considering the disgrace of their exclusion as something dire*, but as that which was appropriate, as being established by law, and natural to their race.'

LORD JOHN RUSSELL ON RELIGIOUS LIBERTY.

I BEG leave to call your attention to a passage in Lord John Russell's speech to the Town Council of Leeds on December 9th. After alluding to the share he had had in freeing Protestant Dissenters and Roman Catholics from their disabilities, he alludes to the Jews, and adds, 'It will be my purpose and endeavour to make the principles of civil and religious liberty all-pervading.'

In the same speech he also advocates *free discussion*. At the soirée of the Leeds Mechanics' Institution, his lordship said, 'Let no unworthy prejudices induce you to withhold from any part of your countrymen that which is their due. Let no previous convictions prevent you from examining every subject with impartial eyes, and from placing before you the light of truth which ought to guide you in your investigations.'

These sentiments, thus publicly expressed, should not be forgotten.

Exeter. S. CHAPPLE.

MRS. CHISHOLM'S LIBERALITY OF SENTIMENT.

You will, I think, consider Mr. Mackenzie's mention of Mrs. Caroline Chisholm's honourable course in her service to emigrants deserving record in the *Reasoner*. 'Her work,' he says, 'has been of too great and disinterested a character from the first to allow of her proselytising to any sect. Of this she manifested her deep consciousness when she nobly avowed, at the commencement of her labours in Australia, to know neither country nor creed, but to try to serve all justly and impartially. In one of her letters she says that "there is no situation in life in which you cannot do some good."'

S. R. H.

[Mr. Truelove, of 240, Strand, has published a portrait of Paine, which has been advertised in our columns. It is a very superior engraving, and the best likeness of the great politician extant. By engravings, Christians win veneration for the objects of their respect; and we are glad to see the fine arts put to this use on the side of the author of the 'Age of Reason.' Few can look on the honest face of our 'rebellious needleman' and not feel respect for his character.—Mr. Truelove has also issued the fifth edition of Mr. Robert Cooper's lecture on 'Death-bed Repentance, with additions.'

A public meeting was held in the Hall of Science, City Road, on Monday evening, January 31st, to explain the objects of the Economic Freehold Land Association. Mr. John Cramp in the chair. The following resolution, moved by Mr. Henry Nicholls, and supported by Messrs. James Rigby and J. Ivory, was carried unanimously:—'That in the opinion of this meeting freehold land societies offer great advantages for the social and political elevation of the middle and industrial classes; that the Economic Freehold Land Association stands pre-eminently forward in this respect, being removed from those evil tendencies attending meetings held at public-houses; and this meeting pledges itself, therefore, to forward the objects of this Association.'

A complimentary soirée will be given in the Eclectic Institution, 14, Garthland Street, Glasgow, on Friday, February 11th, to Mr. Charles Don, previous to his departure for Australia.

The members of the Nottingham Secular Society celebrated their first anniversary by a tea-party and ball, which was numerously attended, at the Assembly Rooms, on January 24th.

Mr. Robert Cooper will examine the discussion between the Rev. Brewin Grant and Mr. Holyoake, at John Street, on Sunday the 13th inst.

RECEIVED.—William Lees.—Sampson Aunger.—Hugh Martin.—Mr. Love.—Mr. McDouall.—T. Bulmer.—J. Mayer.—W. H. Wordley.—F. L. H. Grant.—'A Come Outer'—Alex. Jackson.—W. J. P.—W. J. A.—Edward Nicholls.—R. Adair.—T. B.—H. Beal. The reference to 'H. B.' was another person.—January Searle's 'Robert Herrick and his Poetry.'—Student in Realities.—John Watt, and enclosure.]

ADVERTISEMENTS.

PORTRAIT OF THOMAS PAINE.

Just Published, Price 1s., or by Post 1s. 3d., (Size, 12 inches by 9),

SHARP'S COPPER-PLATE LINE ENGRAVING.

'The engraving of Mr. Paine, by Mr. Sharp is the only true likeness of him; it is from his portrait by Romney, and is, perhaps, the greatest likeness ever taken by any painter. To that eminent artist I introduced him in 1792, and it was by my earnest persuasion that he sat to him.'—*Vide Life of Paine*, by Clio Rickman.

Now Ready, stitched in a Wrapper, Price 2d., or by Post 3d.,

DEATH-BED REPENTANCE: a Lecture, by Robert Cooper. New edition, revised by the author.

E. Truelove, Reformers' Library, 240, Strand, three doors from Temple Bar.

The Trade Supplied.

E. Truelove begs to inform his friends and the public that he has APARTMENTS TO LET suitable for offices, chambers, or any light genteel business. A separate entrance, if required. A family could be accommodated with either furnished or unfurnished apartments. Rent Moderate.

Just published, post 8vo., cloth, price 8s.,

TEN SERMONS of RELIGION. By Theodore Parker.

London: John Chapman, 142, Strand.

WILL be published, Saturday, February 19th, 1853, A POPULAR DEVELOPMENT of ATHEISM: being a reply to Mr. Knight's 'Atheism Renounced.' A lecture delivered in the Literary Institution, John Street, Fitzroy Square, London. By Robert Cooper.

Now ready, in a wrapper, price 1s. 2d., and in numbers at 2d. each,

IMMORTALITY OF THE SOUL, Religiously and Philosophically Considered: a Series of Lectures, by Robert Cooper.

Published by J. Watson, 3, Queen's Head Passage, Paternoster Row, London.

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square.—Feb. 13th [7], Robert Cooper, 'Examination of the Discussion between the Rev. Brewin Grant and Mr. G. J. Holyoake.'

Hall of Science, City Road.—Feb. 13th [7], Thomas Cooper, 'History of England.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—Feb. 13th [7], a lecture, Feb. 15th [8], Austin Holyoake, 'Thomas Moore.'

Commercial Hall, Philpot Street, Commercial Road East.—Feb. 13th [11 a.m. and 7½ p.m.] Mr. C. Southwell will lecture.—Discussion after the lectures.—Discussion, Tuesday [8], Thursday [8]. Saturday evenings devoted to the advocacy of Teetotalism.

National Hall, 242, High Holborn.—Feb. 13th [7], P. W. Perfitt will Lecture.

Secular Hall, Goldsmiths' Row, Hackney Road.—Discussion on Sunday mornings at 11, and Wednesday evenings at 8.—Feb. 13th [7], Samuel M. Kydd, 'Leading Events of the Year 1852.'

Eclectic Institute, Denmark Street, Soho.—Feb. 13th [11 a.m.], Mr. J. B. O'Brien will Lecture.

Hoxton Mutual Instruction Society, 4, Gloucester Terrace.—Feb. 14th [8½], Thornton Hunt, 'George Sand.'

Bradford Secular Society, Mitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.

Secular Institution, Charles Street, Old Garratt, Manchester.—Feb. 13th [6½], a Lecture.

Progressionist Hall, Cheapside, Leeds.—Feb. 13th [6½], a Lecture.

Mutual Improvement Society, Five Ways, Dudley.—Feb. 13th [7], a Lecture.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a reading room.

Secular Institution, Bowkers' Row, Bolton.—Meeting every Sunday evening at 6.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—Feb. 13th [6½], a Lecture.

Secular Hall, 6, Market Street, Newcastle.—Members meet every Sunday at 6.

Eclectic Society, 14, Garthland Street, Glasgow.—Feb. 13th [6½], a Friend, 'The Genius and Poetry of Thomas Campbell.'

ECONOMIC FREEHOLD LAND ASSOCIATION

(Enrolled as the 'Economic Benefit Building Society'). Central Office, Literary Institution, John Street, Tottenham Court Road. President: William Coningham, Esq. Bankers: London and Westminster Bank, Marylebone Branch. Secretary: Mr. Henry A. Ivory, 52, College Place, Camden Town.

PROSPECTUS.

The chief object of this Association is to promote the social elevation and political enfranchisement of the industrious classes.

It will afford a secure investment for the savings of the working man, and enable him, by his own industry and frugality, to enjoy the advantages attending the possession of freehold land.

In a political point of view, the Association is of the utmost importance. It will confer the right of a county vote, and by that means bring the popular will to bear upon county elections, where it is so very much needed.

The Association proposes to form a common fund by the union of the contributions of the members, and with this fund to purchase large tracts of eligible building land, and retail the same to the members at the wholesale price, in lots available for building purposes, which may be used by the members themselves, or let on building leases.

Members of this Association will be allowed to suspend their payments in times of depression of trade or illness without incurring fines; or they may withdraw from the Society altogether.

There is no limit to the number of shares to be held by any individual; but he cannot have more than two allotments in any piece or parcel of land purchased by the Association.

The mode of allotment is as follows:—When an estate is purchased, the surveyor makes a plan of it, divides it into two parts, and after having divided it into two parts, subdivides these parts into lots; the lots of the first part become the respective properties of the senior members on the books of the Association, and the lots of the second part are balloted for amongst the remaining members generally. Thus the senior member is certain of his allotment, and the junior member, even at that time, has a chance of his allotment; but even if unsuccessful in the ballot, when in succession he shall stand in the position of the senior member, he will possess the same certainty as was realised by that individual.

The law expenses of conveyance and mortgage are based upon the most economical principle, and are guaranteed not to exceed 30s. per deed, exclusive of stamps and parchment.

Each member is charged from the time he enters, consequently no arrears have to be paid.

The payments to the Society are not increased after the member has obtained his allotment, and when his subscriptions are paid, his deed of conveyance and mortgage is handed to him, with a receipt on the latter.

Interest will be allowed on subscriptions paid in advance.

The members of this Association are not confined to the metropolis. Non-residence will not disqualify a voter.

Shares £30 each. Entrance fee, 1s. per share. Payments, 1s. per share per week, with an additional 6d. per share for expenses per quarter, any subscription day during the quarter. Ladies and minors are equally eligible to the benefits of this Association. Members can enrol for shares between the hours of eight and ten every Saturday evening, at the Central Office. Further particulars may be obtained on application to the secretary. Country members can send post-office orders to the secretary.

A Public Meeting will be held at the Parthenium, St. Martin's Lane, on Monday, February 14th, 1853, to explain the objects of the Association. Messrs. Robert Cooper, G. Bird, C. F. Nicholls, and other gentlemen, will attend and address the meeting. The chair to be taken at half-past eight o'clock.

London: Printed by Holyoake, Trndale, and Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 7.] WEDNESDAY, FEB. 16, 1853. [PRICE 1d.

EIGHT OF THE ARTICLES.

A case of 'Gross Fraud'	97	On the Townley Discussion	106
Third Night's Debate in Cowper Street	98	Stockport Secular Society	107
Italian Petition Movement	105	State of Religion in Australia	107
Indian Idea of Heaven	106	Lines on the Statue of Ebenezer Elliott	109

THE REV. GEORGE GILFILLAN ANNOUNCES A CASE OF 'GROSS FRAUD.'

As several correspondents have forwarded to us notices of some late remarks by the author of the 'Bards of the Bible,' to which we have had no opportunity of paying attention, we take the following passage from the Cowper Street Debate on the third night:—

Mr. Holyoake said:—'During this discussion Mr. Grant has produced passages from our periodicals which he deemed censurable. If it was worth my while to answer him the same way, it would be easy. The Rev. George Gilfillan has just published in *Hogg's Instructor*, No. 413—apparently with a view to help Mr. Grant—this paragraph:—

"Mr G. J. Holyoake has lately obtained considerable reputation as a lecturer in favour of atheism. He seems to us, however, a rather silly personage, and by no means such a straightforward man as his friends pretend. If he chooses to deny this, we happen to have *one* fact in proof at his service. He some time ago deliberately struck off a fragment from a sentence in our 'First Gallery,' and by so doing made it blasphemy! Speaking of Homer, and of his management of mythical machinery, we referred to Diomede wounding Mars; and after asking the question, 'What does this prove?' replied (ironically, as any child might see), 'it proves, first, that spirit is matter; and, secondly, that it is very easy to take the conceit out of a god.' Master Holyoake (omitting all notice of the context), quoted us as saying 'spirit is matter, and it is,' &c. It was a gross fraud; and we would (as did Dr. Johnson, in reference to a similar character) advise all who entertain such a man to dinner, after he is gone to count their spoons. Brewin Grant, however, is now on his trail, ready to discomfit and expose him at every point. What poor creatures our modern infidels must be, to put their confidence in a man as destitute of common fairness, as he is of religion, decency, and sense!"*

'We are sorry Mr. Gilfillan thinks so ill of us as this passage implies, for he is a Minister with whose good word we should, for many reasons, have been pleased. Had he sent the briefest line saying we had done him any injustice, we should have made the best reparation in our power at once. In No. 77 of the *Reasoner*, under the

* 'Eleventh Bundle of Books,' by the Rev. George Gilfillan. *Hogg's Instructor*, No. 413.

department of "Editor's Box," I made use of an extract from the letter of a correspondent in these words—"We are sometimes accused of too great a freedom with celestialities, yet we have seldom exceeded the following from the pen of the Rev. G. Gilfillan: 'Spirit is matter, and it is no difficult thing to take the conceit out of a god."' These are *all* the words upon which the above harsh passage from *Hogg* is founded. I made no charge against Mr. Gilfillan as using this language in reference to the Bible God—I perverted no quotation. I never saw the passage in the "First Gallery," and therefore did not "deliberately strike off any fragment." I found no more in the letter of my correspondent than I quoted, and I understood it to relate to mythology, and to be ironical, and believed both facts to be evident in the words I printed. No one who knew Mr. Gilfillan (and I carefully gave his name) could for a moment suspect *him* of saying "spirit is matter" in a serious way. No one who read the phrase "take the conceit out of a god" could mistake the pagan allusion, seeing that "*a* god" is never employed when speaking of the Christian God. "Any child might see" this as well in what I quoted as in the fuller passage Mr. Gilfillan gives. I know from private sources that Mr. Gilfillan has for a long time taken objection to our quotation, and I have put the question to several persons disagreeing with me, without finding one who misunderstood the passage. All regard it as I do—as a specimen of Pagan blasphemy by a Christian Minister. I still think the passage of Mr. Gilfillan answers the description I gave of it. It is flippant and profane irony, which would never be forgiven in us if we used it towards the Christian Trinitarian Deities, whom we no more recognise than Mr. Gilfillan does the Pagan Gods. This is the entire history of the "gross fraud" Mr. Gilfillan announces. St. Paul says, let not the sun go down on thy wrath. We are afraid Mr. Gilfillan somewhat disregards St. Paul, for it is so long "ago" as *five* years since we made the transient allusion which Mr. Gilfillan has treasured up in his wrath till now.

'If we were to apply to "Brewin Grant" such a remark from Dr. Johnson as Mr. Gilfillan applies to us, what would be said? Surely no man makes more bad puns that Mr. Grant; and Dr. Johnson said, "the man who would make a pun would pick a pocket." If, then, the blunt old lexicographer should step into this room while Mr. Grant is speaking, he would not stop to count his spoons, but would call in a policeman at once.

'"What poor creatures," says Mr. Gilfillan, "our modern infidels must be to put their confidence in a man as destitute of common fairness as he is of religion, decency, and sense." This is not so serious as at first sight it seems, for there never was a man in whom Freethinkers put confidence of whom some priest has not said the same thing.'

THE THIRD NIGHT'S DEBATE IN COWPER STREET.

The public discussion between the Rev. Brewin Grant and Mr. G. J. Holyoake was resumed on Thursday last, in the Cowper Street School Room; the special topic of debate being, 'Morals independent of the New Testament.' Mr. Charles Reed acted as Mr Grant's chairman, in the absence of Mr. Morley; and Mr. Richard Moore was Mr. Holyoake's chairman.

Mr. Holyoake, in opening the debate, alluded to the course adopted by Mr. Grant, in making quotations from the *Reasoner* with a view to show that the professions and practices of secularists were at variance; and, by way of retort, read an extract from a recent article in *Hogg's Instructor*, by the Rev G. Gilfillan, charg-

ing him (Mr. Holyoake) with dishonesty for perverting and misrepresenting the sentiments of the writer; and applying to him Dr. Johnson's advice to count the spoons after inviting such a man to dinner. Nothing so offensively personal as that had appeared in the *Reasoner;* indeed, there were not, in the whole 350 issues of that publication, so many offences against Christian charity and literary etiquette as had appeared in the 24 Nos. of Mr. Grant's *Bible and the People*. Discrepancies had been pointed out in the statements of secularists, but were there none such among Christians? If the Holy Spirit ended its celestial labour by delivering to men a book of so doubtful an interpretation that the whole race of priests had been disputing about it ever since, might not secularists be excused some discrepancies, considering the disadvantages under which they had written? Mr. Holyoake then referred to Mr. Grant's strictures on Socialism, and his occasional 'sneers' at Robert Owen, and his (Mr. Holyoake's) connection with him. He endeavoured to vindicate Mr. Owen from the charges brought against him; extolled his benevolence; deprecated Mr. Grant's hasty censures of one who had almost grown grey in the service of mankind before *he* was born; and urged that the great Socialist leader would never be excluded from the regions of bliss because he differed in opinion from Mr. Grant, for the brave old man, he said, deserved a heaven to himself. In the present discussion he (Mr. Holyoake) appeared as the sceptic, and Mr. Grant as the believer; but as he (Mr. Holyoake) had an unfaltering trust in the goodness of any God before whom they might one day stand—an unbounded confidence that he would prefer works to words, and benevolence to belief, he had a hundred times more real faith than Mr. Grant. Mr. Holyoake was about to enter on the topic of the evening, but as his time had nearly expired, he reserved his remarks for his next speech.

Mr. Grant said he had made no statements respecting Robert Owen and Socialism which he was not able to substantiate. On the subject of marriage Robert Owen held up the lower animals for our imitation ('No, no'); and if any one doubted the statement, he would bring the book next evening in which this was plainly stated. Mr. Grant then commented on Mr. Holyoake's endeavour to relieve himself of the responsibility of defending the proposition laid down for the subject of the debate, according to the signification conveyed by the words in which it was expressed; contending that Mr. Holyoake only admitted its extravagance when he found himself unable to sustain it. He complained that Mr. Holyoake had not noticed the arguments which had been brought forward against the doctrines he had laid down; and instead of coming to a fair collision of reason, had done nothing but make a series of unfounded assertions. He then, at considerable length, contrasted the offers made in past numbers of the *Reasoner* to meet the clergy in discussion, even on terms the most unfavourable to the secularist advocates, with the course pursued in the present debate by Mr. Holyoake, who, he said, contrary to former professions, had hitherto declined to give him even a brief outline of the objections he intended to urge against Christianity. He then accused Mr. Holyoake of having on the previous evening caricatured and misstated the Christian doctrine of the special providence of God, when contending for science as the providence of man. Spiritual dependence, Mr. Holyoake said, might lead to material destruction; and he instanced the case of the 'Amazon' as an argument against the interference of Providence in earthly affairs. He should have shown from the New Testament that his statement of the doctrine was right, and then prove that the passengers had the promise of Christ that they should not be drowned; otherwise his argument was worthless. It was preposterous to suppose that it was

spiritual dependence that set the ship on fire, or drowned the passengers. It did not, therefore, lead to material destruction, nor could it do so any more than secularism would lead to material salvation.

Mr. Holyoake then took up the topic of the evening—'Morals independent of the New Testament.' Christians, he said, were in the habit of thinking every man immoral who did not call himself by the Christian name; and Mr. George Dawson had justly said, that known vice was tolerated with more complacency than suspected heresy. Human nature itself was a guarantee of morality. He knew a lady teacher who said she never had a bad boy, and she considered that bad children were made, not born—that if properly tended, and removed from the irregularities and excitements that often obtained in private tuition, it was almost impossible for them to be what the world termed bad. Human nature was not, perhaps, to be fully followed in its present half-trained state; but the secularist principle was, 'follow the honest impulse of your nature in those directions which include the welfare of your fellow-men as well as your own.' Man, rightly trained, soon found rules and principles to guide him—truth, justice, cheerfulness, innocence, fraternity. Many had a passion for goodness, and to do evil was a violence to their nature. There were such persons before Christianity was known, and they would exist were Christianity cancelled to-morrow. To those whose minds were not so happily constituted, the appeal would be to knowledge and intelligence. Ideas would lead and govern them—and the dominion of ideas was universal. An accomplished mechanic could not look without dislike on bad machinery; the musician was enraged at false notes; the true painter would not endure a mediocre picture; the artist whose sense was cultivated, was kingly, imperious, unconquerable. The influence of intelligence now ruled a million of men whom lust, rage, and rapine, would have ruled in former times; and when morality came to be studied as a science, and made familiar to the common understanding, virtue, now a grave and scarce profession, would become a genial and public pursuit. Confucius said, in a passage which had no parallel in the Jewish scriptures, 'Alas! I find no one who prefers virtue to personal beauty.' What a revelation of the artistic element was here! In the presence of personal beauty all men were moved; and not less commanding and attractive would virtue be to the artistic moral sense, if that sense were cultivated. Vice would be as a hideous flaw in statuary, or a deformity in a picture; error would be feebleness, crime a distortion. It was not from the Bible alone that morals were obtained. Humanity was an *arcanum* of motives so vast as to supply the iron impulses out of which destiny itself was made. But what was to be done with those who were vicious and dull? In such instances the appeal must be to utility, to the sense of interest—an appeal which the rudest were prompt to own. If a man would not do right for its own sake, he might be taught to do it as a matter of calculation. Men should be led to see that vice met with its punishment, and virtue with its reward in this world—a consideration that would act more powerfully and usefully than any relating to a future world. Men were taught to look for the ratification of evil in another state of existence; and thus was produced a contentment which made suffering merit passive and insolent tyranny triumphant. While vice succeeded society was a blunder, government was anarchy, and civilisation a criminal connivance. Sceptic as he might be called, he held a positive belief in the ultimate power of morality and virtue—a faith worth all the creeds of all the churches. Make salvation to consist in deeds, not words—in works, not faith—and the world would begin to improve in that hour. Morality seemed to require four things—aspira-

tion, explanation, demonstration, and development. It must be a feeling higher than the multitude, leading to something greater. It needed explanation and demonstration that men might know what they should do, and why and how they should do it. The hardest part of morality was the knowledge of the wisdom whereby the precepts should be reduced to practice. The scriptures had only the first element, that of aspiration; the other elements had been the growth of civilisation, the diffusion of knowledge, and the rise of the sciences. If then it was possible to be moral without the scriptures, there ought to be an end to the countless imputations which had been thrown upon secularists, that they were without morality because they did not share the religious opinions of Christians. There were, doubtless, many excellent precepts in scripture, but there were others of a different nature, and he claimed the right to accept the former and reject the latter —to make an eclecticism of whatever could guide or instruct him.

Mr. Grant said it was a mistake to suppose that Christianity overlooked those principles in human nature to which morality appealed. There was a sense to be educated, doubtless; and the Bible educated that sense. Mr. Holyoake seemed to imagine that the sense of beauty would be very much associated with morals, and that morality was sufficiently taught apart from the Bible. In what nation was it so taught? and what man had secularists for a perfect model of morality? If it was argued that cultivation without the Bible was sufficient, he would point to Greece, whose artists furnished us in modern times with the highest standards of beauty; and where, according to the infidel Hume, a man of the highest merit might be such a one as with us would pass for a parricide, an assassin, and a perjurer. We now look with horror and execration upon what the Greeks admired, just because Christ had cultivated the moral sense within us. Mr. Holyoake said that the Christian doctrine was to leave evil for rectification in the next life—but what said the scriptures? 'Godliness is profitable for all things, having the promise of the life that now is, and that which is to come.' Mr. Grant then entered into a critical examination of Mr. Holyoake's arguments on the previous evening, against the existence of a special providence in material things. Instead of the motto 'spiritual dependence may lead to material destruction,' he might employ another and a truer—Material dependence may, and often does, lead to material destruction. Those who depended on the Snig's-end philosophy found that out in the land scheme; and those who relied on Harmony Hall and the Queenwood-estate bubble found, to their cost, the shallowness of secular promises, and that material dependence led to material destruction. More suffered in the Harmony Amazon than in the late disaster. He (Mr. Grant) could spend all his time in exposing the South Sea Bubbles and Eldorados which the science of puffing, so ably illustrated by Mr. Holyoake, had created from the providence of man; whilst the providence of God had created the fields of Australia to meet the wants of the world, and fall in with the growth of science, religion, and civilisation. The truest regard for the material welfare of the poor was exhibited by the Christian community—a fact strikingly illustrated on the occasion of the late cholera. If the poor were in want they applied to the religious, and especially to ministers; and so far did many belie the pretence, that Christians disregarded the body because they regarded the soul, that they actually made religion the ground of their appeal. Was not every failure in business, every robbery of a savings' bank, a proof that material dependence might lead to material destruction? When men slept at Holmfirth, depending on embankments and engineers, material safeguards, the defence gave way and they were materially destroyed; whilst the spiritual

principles of religion assembled men together to alleviate the calamity. Spiritual dependence could not lead to material destruction. It was not his belief in providence that set his house on fire; it was not his prayer for pardon through Christ and the Bread of Life for his soul which lessened his loaf or deprived him of work. These inevitable evils would come even if he were a sceptic—only then he would have no inward sunshine to alleviate the treatment of that nature which Mr. Holyoake praised for goodness and wisdom, and then vilified as the procedure of divine providence. The idea of a treasure in heaven was as true to the Christian as that of money in a bank to a merchant. The one knew that there might be panics, and read in the *Times* how Consols rose and fell; the other knew that his hopes were not exposed to fluctuations. This did not dishearten him for hard work, but prepared him for those evils which nature might bring, for he alone was superior to nature, and found in calamities that which ministered to his moral discipline. Secularism could not postpone death. We pray and people die; Mr. Holyoake prayed and people died; he does not pray and still they die; and it was a Baconian induction that prayer did not kill them, and, therefore, spiritual dependence did not lead to material destruction. The doctrine of providence, which Mr. Holyoake had dressed up in harlequin fashion to divert the audience from the proposed subject of discussion, was too great to receive justice among a thousand other topics, and too important to be set aside with the exclamations of a weak girl (Miranda). It should be remembered that those calamities which came from the course of nature's laws were not set down against nature, but against God, and adduced against Christianity as if those material evils came from its spiritual principles. A proper view of providence would show how those evils were turned to account. As calamities led to science—so by evils men were trained for enjoyment. If God constantly interfered, nothing would be certain; and instead of the regular miracle of nature, we should be confused by the irregular miracles of Mr. Holyoake's short-sighted and very special providence. Christianity condemned the principles with which Mr. Holyoake reproached it; for, when the Saviour was tempted to cast himself down as a spiritual dependence in opposition to material laws, he for ever taught us to avoid all needless danger, and said, 'It is written, Thou shalt not tempt the Lord thy God.' In the case of the 'Amazon,' on what did the passengers depend? Did they buy a spiritual berth, and tempt the sea in the frail boat of a special theory? or did they trust the stout timber and the hardy sailors? Which dependence then destroyed them? Was it not the ship that failed? Did their prayers set it on fire? They trusted the ship and the crew, and material dependence led to the destruction of their bodies, while their prayers saved their souls, and crowned a temporal calamity with eternal happiness.

Mr. Holyoake said, that many men had been denounced as freethinkers for making such a speech as had been made by Mr. Grant. It had been the boast of Christians that their heavenly Father was ever present in the time of need; but now he (Mr. Holyoake) was laughed at for representing that as the Christian doctrine. Mr. Grant was certainly at variance with St. James, who said that the prayer of faith would save the sick (ch. v. ver. 15); and instanced the case of Elijah, whose prayers caused the rain to cease, and then to fall. If St. James was to be believed, Christianity had no need whatever of science, either for health or for rain. Christ said, 'Whatever ye ask in my name, believing, that ye shall receive.' Surely if these words are true, they who embarked in the 'Amazon' had a right to expect that they would be protected. If his (Mr. Holyoake's) views were perversions of prayer and providence, the views of St. James were the same. Mr.

Grant had lately heard the Rev. Newman Hall deliver an official sermon, in which he said that the efficacy of prayer was a fundamental doctrine of Independency; that it was not a mere decent, comely ceremony, but an actual presentation of petitions to an omnipotent and gracious Prince, who had promised to bestow upon his children inestimable blessings, and manifest himself unto them as he did unto the world. Now, he would ask, what advantage had Christians in this respect which the secularists had not, and how did they procure it? Mrs. Beecher Stowe, in her preface to 'Uncle Tom's Cabin,' had said 'The great cause of human liberty is in the hands of One of whom it is said, "He shall deliver the needy when he crieth, the poor, and him that hath no helper."' This sentence had been received by all the kingdom, as the statement of what the Christian religion would do. Now, he would ask, were not the negro race needy? Did they not cry unto God? And did deliverance come? Who had not heard prayers for help a thousand times in the chapels and prayer-meetings of the kingdom? Certainly, he never heard the doctrines called in question before by an evangelical minister. Mr. Grant now denied it; and could he (Mr. Holyoake) be wrong in saying that science was the providence of man, bringing to him, as it did, that help in ten thousand cases which Christianity plainly could not?—that science which Christianity so frequently opposed, and so seldom heartily supported. He had heard Mr. Grant say that, but for the Bible, men would not know that it was wrong to murder their enemies. A Hindoo writer had said, 'Although my enemies would kill me, I wish not to fight them.' Confucius said that the actual love of virtue would allure like human beauty. Plato said, 'It is better to die than to sin; it is better to suffer wrong than do wrong.' And what could be more beautiful than the Persian maxim?—

> 'The sandal tree perfumes when riven
> The axe which laid it low:
> Let man, who hopes to be forgiven,
> Forgive and bless his foe.'

These were the sentiments which had originated in the minds of persons in different ages, far removed from Christianity. If, then, they could have originated such sentiments (and they were as beautiful and profound as anything in the scriptures), was it not possible that there might be morality independent of scriptural authority? Mr. Grant said that men were debased in ancient times, but were there no vices current among ourselves? His argument was not that Christians had no morality, but that secularists had some also, and that they had a right to be considered as virtuous, as moral, and as innocent, as any other class of society, although they shared not the Christian faith. The secularist doctrine was aptly embodied in an abstract from a prologue from Beaumont and Fletcher:—

> 'A man is his own star, and the soul
> That can render an honest and a perfect man,
> Commanding all light, all influence, and all fate,
> Nothing to him comes early, or too late.
> Our acts our angels are, if good; if ill,
> Our fatal shadows that walk by us still.'

St. Paul seemed to have no notion of that doctrine when he said, 'If the dead rise not, what advantage is it to me? Let us eat and drink, for to-morrow we die.' Such was the doctrine of the sensualist, and not of the man who was conscious that right and wrong were inherent in human nature. If a man endeavoured to find out what was right morally, he might discover it by experiment, for the issue could be tested by the experience of this life; but with respect to future-world truths he must die to find out whether they were right or wrong. If morality

existed independent of scriptural authority, why should Christians surround the death-bed of secularists with gloom? Were they not as good citizens, as good subjects, and as good in all the relations of life as themselves? If they did not walk by the Christian light they had a light of their own. If they had not Christian reasons for being virtuous, they had reasons of their own. Their means must be different, their mode must be less perfect than the Christian mode; but surely it was possible, if they appealed to human nature in the sense which he had explained, that they could guide and control men, and induce the progress of mankind, as well as Christians themselves.

Mr. Grant said he did not deny the Christian doctrine of providence, but the doctrine laid down by Mr. Holyoake respecting a miraculous interference with the ordinary course of the laws of nature. The New Testament did not authorise prayer for defending ourselves from the physical evils which might arise in the course of nature. As to prayer saving the sick, Mr. Holyoake ought to know that all Christians, except Roman Catholics, were agreed that miracles ceased with the apostles; and with reference to Elijah, the special providence of Judaism was not the special providence of Christianity—the former being chiefly for the defence of the body, and the latter for the cultivation and enlargement of the soul. Christ said, 'Whatever ye shall ask in my name'—that is, on his authority, according to his example. And what was his example? 'Father not my will, but thine, be done.' While quoting from James to prove the efficacy of faith-prayer, he should have read another passage from the same apostle:—'What doth it profit a man, though he say he hath faith, and have not works? Faith, if it hath not works, is dead, being alone.' Mr. Grant then endeavoured to show that spiritual dependence might make men independent of material destruction, instancing the cases of apostles and martyrs who had been sustained in their sufferings and persecutions by the consolation of the gospel, and who by their heroism had secured our present liberty—a heroism which in a small way secularists sometimes boasted of, but in the case of Christians, condemned as meek endurance and cowardice. In Madagascar a furious tiger queen slew thousands of Christians who had been transformed from savages into heroes; whilst her son, who had been converted to Christianity, had proclaimed liberty to all, and opened his ports to every flag. Austria, the great stronghold of despotism, feared nothing so much as the Bible, which was instinctively felt by tyrants to be the precursor of mental independence—it was, therefore, a proscribed book. In Austrian Tuscany the Madiai were now the true soldiers of Italy, on whose spirit of endurance Mazzini would mainly rely. These would give efficacy to their principles by the force of sympathy and suffering, conquering all opposition, and vindicating the truth of that contemned, but noble saying, 'The meek shall inherit the earth;' exhibiting the while, in all the eloquence of reality, what in language he had so poorly displayed, that spiritual dependence made men independent of material destruction. Their sufferings also taught them how to pray and what to pray for—not for a miraculous material liberation, but for strength of soul to 'endure hardness as good soldiers of Jesus Christ.' Mr. Grant concluded by reading two letters from Francesco and Rosa Madiai, to show the strength and consolation afforded them by the principles they had espoused, and calling on Mr. Holyoake to show, which he contended he had not done, what benefits would accrue to mankind from the removal of Christianity and the substitution of secularism?

The discussion was then adjourned to Thursday, the 10th inst., when the topic of debate will be 'The death of Christ—its policy and its example.' In making

this announcement, Mr. Hinton earnestly appealed to both the disputants whether it would not be possible for them to treat that subject with more seriousness of manner than had been observed on the present and former occasions. Both Mr. Grant and Mr. Holyoake seemed to express their approval of the suggestion.—*Nonconformist.*

THE ITALIAN PETITION MOVEMENT.

THE petition movement in support of Mr. Duncombe's intended motion for an address to Her Majesty on the subject of the continued occupation of the Roman States by the French and Austrian governments, is going on very favourably. There have been numerous applications at the office of the society for written abstracts of the society's printed petition—many of them from individuals, members of the society and others, anxious to collect signatures among their acquaintences and friends; and not a few, also, the committee are happy to say, on behalf of religious and other bodies, anxious to present collective petitions in support of an object so well fitted to call forth corporate as well as individual sympathy. Among cases of the latter kind, worthy of imitation, the committee would call attention to the following:—A number of the rate-payers of the metropolitan parish of St. Pancras, having taken up the matter warmly, addressed a requisition to the authorities of the parish, desiring the use of the vestry-room for a public meeting, to be held on Monday evening, the 7th of February next, to take into consideration the propriety of presenting a petition to the House of Commons in support of Mr. Duncombe's motion. The requisition has been complied with by a unanimous vote of the vestry, and the meeting is accordingly advertised to be held on the aforesaid evening. It is to be hoped that this example, set by the large and important parish of St. Pancras, will be speedily followed in other metropolitan parishes, and also that the same course of procedure will be adopted in other towns; and the committee would earnestly represent to their friends among the rate-payers the great service which they could render by originating or taking part in such movements for public and parochial testimony in favour of Mr. Duncombe's motion. The other case of collective activity in aid of the society's object, to which the committee would at present allude, is the example furnished by the congregation of Finsbury Chapel. The matter having been brought before this congregation by some friends of the society connected with it, a lecture was delivered the other day in the chapel, by Mr. Henry Ierson, A.M., in which, after generally addressing the congregation on the subject of 'Rome and European Liberty,' the lecturer made special reference to the petition, and urged such as approved of it to append their signatures. The result is, that among the petitions which will be placed on the table of the House of Commons, in support of Mr. Duncombe's motion, will be a numerously-signed one from the congregation of Finsbury Chapel. This example will, we trust, be followed extensively by religious bodies of all denominations; and it is on this account that the committee refer their friends to Mr. Ierson's lecture, which has been published by Mr. John Chapman, Strand. Before next month, the committee trust that they shall be able to count these collective or corporate petitions by scores. And on their friends in general they would again urge unrelaxed activity.—*From the Monthly Record of the Friends of Italy, for February.*

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

THE INDIAN IDEA OF HEAVEN.

Mr. Catlin, in vol. ii., p. 127, of his 'Notes on the Manners, Customs, and Conditions of the North American Indians,' says—'I had the following from the lips of Peter Pinchlin, a very intelligent and influential man in the tribe of Choctaws:—"Our people all believe that the spirit lives in a future state—that it has a great distance to travel towards the west—that it has to cross a dreadfully deep and rapid stream, which is hemmed in on both sides by high and rugged hills; over this stream, from hill to hill, there lies a long and slippery pine-log, with the bark peeled off, over which the dead have to pass to the delightful hunting grounds; on the other side of the stream there are six persons of the good hunting grounds, with rocks in their hands, which they throw at them all when they are on the middle of the log. The good walk on safely to the good hunting grounds, where is one continual day—where the trees are always green—where the sky has no clouds—where there are continual fine and cooling breezes—where is one continued scene of feasting, dancing, and rejoicing—where there is no pain or trouble, and people never grow old, but for ever live long and enjoy the youthful pleasures. The wicked see the stones coming, and try to dodge, by which they fall from the log, and go down thousands of feet to the water, which is dashing over the rocks, and is stinking with dead fish and animals, where they are carried round and brought back to the same place in whirlpools—where the trees are all dead, and the waters are full of toads, and lizards, and snakes—where the dead are always hungry, and have nothing to eat—are always sick and never die—where the sun never shines, and where the wicked are continually climbing up by thousands on the sides of a high rock, from which they can overlook the beautiful country of the good hunting grounds, the place of the happy—but can never reach it."'

The above passage speaks strongly for the imaginative creations of the Indians, and passes in strength of colouring the orthodox hell of eternal fire, and its heaven of everlasting singing. Chapel and church-going Christians laugh at the Indian's hell and heaven, and have sent hundreds of missionaries to convert them to the knowledge of their orthodox ones; but I think your readers may afford to smile at both, seeing what little difference is between them, and what nullities such doctrines are, in giving wise motives to goodness and honesty of life. This belief among us forms many of the conventional habits of society, such as 'sabbath observing' and 'chapel going,' but neither of these have to do with the great laws of morality. The most powerful motives to real goodness of life, arise from the knowledge of the laws of our constitution—the constant and undeviating rewards arising from an obedience to those laws—and the equally constant and unavoidable punishments, which arise from the breaking of any of them. S. W.

ON THE TOWNLEY DISCUSSION.

There is no science without a theory—there can be no religion without a doctrine. We may follow the theories of science—examine the doctrines of religion—and this is what is needed. We should search and see, like the Bereans of old, 'whether these things are so.' We may look to the theories propounded by philosophers as

to what was the beginning of things—we may travel with the speculations advanced by divines: still we must not consider the subject as arbitrary notions beyond the range of human knowledge—we will not disdain the ingenious philosopher, or turn to ridicule the credulous, remembering the words of Göethe, that 'man is not born to solve the mystery of existence, but he must nevertheless attempt it, that he may learn how to keep within the limit of the knowable.'

These subjects claim our attention, for, on the one hand, we are often called upon to receive and acknowledge without explanation; on the other, we are compelled to accept the interpretation given us by a tribunal which decides without appeal, which interdicts reasoning and examination, or be excommunicated. I am glad, therefore, to perceive that you have tuned your harp anew—you touched its chords with an ardent touch, I trust to awake the dormant. Your late Townley discussion opened some light to my mind, and not to my mind alone I am persuaded.

R. S.

STOCKPORT SECULAR SOCIETY.

The Secular Society here is progressing. Weekly meetings are held in one of the ante-rooms of the Lyceum every Sunday evening. An article from the *Leader*, *Reasoner*, or some other paper, is usually read, and the general business of the society transacted. Advantage will be taken of the earliest favourable opportunity to engage a lecturer to expound the principles and objects of secular societies. A great increase of new members is anticipated as soon as we are enabled to bring our principles prominently before the public.

John Hindle.

ON THE STATE OF RELIGION IN AUSTRALIA.

Our periodical press embodies now the Australian movements. I thought I would furnish the *Reasoner* with an extract from a letter dated the 12th June, 1851, Adelaide, South Australia, from a very worthy man residing there, who left England a few years ago. By the bearings of the part of the letter, you will perceive his evangelical associations amongst the Congregationalists and Baptists; and he is well known amongst the leading ministers of the same in this country. The report of religious matters may not be uninteresting. His words are as follows:—

'We are about to have an elective legislative council of twenty-four members—the elections are over. The electors have chosen twelve (out of sixteen) anti-state grant men: the electors were to choose sixteen, and the governor to nominate eight, so that we now consider that the ministers of religion will have to depend only upon the voluntary subscriptions of their respective congregations; whereas for the last three years £4,000 per annum have been voted for education and religion out of the public money. The Wesleyans have taken £1,900, the Scotch Church £330, the Roman Catholic £300, the Church of England a large sum for glebe parsonages, churches, and ministers' pay. You will recollect we have *no* tithes, great or small, nor church rates, nor bishop courts, nor *spiritual* courts, and *don't mean to have any*. The question, shall ministers be paid out of the taxes or by the voluntary offerings of their hearers? has been submitted to the electors, and twelve districts out of sixteen say *not* out of the taxes. The declaration of public opinion is so unmistakeable, that we consider the question to be settled for

some years to come. Some want aid to ministers for a year or two more, but nineteen out of twenty laymen are resolutely opposed to any religion or religious sect being supported out of the public revenues. In truth, many of us recollect with pain the tithes, great and small, we suffered under in England, and what nonconformists endured. The Wesleyans have exerted themselves for the grant being continued most tyrannically.

'Our colony has 70,000 inhabitants; our habitable houses have increased in proportion; and we are progressing in everything. In North Adelaide we have two Baptist churches and one Scotch Baptist, two Wesleyan, and a church well attended. In South Adelaide, an Independent chapel now just opened: it was built at the sole expense of our friend Mr. Peacock, and will seat 400. A new Free Scotch Church (called a Chalmers church) to seat 400 or 500, is also opened. Indeed, our religious interests are, upon the whole, flourishing; they are not more disturbed by schisms and squabbles than in England.' S. R. H.

[Mr. Carl Scholl, in a letter from Zurich, says:—'The "Task of To-Day" is one of the most interesting writings I have read, some parts of which I have translated. It has ever been, and still is, one of the greatest obstacles to the progress of mankind that all religions, and principally Christianity, have given to the mind a false direction to a visionary heaven, which never did and never can exist. Mr. Bell's work (the "Task of To-Day") will conclude the collection of my English translations of freethinking literature, and my friends here will have great pleasure in knowing him as one of our co-workers. I have written a Tragedy, the hero of which is one of the banished preachers of the Waldenses. Its aim is to depict the struggle of the old religion with the freethinking of the time during which the sect of the Waldenses were persecuted. In a few weeks the play will be performed in the Zurich theatre, and subsequently, I trust, in most of the German theatres. Thus I work as much as I can, and have pleasure in doing so.'

The country subscribers of the *Leader* will in future receive a Saturday edition of that journal. When it was first started a Friday edition was published, designed to suit the convenience of those residing at a distance, but there is reason to believe that the inconveniences of the arrangement more than balance the conveniences; especially in making it appear to many country readers that the *Leader* does not bring up the news to a sufficiently late point. In future the two editions for 'Town' and 'Country' will be amalgamated, and there will be but one edition published in the middle of the day on Saturday.

Reports of the debate appear in the *Banner*, *Christian Times*, and the *Nonconformist*. Our friends who wish to send reports to distant countries will find either of the above journals to contain fair reports, judging from what has appeared.

At the Friday morning sitting of the Peace Conference at Manchester, Mr. Cobden announced that it was determined to start a daily paper, advocating peace principles, whenever the stamp duty became repealed. With this new prospect of support, let us hope that the infliction of the newspaper stamp tax is not of much longer duration.]

Received.—R. S. H.—J. H.—John Russell.—W. Cole.—Isaac M.—Scrutor.—G. Anderson.—J. White.—H. Cook.—G. Mawby.—J. W. K.—W. Hilton.—T. Woodruff.—C. J. Savage.—Golding Penrose.—John Taylor.—J. Hindle.—Thomas Dick.—C. Southwell.—E. Nicholls.

ON THE STATUE OF EBENEZER ELLIOTT, BY NEVILLE BURNARD, ORDERED BY THE WORKING MEN OF SHEFFIELD.

Glory to those who give it! who erect
The bronze and marble, not where frothy tongue
Or bloody hand points out, no, but where God
Ordains the humble to walk forth before
The humble, and mount higher than the high.
Wisely, O Sheffield, wisely hast thou done
To place they Elliott on the plinth of fame,
Wisely hast chosen for that solemn deed
One* like himself, born where no mother's love
Wrapt purple round him, nor rang golden bells,
Pendant from Libyan coral, in his car,
To catch a smile or calm a petulance,
Nor tickled downy scalp with Belgic lace;
But whom strong Genius took from Poverty
And said *Rise, mother, and behold thy child!*
She rose, and Pride rose with her, but was mute.
Three Elliotts there have been, three glorious men
Each in his generation. One was doom'd
By Despotism and Prelaty to pine
In the damp dungeon, and to die for Law,
Rackt by slow tortures ere he reacht the grave.†
A second hurl'd his thunderbolt and flame
When Gual and Spaniard moor'd their pinnaces,
Screaming defiance at Gibralter's frown,
Until one moment more, and other screams
And other writhings rose above the wave,
From sails afire and hissing where they fell
And men half-burnt along the buoyant mast.
A third came calmly on, and askt the rich
To give laborious hunger daily bread,
As they in childhood had been taught to pray
By God's own Son, and sometimes have prayed since.
God heard; but they heard not: God sent down bread;
They took it, kept it all, and cried for more,
Hollowing both hands to catch and clutch the crumbs.
I may not live to hear another voice,
Elliott, of power to penetrate, as thine,
Dense multitudes; another none may see
Leading the Muses from unthrifty shades
To fields where corn gladdens the heart of Man,
And where the trumpet with defiant blast
Blows in the face of War, and yields to Peace.
Therefore take thou these leaves—fresh, firm, tho scant
To crown the City that crowns thee for her son.
She must decay; Toledo hath decaid;
Ebro hath half-forgotten what bright arms
Flasht on his waters, what high dames adorn'd
The baldric, what torne flags o'erhung the aile,
What parting gift the ransom'd knight exchanged.
But louder than the anvil rings the lyre;
And thine hath rais'd another city's wall
In solid strength to a proud eminence,
Which neither conqueror, crushing braver men,
Nor time, o'ercoming conqueror, can destroy.
So now, ennobled by thy birth, to thee
She lifts with pious love the thoughtful stone.
Genius is tired in search of Gratitude;
Here they have met; may neither say farewell! W. SAVAGE LANDOR.

* Alluding to the Sculptor. † See Forster's 'Statesmen of the Commonwealth.'

SHILLING SUBSCRIPTION FOR EUROPEAN FREEDOM.

*Per Messrs. Jacob Burdock and William Ingram.**

Robert Arnold.
Charles Brown.
James Burdock.
Jacob Burdock.
James Carter.
James Cordell.
Richard Duffy.
Robert East.
John Hogan.
James Hogan.
William Isaacs.
William Hariss.
Thomas Johnson.
John King.
Andrew McKenzie.
William Lloyd.
George Smith.
James Walker.
Richard Walker.
William Thacker.
Daniel McMillen.
William Ingram.
James Smith.
James Spriggs.
Samuel Strong.

Per Mrs. Watson, London. (Since Feb. 2.)

J. Hall, Bradford.
Mr. Hartshorn.
John Gotch.
James Pike.
John Harbord.
John Harbord, jun.
James Elwin.
Samuel Solomons.
W. S., Stepney.

Per Mr. John Lowry, London.

John Lowry.
A Friend.
Mr. Bartholomew.
A Friend.
Mr. Midment.
A Friend.
Mr. Evenden.
A Friend.
Mr. Davies.
A Friend.
Mr. Hughes.
A Friend.

Per Mr. C. F. Nicholls, London.

Mr. Acker.
Mr. Davis.
John Brown.
Mr. Daws.
Mr. Lambert.
F. Double.
G. Taylor.
A Friend.
J. E. Maring.
T. Dickson.
T. Bishop.
Miss Sinfield.
John Rayson.
J. Hill.
Mrs. E. Sinfield.
Mr. Coney.

Per Mr. John White, Clerkenwell.

John Sanderson, Edgware Road.
Henry Gough, Clerkenwell.
John White.

Per Mr. John Hindle, Stockport.

George Horrocks.
William Melvin.
John Birchell.
Isaac Williamson.
W. Carrington.
James Tipping.
Samuel Bowden.
John Smith.
William Smith.
William Tipping.
James Cheetham.
Thomas Wilkinson.

Per Mr. R. S. Hall, Gravesend.

W. Harman, Gravesend.
J. S. Wilcock, ditto.

Per Mr. George Millar, Glasgow.

Robert Morrison.
Robert Patan.
William Galloches.
Andrew Hamilton.

Per Mr. Russell, Barrhead.

James Craig.
George Pitkerthly.
James Robertson.
Duncan McCorqudale.
Andrew King.

Miscellaneous.

J. Johns, per S. Aunger.
Robert Wilkins, Worcester.
S. Whiskin, Gravesend.
John Brown, York.
John Juke, ditto.
A Friend, per Mr. Goddard.
A Friend, per ditto.
A Friend, per ditto.
Friendly.
A Friend, per Thomas Rigg, Nottingham.
Charles Grant, London.
William Henshall, per ditto.

[22nd Hundred Names.]

* This list is from the persons employed at Sharwood's letter foundry, Aldersgate Street, London.

Reasoner Propaganda.

To promote the efficiency of the *Reasoner* as an organ of Propagandism, one friend subscribes 10s. weekly, another 5s., some a monthly sum, others 1s. each weekly—others intermediate amounts or make special remittances, according to ability or earnestness. An annual contribution of 1s. from each reader would be easy, equitable, and sufficient. What is remitted, in whatever proportion, is acknowledged here, and accounted for at the end of the volume.

Per Mr. John Hindle, Stockport.—James Firth, 5s.; George Cooper, 1s.; James Tipping, 1s.; Dr. Goulden, 1s.; John McLaren, 2s. 6d.; John Hindle, 2s. 6d.

Per Mr. Stephen Bulmer, Bolton.—S. Bulmer, 1s.; William Hilton, 1s.; Moses Baron, 1s.; John Hays Kirkman, 1s. 2d.

Miscellaneous.—Arthur Trevelyan, 100s.—Dr. S., Leeds, 10s.—Friendly, 1s.—G. H., 20s.—Adam Whitworth, Heywood, 1s.—John Wilson, Perth, 1s.—Mullier, 1s.—Lector, Newcastle-on-Tyne, 1s.—I. F. G., 2s.—Homulus, 1s.—From Woodstock, per Mrs. Watson, 4s.—J. N., 1s.—Edward Palmer, Birmingham, 1s.—C. Boyce, 1s.—James Evans, Sheffield, 40s.—S. B., Vauxhall, 2s. 6d.—Thomas Payton, 1s.—Charles Grant (half-yearly), 3s.—Mr. S. (quarterly), 5s.—George Wood, 2s. 6d.—W. G., Stepney, 1s.—W. Beal, 1s. Total (including 27*6*s. acknowledged in No. 4), 458s. 2d.

ADVERTISEMENTS.

On the 2nd of March will be published No. 1 of THE POLITICAL EXAMINER: A Weekly Democratic Journal, 16 pp., price One Penny.

'If men are to wait for liberty till they become wise and good in slavery, they may indeed wait for ever.'—*Jeffrey.*

This journal will endeavour to contribute to the effectiveness of public opinion by an open and manly discussion of Political and Social Questions, and their practical development. Looking to the political movements that are and have been, and to the statesmanship of the day, we see generally either honesty without policy, or policy without honesty. To join policy to honesty, and ability to both, for the defence and extension of public liberty, based on Universal Suffrage, will be the endeavour of the *Political Examiner.*

The principal features of the journal will consist of A Summary of Political Events at Home and Abroad.
Local & Trade Difficulties of the working classes.
Home and Foreign Politics.
Social Questions
Information on Emigration, and other subjects of practical interest or importance to the people.
Reviews of Books relating to Political, Social, and Educational Questions.
Fiction, original and translated.
Correspondence.
Poetry.

Published every Wednesday, by J. Watson, 3, Queen's Head Passage, Paternoster Row, London; and may be obtained of all Booksellers.

E. TRUELOVE begs to intimate that having purchased the remainder of that very singular book entitled 'A Few Hundred Bible Contradictions, a Hunt after the Devil, and other odd matters,' by the late Lieutenant Peter Le Count, published by Hetherington at 27s., he is enabled to sell the 3 vols. for 10s. 6d. An early application for copies is recommended to intending purchasers, as the stock is very limited.

PORTRAIT OF THOMAS PAINE.

Just Published, Price 1s., or by Post 1s. 3d., (Size, 12 inches by 9),
SHARP'S COPPER-PLATE LINE ENGRAVING.

'The engraving of Mr. Paine by Mr. Sharp is the only true likeness of him; it is from his portrait by Romney, and is, perhaps, the greatest likeness ever taken by any painter. To that eminent artist I introduced him in 1792, and it was by my earnest persuasion that he sat to him.'—*Vide Life of Paine*, by Cho Rickman.

Now Ready, stitched in a Wrapper, Price 2d., or by Post 3d.,
DEATH-BED REPENTANCE: a Lecture, by Robert Cooper. New edition, revised by the author.
E. Truelove, Reformers' Library, 240, Strand, three doors from Temple Bar.
The Trade Supplied.

E. Truelove begs to inform his friends and the public that he has APARTMENTS TO LET suitable for offices, chambers, or any light genteel business. A separate entrance, if required. A family could be accommodated with either furnished or unfurnished apartments. Rent Moderate.

Now publishing, Nos. 1, 2, and 3, of THE VANGUARD. Edited by G. Julian Harney. A Weekly Journal of Politics, History, Biography, and General Literature — including translations from the best works published on the Continent. PRICE ONE PENNY.

Principal Contents of Nos. 1, 2, 3: — Peace and War, The Political State of Europe, The Press, The Political Refugees, The Insurrection of Lyons, Bonaparte's New Marshals, Half Hours with Peter Pindar, 'Graziella,' a new romance by A. de Lamartine.

London: Published by J. P. Crantz, 2, Shoe Lane, Fleet Street. To be had, on order, of all Booksellers and News-agents.

WILL be published Saturday, February 10th, 1833, A POPULAR DEVELOPMENT of ATHEISM: being a reply to Mr. Knight's 'Atheism Renounced.' A lecture delivered in the Literary Institution, John Street, Fitzroy Square, London. By Robert Cooper.

Now ready, in a wrapper, price 1s. 2d., and in numbers at 2d. each,
IMMORTALITY OF THE SOUL, Religiously and Philosophically Considered: a Series of Lectures, by Robert Cooper.
Published by J. Watson, 3, Queen's Head Passage, Paternoster Row, London.

GUIDE TO THE LECTURE ROOM.

[It is requested that those Secretaries of Institutions who may wish to have their lectures announced in the *Reasoner*, will please send in their programmes as soon as printed.]

Literary Institution, John Street, Fitzroy Square.—Feb. 20th [7], Richard Hart, 'Saints, Sinners, and Sundays.'

Hall of Science, City Road.—Feb. 20th [7], Thomas Cooper, 'History of England.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—Feb. 20th [7], J. B. O'Brien, B.A., 'The Present Condition and Future Prospects of the Revolutionary States of the Continent.'

Commercial Hall, Philpot Street, Commercial Road East.—Feb. 20th [11 a.m. and 7½ p.m.] Mr. C. Southwell will lecture.—Discussion after the lectures.—Discussion, Tuesday [8], Thursday [8]. Saturday evenings devoted to the advocacy of Teetotalism.

National Hall, 242, High Holborn.—Feb. 20th [7], P. W. Perfitt will Lecture.

Secular Hall, Goldsmiths' Row, Hackney Road,—Discussion on Sunday mornings at 11, and Wednesday evenings at 8.—Feb. 20th [7], Robert Cooper, 'Origin of Christianity.'

Eclectic Institute, Denmark Street, Soho.—Feb. 20th [11 a.m.], a Lecture.

Hoxton Mutual Instruction Society, 4, Gloucester Terrace.—Feb. 21st [8½], Mr. A. B. Stevens, 'England under the House of Tudor.'

Bradford Secular Society, Mitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.

Secular Institution, Charles Street, Old Garratt, Manchester.—Feb. 20th [6½], a Lecture.

Progressionist Hall, Cheapside, Leeds.—Feb. 20th [6½], a Lecture.

Mutual Improvement Society, Five Ways, Dudley.—Feb. 20th [7], a Lecture.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a reading room.

Secular Institution, Bowkers' Row, Bolton.—Meeting every Sunday evening at 6.

Eclectic Society, 14, Garthland Street, Glasgow.—Feb. 20th [6½], a Lecture.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—Feb. 20th [6½], a Lecture.

Secular Hall, 6, Market Street, Newcastle.—Members meet every Sunday at 6.

ECONOMIC FREEHOLD LAND ASSOCIATION

(Enrolled as the 'Economic Benefit Building Society'). Central Office, Literary Institution, John Street, Tottenham Court Road. President: William Coningham, Esq. Bankers: London and Westminster Bank, Marylebone Branch. Secretary: Mr. Henry A. Ivory, 52, College Place, Camden Town.

PROSPECTUS.

The chief object of this Association is to promote the social elevation and political enfranchisement of the industrious classes.

It will afford a secure investment for the savings of the working man, and enable him, by his own industry and frugality, to enjoy the advantages attending the possession of freehold land.

In a political point of view, the Association is of the utmost importance. It will confer the right of a county vote, and by that means bring the popular will to bear upon county elections, where it is so very much needed.

The Association proposes to form a common fund by the union of the contributions of the members, and with this fund to purchase large tracts of eligible building land, and retail the same to the members at the wholesale price, in lots available for building purposes, which may be used by the members themselves, or let on building leases.

Members of this Association will be allowed to suspend their payments in times of depression of trade or illness without incurring fines; or they may withdraw from the Society altogether.

There is no limit to the number of shares to be held by any individual; but he cannot have more than two allotments in any piece or parcel of land purchased by the Association.

The mode of allotment is as follows:—When an estate is purchased, the surveyor makes a plan of it, divides it into two parts, and after having divided it into two parts, subdivides these parts into lots; the lots of the first part become the respective properties of the senior members on the books of the Association, and the lots of the second part are balloted for amongst the remaining members generally. Thus the senior member is certain of his allotment, and the junior member, even at that time, has a chance of his allotment; but even if unsuccessful in the ballot, when in succession he shall stand in the position of the senior member, he will possess the same certainty as was realised by that individual.

The law expenses of conveyance and mortgage are based upon the most economical principle, and are guaranteed not to exceed 30s. per deed, exclusive of stamps and parchment.

Each member is charged from the time he enters, consequently no arrears have to be paid.

The payments to the Society are not increased after the member has obtained his allotment, and when his subscriptions are paid, his deed of conveyance and mortgage is handed to him, with a receipt on the latter.

Interest will be allowed on subscriptions paid in advance.

The members of this Association are not confined to the metropolis. Non-residence will not disqualify a voter.

Shares £30 each. Entrance fee, 1s. per share. Payments, 1s. per share per week, with an additional 6d. per share for expenses per quarter, any subscription day during the quarter. Ladies and minors are equally eligible to the benefits of this Association. Members can enrol for shares between the hours of eight and ten every Saturday evening, at the Central Office. Further particulars may be obtained on application to the secretary. Country members can send post-office orders to the secretary.

London: Printed by Holyoake, Tyndale, and Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 8.] WEDNESDAY, FEB. 23, 1853. [Price 1d.

EIGHT OF THE ARTICLES.

The Character and Services of Robert Owen..	113	Discourses to Working Men	123
Fourth Night's Debate in Cowper Street	115	Robert Cooper's Lectures	123
Fourth Night of the Discussion.....	121	The Theocopsy of the Egyptians	124
Mrs. George Julian Harney.....	123	Economic Freehold Land Society	128

CHARACTER AND SERVICES OF ROBERT OWEN.

THE BISHOP OF EXETER FAINTLY REPRODUCED.

On the third evening of the Cowper Street debate, Mr. Holyoake in his first speech adverted to the character and services of Mr. Owen. The aged philanthropist is now publishing a shilling magazine containing much interesting correspondence of his early career—letters of the illustrious friend who then co-operated with him. In the course of nature (though now happily in good health) he cannot long remain with us, and we publish the following, as it may please him to see that no man calumniates him in his old age with impunity. As the Rev. Dr. Campbell just now stands on the same side as Mr. Grant, it is just to say that some time ago the Rev. Doctor published in the *British Banner* a very kindly and respectful notice of Mr. Owen.

Mr. Holyoake said—Not once or twice only has the Rev. Mr. Grant referred to my connection with Mr. Robert Owen, and disparagingly of his system, and has called upon me to declare openly something thereupon. It will be a digression, but as Mr. Grant asks it I will answer. Mr. Grant's allusions to Socialism have been a feeble copy of the speech of the Bishop of Exeter in the House of Lords in 1840. I quote it as rendered in the *Morning Chronicle* of January 27th, in that year. What the worthy bishop suggests of the Marquis of Normanby, may stand for what Mr. Grant suggests of me. He, said the bishop—

> He wished of his task he could be rid,
> For he felt a horror—indeed he did—
> Yet had seen and heard with profound disgust
> The deeds of shame and the words of lust:
> He was able to tell them all, he said,
> The nauseous tale, from A to Z.
> And he thought the Marquis of Normanby
> Might relish the tale as much as he.
> The Socialists were the vilest race
> That ever on earth or hell had place!
> He would not prejudge them—no, not he,
> For his soul overflowed with charity.
> Incarnate fiends! he would not condemn—
> No! God forbid he should slander them.
> Foul swine! their lordships must confess
> He judged them with Christian gentleness!

He hated all show of persecution—
Why were they not sent to execution?
To hasty censures he objected—
(But was not Lord Normanby suspected?)
He never believed a rash report—
(But who took Robert Owen to court?)
He would not call Owen a bloody man—
(But he wrote in words of blood his plan).
He would not offend, but would fain be knowing
If Normanby was not as loose as Owen?
And would ask—nought meaning by the hint—
Did he believe in God? for Owen didn't. B.

Mr. Grant represented Mr. Owen as waging a licentious war on family, property, and marriage. You have heard me concede the sincerity of the prophets and the apostles—while here stands a minister of the gospel of charity, who appears to believe in no man's sincerity or purity but his own. Can we forget that Mr. Owen, who is traduced by the language applied to his system, had grown grey in the service of mankind before Mr. Grant was born? Mr. Owen has spent his long and honourable life in the service of the people. He has travelled from clime to clime—from court to court—from town to town, on his noble mission of benevolence. There have been none so high but he has sought their aid—there have been none so low but he has stooped to bless them. Where the priest has only given us his barren prayers, and the politician his promises, Mr. Owen has dispensed his gold with a princely hand. He has joined in all schemes of philanthropy without reference to sect or party. His purse has been open to courts which have neglected him—to nobles who have dissented from him—to the church which has cursed him. But undeterred by toil, undaunted by danger, unshaken by calumny—even in his old age, when the hearts of other men grow cold and conservative, his heart beats with the generous hope of youth, and he still moves among us with that radiant smile that never wanes, and that kindly voice that never changes. I therefore tell Mr. Grant that in this city, where Charles Knight has lately spoken a genial eulogy on Mr. Owen—where Lord Brougham is his friend—where our gentle Queen has a kind word for the aged philanthropist—that no intelligent man will believe the aspersions that we have heard cast upon him. And for myself, I will say that I am prouder to have been his humblest servant than I should be to have occupied the first pulpit in the land. And when the hour of death shall come, can it be true that Mr. Grant shall die in peace and Mr. Owen have cause to fear? Do you dare call yours the religion of the working classes, and pretend that the old man, who on his death-bed will receive the blessings of the friendless people, will not be accepted of God? And if your Christian tradition is true, and Mr. Owen shall one day stand at the bar of God, do you think it will fare worse with him than with Mr. Grant? When Mr. Owen shall report the devotion of his life—his labours of love—the outcasts whom he has saved—the words of kindness he has spoken, and the deeds of mercy he has done—do you think he will be asked the ignominious question whether he has believed as Mr. Grant believed? Gentlemen, can you conceive of Mr. Owen being refused admittance to heaven? No; the brave old man will deserve to have a heaven to himself.

Do you ask what secularism will do for the people, you have an illustration in the life of Mr. Owen, in its labour, its patience, and its love. In this discussion Mr. Grant appears as the believer, and you call me the sceptic—yet in an unfaltering trust in the humanity of any God before whom we may one day stand—in an unbounded confidence that he will prefer works to words, and benevolence to belief, I have a hundred times the faith Mr. Grant has.

THE FOURTH NIGHT'S DEBATE IN COWPER STREET.

The discussion between the Rev. Brewin Grant and Mr. G. J. Holyoake was resumed on Thursday evening, at the Royal British Institution, Cowper Street, City Road. Although the weather was very wet and exceedingly cold, the great room was crammed full an hour before the time for commencing. Among the ministers on the platform were the Rev. Dr. Campbell; Rev. Clement Duke, M.A.; Rev. J. C. Gallaway, M.A.; Rev. Samuel Green; and the Rev. William Tyler.

The Rev. J. H. Hinton took the umpire's chair, as usual, shortly before half-past seven—Mr. Morley presiding for Mr. Grant, and Mr. Syme for Mr. Holyoake.

Mr. Holyoake was at once called upon to open the debate, and on rising was warmly cheered. He began by saying, that it would be agreeable to him that the proceedings of the evening should be in accordance with the wish of the umpire, in a manner becoming the solemnity of the subject. He contended, moreover, that whatever of a contrary tone might have been displayed in any previous debate, it had not been of his introduction. After a brief reference to the last discussion, for the purpose of denying Mr. Grant's assertion, that he had not supplied him with an outline of his main arguments, and contradicting the assertion which had been attributed to him, that he had rather go to hell than go to heaven with Mr. James, Mr. Holyoake proceeded to the immediate topic of debate: 'The Death of Christ, its Policy and its Example.' The scheme of the New Testament, he said, embraced these propositions—1. The universal sinfulness of mankind. 2. The great death atonement of Christ for those sinners only who believe on the Lord Jesus Christ. 3. The expiation for inherited and constitutional sin made by another, and not by the sinner, and that salvation is available by faith only, and not by works. 4. The penalty of unpardoned sin is coarse damnation for all eternity. Now, he regarded the foundation of this scheme as erroneous. The doctrine of the universal sinfulness of men, in the Scripture sense of deserving the wrath to come, was demoralising and discouraging; while, on the other hand, the doctrine of the elementary goodness of human nature was a powerful inducement to purity and perseverance in wholesome development. But, supposing there is radical imperfection in our nature, this, he contended, should not need death to save us, seeing that no man originated his own nature; yet the Scriptural condition is salvation by the death of Christ. This was simply the old barbarous idea of satisfaction by death. Humanity did not want expiation, but reformation; not a weak man to die, but a great man to instruct; yet thousands died for the world in the name of patriotism for one who instructed the world with equal nobility of devotion. If Christ, instead of bequeathing to the world the melancholy symbol of the cross, had set up some star-shining standard of wisdom—if, instead of being the greatest of Jews, he had made himself the greatest of men—what a different world we should now have. Had he been the author of some great book, in a language which all could read, containing statements which all could understand, propositions which none could refute, theories which all could practise—diffusing order without prostration, freedom of thought without anarchy of speculation, and happiness without sensuality or finality—how much better than to bequeath us the sad and inexhaustible heritage of religious bitterness, interminable disputation, and those noon-day gropings for deliverance, in the midst of darkness which can be felt, and of strife to be deplored. He next considered the doctrine of redemption from sin by an external hand—and argued, that if sin is inherited, it is our misfortune and

not our fault, and if not our fault, we ought not to be in danger of the judgment on account of it; if our sin is acquired, it would have been better that we were enabled to combat the cause of it with perfect success, or to expiate it in process of time, because expiation by another was not so wholesome as by ourselves. He adduced instances, moreover, to show that it was not tolerated by human law. A more serious objection, he said, was that our salvation is made to depend on special faith, and not on works, because belief is not in itself a virtue—is not at our command; whereas works are more or less at the command of all men, and applicable to human progress. His own conviction was, that every sincere man is equally entitled to salvation, whatever may be his belief; but, if faith be held, as Coleridge defined it, as 'the concurrence of the will with the conclusions of the understanding,' then he and all freethinkers had faith, and were as well entitled to be saved as the Christians. He asserted, without hesitation, that faith in the Lord Jesus Christ is not the faith necessary for human salvation. By fruit, and not faith, men would be judged, if judged at all, because the merit did not lie in the means, but the end. Mr. Holyoake then proceeded to discuss what he termed the worst feature of the scriptural idea of salvation—namely, eternal punishment of the sinner. This subject was largely dwelt upon in a variety of aspects. The New Testament, he said, which contained the doctrine, was always a sad book to him from youth upwards. When he came to re-examine the New Testament as a book of advocacy, he found that it contained a revelation of two Christs—Christ the gentle, and Christ the austere—Christ the gentle, submitting, loving, suffering, serving—Christ the austere, imperious, frowning, dark, punishing, terrible; and he could not trust him who said, 'Suffer little children to come unto me,' while he thought of him who said, 'The believer shall be saved, the unbeliever shall be damned.' In assuring accents, men were invited to 'search the scriptures, for in them ye think ye have eternal life;' and the next moment reason was appalled and paralysed by those ominous words, 'He that believeth and is baptised shall be saved, but he that believeth not shall be damned.' Who dare venture to inquire, in the face of those portentous words—words which have converted Europe into one vast inquisition, where every man is subjected to a sectarian espionage, and every orthodox priest is a familiar? Were he told that eternal punishments were true, then he answered:—

> 'I would rather be a Pagan, suckled in a creed outworn,
> So that, standing on some pleasant lea,
> I might have glimpses that would make me less forlorn.'

Mr. Grant had expressly demanded that their 'religions should come into collision.' He would take care that they did, and, to this end, he would say, that while you believe that some of our fellow-creatures will be sent to hell for ever, I do not believe (if there exists a hell now) that one will exist for ever. He concluded by reciting a poetical version of 'Aquinas's Prayer for the Restoration of Satan to Glory,' and declaring his belief that if there existed a God of love that prayer would be answered.

Mr. Grant, on rising to reply, was also loudly cheered. He said, that Mr. Holyoake had undertaken to discuss the doctrine of the Atonement, whereas he had been discoursing on the doctrines of hereditary depravity, responsibility for belief, and eternal punishments. Mr. Holyoake ought to have quoted some passages of Scripture on the subject of the Atonement, to show what the doctrine really was. Mr. Holyoake had laid very great stress upon being saved by faith, and endeavoured to show its absurdity; but could he be saved without faith even

on his own system? If he could, why did he seek to teach his system, and lead people to think as he did? If he could not, then even his own system was salvation by faith, as well as the Christian's. But the great subject for the evening's debate was the doctrine of the Atonement--God's method of mercy to sinners by the Redeemer. Having quoted several passages from the works of Robert Owen, in proof of some assertions made at the previous night's debate, that the Socialist doctrines were essentially demoralising and subversive of society, which were denied by some persons present, Mr. Grant drew attention to a statement made by him in the preliminary correspondence, that he should attend rather to the moral and practical than to the metaphysical view of Christianity. The doctrine of the Atonement had been described by Mr. Holyoake as unsatisfactory as a scheme and immoral as an example. Instead of entering into any particular explanation of the scheme itself, the better plan would be to inquire into the suitableness of the scheme to men, and how far it was adapted to their natural longings. The heart of humanity everywhere proclaimed that some such medium of mercy as a visible or historical manifestation of Divine forgiveness was necessary to give peace to man's conscience. This was declared by the religions and sacrifices of every nation under heaven; and if in this way men had everywhere looked for a sign or contract, a covenant or testament of pardon, was it not philosophical to deal with man as he was, and meet his wants through the channel of their recognised expression? That, therefore, was the best and most satisfactory as a scheme which met the case, however it might afford some recondite questions to those who were too reasonable to be practical. There was truth in all the broad tendencies of man. Sacrifices showed that men longed for an atonement, and Christianity gave the only answer to those universal tendencies, and the only corrective to their grievous misdirection, by offering an exalted object of worship, and an atonement that encouraged morality whilst it forgave sin. A grand scheme would satisfy the world's wants, though it might not satisfy the crotchets of a minute philosophy. If a mechanic invented a lock, and left it as a firm security, our inquiry as to its satisfactoriness as a scheme would not turn upon the difficulty of explaining all its complicated wards; the true question would be, not some theory of locks, but would the lock answer the end of baffling force to wrench it, or cunning to pick it? Was it a means of security? No one had found out the theory of life, and how it was nourished by certain material conditions, but we all knew that we were nourished by our food—that was our comfort and satisfaction, and there ended all philosophy. When secularists would give a satisfactory explanation of the growth of grass that should leave no insurmountable difficulties, he would give a perfect theory of the Atonement; meanwhile, as the grass grew for cattle, and was satisfactorily adapted to meet their wants, Christians found precisely the same satisfaction in a method of mercy to guilty man. It was a great mistake to suppose that God was implacable towards man till he was softened and satisfied by the blood of His Son. 'Herein is' love, not that we love God, but that He first loved us, and—not as a cause, but as a proof and expression of it—'gave His Son to be the propitiation of our sins.' This was not the frown Mr. Holyoake spoke of to fill men with terror, but God's smile to inspire even the most sinful with confidence and hope. 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish but have everlasting life.' If, then, instead of vainly wasting our breath to pray for the Devil, of whom we knew so little, we prayed for ourselves, the salvation would be ours. It was to contradict Scripture to assert that, according to the doctrine of

the Atonement, God would have no mercy on man till a victim was offered; for he sent His Son in mercy, and God was 'in Christ, reconciling the world unto Himself.' Mr. Holyoake evidently did not understand the doctrine of the Atonement, for he had misrepresented it every time he had touched it. But was it not a shame to have to instruct objectors in such well-known truths as that Jesus Christ was the gift of God's love to mankind? They who needed to be taught such truths should rather attend a Testament class in a Sunday-school than stand on an infidel platform. The secularist scheme was unsatisfactory because it was untrue; it was an assemblage of assertions without proofs, a jumble of contradictions, evasions, mysticism, and confusion, from which they took refuge, when told of their misrepresentations of the doctrine of the Atonement, by saying, as Mr. Holyoake said, that the doctrine was conceded, instead of confessing themselves unacquainted with it. Mr. Holyoake often paraded those as concessions which ought to be his confession of incompetence or unfairness. But since he was so great and peculiar an advocate of science, would he favour the audience with a satisfactory scheme of two things—the telegraph and the steam-engine—such as would explain the forces at work, and then Mr. Grant would give him an equally satisfactory theory of the Atonement?

Mr. Holyoake, in reply to the question asked by Mr. Grant, whether he could save men without faith in his system, said Mr. Grant overlooked the fact, that although he required faith in his system, he did not propose to damn those who did not concede it. If by faith was meant a perfect conviction of the rightfulness of any course, he had no objection to it. What he objected to was, that a special thing should be required to be believed by everybody. Mr. Holyoake denied that he had misquoted or perverted any passage of Scripture or any Christian doctrine, an offence with which he had been so often charged. He then alluded to the statement made on the last evening by Mr. Grant, that the doctrine of special providence and prayer, as set forth on the previous occasion, was not the Christian doctrine, and read a passage from an article written by Mr. Rathbone Greg, in the *Edinburgh Review*, stating that prayer was effectual in modifying the divine purpose, and obtaining the boons asked for at the throne of grace. He also quoted several passages of Scripture, and contended that the doctrine, as laid down by him, was substantially that recognised in the Bible. When the apostles were sent forth to preach the gospel, they were told that certain signs should follow those that believed, that they were to cast out devils, speak with new tongues, take up serpents, and drink deadly poison without harm. This, he thought, was an interference with the ordinary laws of nature—an interference which Mr. Grant positively denied. Mr. Holyoake again referred to the doctrine of the Atonement. He read a quotation from the new work by Mr. Edward Miall, M.P., 'The Basis of Belief,' stating, 'Would you gain over to any truth man's heart, man's will, man's soul, that truth must be introduced and recommended to him by a visible and intimate companionship with humanity.' Now, it was because the doctrine of the Atonement, especially as regarded eternal punishment, as the consequence of disbelief in it, was not in companionship with humanity, that he rejected it. It was said of the Queen of Begum, that she placed some unhappy persons in a living tomb, over which she put her throne, in order to listen to the groans of the dying. If the Scriptures were true, that was just what would take place with God; for, though he was said to be a God of love, he would be hearing the doleful groans of the miserable creatures in hell, as they burnt there for ever. He quoted from the 'Anxious Inquirer,' where Mr. James said, that if he had but one single

transgression on his soul, the curse of the Almighty was upon him. What monstrous injustice was this! It had been said that the Atonement was a satisfaction to God's justice. Was it not a satisfaction to His wrath? Was not the intention to propitiate Him? 'Without shedding of blood there can be no remission.' But the broad, palpable, demoralising element in the doctrine of the Atonement was that of eternal punishment. It revolted the moral sense, and appeared to him perfectly inhuman. Man, it had been said, panted from time immemorial for a sacrifice. Had man panted from time immemorial to be eternally punished? His belief was not at his command, and how could it be that God would punish him for a fault that was not his own? Was the death of Christ intended to placate the Deity or not? If it was, then the Deity was angry, and the Scriptures said that He was 'angry with the wicked every day.' Then if God was angry with the wicked he must be the most miserable of beings, seeing there are so many sinners who must thus be causing him infinite pain, day and night, while the world lasted. If the death of Christ was not needed to placate the Deity, then the Deity was not offended; if not offended, there was no offence against God; if no offence against God, there was no sin, and it was not 'a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners' from the wrath to come. Mr. Holyoake contended at some length that the system of divine punishment was calculated to engender a spirit of revenge in man, and to act with a demoralising tendency on society.

Mr. Grant contended Mr. Holyoake should have shown how, and in what respect, the doctrine of the Atonement tended to demoralise people, and not content himself with simple assertions to that effect. Mr. Holyoake had still confined his strictures to the doctrine of eternal punishment; but as that was not the topic of the present debate, Mr. Grant did not feel called upon to answer them. Mr. Holyoake had revived the subject of prayer and special providence; but he should not have done so, unless he was prepared to enter a little more deeply into them, and certainly not before he had answered his arguments which had been put forward against the secular providence. The assertion that the Atonement by the death of Christ is immoral, was an obvious mistake. If a man's sins were forgiven was he injured, or was society injured in consequence? Were those who believed in the Atonement the most prominently the most injurious persons? Were professing Christians the most corrupt and corrupting members of society? Were those who eschewed religion foremost in supporting the innumerable charities of our age, and in leading on every good work? Was not the contrary the case? Did not secularists point with triumph to an inconsistent professor? Inconsistent with what? Why, with this so-called immoral doctrine. A hundred worldlings might live in all wickedness, and it was not remarked, but if a professor should fall he was a hypocrite. The sins of the church were recorded by men who kept no book for the sins of the world, because these impartial critics expected nothing from others, but demanded propriety, even to prudery, of the professors of 'immoral' doctrines. Thus the criticism of secularists on professors of Christianity showed that they held Christians responsible to a severer code of morals than was applied to others; and thus it was clearly proved that the Christian doctrine was not an immoral one. It was often said in freethinking literature, that the ease of obtaining forgiveness might become an incentive to sin. This supposed that men might not be influenced by love—that those who were forgiven much would not love much. But if this were true, it would be as much an argument against atheism or secularism as against the Atonement. When the gospel declared a man's sins forgiven through Christ,

it did not repeal the laws of society, but left civil duties the same as before; it did not protect a man from gaol for theft, or severer punishment for murder; so that after this forgiveness men had the same reasons for morality as the infidel. Nay, did not the denial of God and a future life, the exclusion of a divine government, also take away the fear of God, and as much in its way repeal divine justice against sin as the Atonement did? Only infidelity said, 'You need not repent; your sins are nothing; there is no such thing as sin, for there is no divine law; no need of repentance, for there is no judge.' The gospel took away the fear of God to introduce the love of God; secularism took away both the love and the fear, and so gave no motive to virtue, but only removed one check to vice; so far was salvation by faith from diminishing our duties, that it actually increased them and our ability to perform them. 'Do we, then, make void the law through faith? God forbid; yea we establish the law.' That obedience which the law could not secure because of our frailty, was now to be fulfilled by those who walked not after the flesh, the inward frailty of man, but after the spirit of Christ, dwelleth in them and destroying their lower tendencies. Christ was the vine, and they, the branches, by faithfully abiding in Him, were to bring forth much fruit—so should they become his disciples. 'Herein is the Father glorified, that we may bring forth much fruit.' Mr. Grant read numerous quotations from the Scriptures, with a view to show that the doctrines of salvation by faith, so far from being in opposition to good works, was the basis of all holiness, and that it furnished motives to good actions which could spring from no other source.

Mr. Holyoake explained that he did not intend to say that, because the doctrine of the Atonement was an immoral doctrine, its immorality was diffused throughout the whole character of the persons holding it. He did not deny that the New Testament had many excellent moral passages, but it did not follow that it might not contain doctrines which could not be defended by human reason; and this was the whole of the argument. He had endeavoured to show the disproportion of eternal punishment to any possible offence; and a book which taught the doctrine of eternal punishment was so far hurtful and immoral, because it gave us ideas of the Deity which contradicted our ideas of humanity and benevolence. Having read passages from Dr. Channing against the evangelical view of the Atonement, Mr. Holyoake quoted a passage from Elihu Burritt, with a view to show that men could not urge it upon rulers to abolish death punishments, because they had the highest instance upon record that God spared not His own Son, but gave Him up to a dreadful death. If the doctrine of the Atonement appealed to human reason, men had a right to expect that it should meet their notions of human government; and why should not the scheme of salvation be addressed to men's understanding and affections? Why should it not be based upon good works? Instead of being driven, why should they not be led? Why should they be menaced with the tremendous consequences of disbelief? Mr. Holyoake said, that it was because Christianity was not consonant to reason that he felt bound to object to it, and was unable to accept its various doctrines. He said that, although Mr. Grant had not admitted the eternity of punishment in the present discussion, he would be obliged to tell his people in the pulpit that such was the fate that awaited them if they disbelieved in the Gospel. Mr. Holyoake said, in conclusion, that he would gladly avail himself of the Christian name, and of the passport which it would give him in society; but simple honesty forbade him to use as an authority a book which, in his opinion, contradicted the holiest feelings of the heart.

Mr. Grant thought he need not say another word on the subject of the Atone-

ment; he was not afraid to allow his arguments, and those of Mr. Holyoake, to go side by side, so that they might receive the subsequent careful consideration of the readers of the debate. He again charged Mr. Holyoake with having evaded the real topic of discussion, and proceeded to make some general remarks on the Secularist question. He said that Mr. Holyoake had as yet failed to show that any advantages would result to mankind by the adoption of secularism in the place of Christianity. The question was not whether there was anything wrong done by professing Christians—not whether there were evils in society—not whether the name of religion was ever perverted to wrong political purposes—but whether those evils were upheld by Christianity, and whether secularism, which was a cloud blown by the wind, would remove them, and introduce anything useful. Had we waited till now for carriages, ships, houses, clothes, food, commerce, and lived on thin air till Mr. Holyoake discovered the importance of science, which he had not yet mastered, and which he would have to learn from a Christian author? had they just found out nature, and the importance of this life before the last man died in a vain dependence on spiritual aid? or were they not dreaming about imaginary evils, and only adding real ones? Mr. Holyoake would do nothing to the purpose of this debate, if he did not propose something definite, prove it to be a real benefit, that it came from his abandoned negations, and that it was not contained in, but was opposed by, Christianity. Instead of taking up these logical requisites, he appeared to be going on with more of his confident assertions without proof. Mr. Grant then argued that secularism was nothing but a system of evasion; that its advocates had failed in all their schemes for the benefit of the working classes, and that it was only fair to conclude that they would continue to be as unsuccessful as ever, and, for his own part, he had no doubt whatever that this would prove to be the case.

Thus terminated the fourth discussion, which was adjourned till next Thursday evening.—*British Banner.*

THE FOURTH NIGHT OF THE DISCUSSION.

This important controversy goes on with undiminished interest. On the last occasion the edifice was as crowded as on any former, notwithstanding the very unfavourable state of the weather. The subject was one of the deepest interest—the Atonement. This was, nevertheless, a subject with which Mr. Holyoake proved his utter incompetence to deal. In fact, he did not attempt to grapple with it—he could scarcely be said even to approach it. He descanted on other matters which had nothing to do with it (!), but which were calculated to excite horror, and to make a strong immediate impression.* He made a dexterous use of his own experience, and in a pathetic and powerful manner detailed the influence of the doctrine of eternal punishments upon his own heart. After much irrelevant and petrifying declamation, he treated the assembly to a prayer on behalf of Satan—a strange and grotesque jumble of the ridiculous with the sublime. We are surprised Mr. Holyoake did not call in the aid of the Scottish bard in his 'Address' to the same fallen spirit. Nothing could be more unsatisfactory, as a discussion on the Atonement, than the whole of Mr. Holyoake's first half hour.

Mr. Grant opened, as usual, with a reference to some foregoing matters, calling the

* Will the reader believe that the matter which had nothing to do with the subject was the doctrine of eternal punishment? Mr. Grant alleged that this had nothing to do with the Atonement. What is the Atonement for, we should like to know, if not to save us from this?

attention of the assembly back to the real point of discussion; after which he brought forward a series of brilliant and impressive illustrations in support of his position, and in refutation of Mr. Holyoake. In the whole of his statement he was peculiarly happy, carrying light to every understanding, and conviction to every heart.

Mr. Holyoake, on again standing up, proceeded to descant on matters which had nothing whatever to do with the question; and it was interesting to observe the keen intelligence of the audience, who seemed thoroughly capable of appreciating the speakers and determining the relation of every matter to the case in hand. From all parts he was met with cries of 'question,' and 'the Atonement;' but nevertheless he persevered. The assembly, however, were not to be trifled with, and continued their remonstrance by repeating their cries. It was obvious to the quiet bystander they were right, and that it was little more, on the part of Mr. Holyoake, than trifling with their sense to address them on the matters he was dealing forth. Mr. Morley, Mr. Grant's chairman, at length started; but, instead of calling Mr. Holyoake back to the point, as he properly might have done, he repressed the complaint, generously intimating that Mr. Holyoake had better be left to conduct his own case in his own way, and that if he was not speaking to the question* Mr. Grant would, of course, in due time advert to the circumstance. Mr. Holyoake then proceeded, but still kept at the furthest remove from the great question of the night.

Mr. Grant next followed up, with admirable effect, point, and pertinence. Nothing could be more complete than his demolition of the flimsy fabric of Socialism†, and the audience seemed thoroughly to appreciate the soundness of his logic, as well as the brilliancy of his illustration.

Mr. Holyoake, in his last quarter of an hour, again declaimed on eternal punishment, calling in the aid of Dr. Channing in casting disparagement on the doctrine of the Atonement, and also that of Elihu Burritt on the subject of death punishment.

Mr. Grant closed the discussion, less by adding to the argument on the Atonement, than by a summary of the entire subject, which he had thoroughly elaborated beforehand, and which he uttered with a rapidity scarcely conceivable. This is one of the most remarkable features of this very exciting scene. Even the late Lord Jeffrey was a very deliberate speaker compared with Mr. Grant, whose words go forth with the rapidity of lightning. The wonder of the performance is not diminished by the fact, that every articulation is perfectly distinct, that not a word is lost in the remotest corner of the vast edifice. The lingual, the labial, and the intellectual apparatus seem so perfectly adapted to each other, that they assume the appearance of a special creation for the purpose. Without break or breath, or pause, and, strange to say, sometimes without the slightest emotion, or gesticulation, beyond a gentle extension of one or other hand, he darts along with a swiftness to which nothing in nature supplies a parallel, except, perhaps, the partridge or the plover, as alarmed by the report of a fowling-piece, when the motion of the wing is, from its rapidity, scarcely perceptible. That even he can be reported verbatim is, perhaps, the highest achievement of modern stenography; such, however, is the fact. One of the writers—for there are several engaged—devotes to Mr. Grant his special attention, and defies him. Never was there a more extraordinary illustration of the power of that wonderful art to which mankind owes so much. In the case of this gentleman, there is no oppressive dragging with a half dozen or more words in the memory. The pen is quite a match for the tongue,

* The only cries of 'question' and the rising of Mr. Morley, was when Mr. H. was disposing of Mr. Grant's improved allegations of the previous night—and the impatience of the audience was that the speaker should proceed with those very arguments which had 'nothing to do with the matter.'

† What has this to do with the question of the night—'the Death of Jesus Christ, its policy and its example?' Yet this is nearly all we had from Mr. Grant.

so that, when the speaker ceases, the writer ceases! One scarcely knows which more to admire, the man of tongue, or the man of the pen.

It will thus be seen that Mr. Grant is a terrible antagonist. When the book comes out, we should not marvel if he should be found to have some two-thirds to himself. An average, or rather quick speaker, utters about seven thousand five hundred words in an hour; we greatly mistake if Mr. Grant does not pour forth three or four thousand more.

But while declaring the thing as it is, we are not to be understood as expressing unmixed admiration. This facility is rather fatal than otherwise. Mr. Grant's matter and language, logic and illustration, in the hands of a deliberate, skilful speaker, would often produce an effect wholly irresistible, and almost inconceivable; whereas, from the speed with which he, not dashes, but darts along, there is no time for the hearer to be impressed. Flash succeeds to flash, stroke to stroke, with something that leaves platoon firing in the category of cannonading. He wants nothing to render him a most potent orator, but more deliberation, with a thorough mastery of the science of inflection and pausing. Sometimes, indeed, he pays attention to this, and then the effect is extraordinary. Striking illustrations were presented last evening in the first speech.

The oratorical powers of Mr. Holyoake are very superior; and although his voice is thin and weak, yet he is well heard, and his speaking is often distinguished by splendid strokes of power and pathos. Both avail themselves to a large extent of the use of manuscript; but in their hands it is a help rather than a hindrance. As cool observers on the last occasion, unless we are greatly deceived and many others, the triumph of truth, as represented by Mr. Grant, was complete. The disciples and adherents of Mr. Holyoake, we think, manifested signs of disappointment and vexation. We begin to augur great and lasting good from the discussion. Mr. Grant completely met our views as to the manner in which the thing ought to be gone about.* He largely availed himself of the sacred scriptures, citing portions which, there is reason to fear, had never been heard before by many of the audience.—*British Banner.*

MRS. GEORGE JULIAN HARNEY.

Mrs. Julian Harney died at Mauchline, Ayrshire, on Friday morning, Feb. 7th. She had gone to attend her father in his last illness, and her own death has followed so soon. Mr. Harney was called from London by her sudden illness, and he was only able to reach there a few days before her decease. To him her death will be sad indeed. Mrs. Harney was one of those admirable women who are true helpmates to freedom. She never hesitated to share any privation which a sense of public duty might impose upon her husband. Disinterested and courageous herself, she would counsel any sacrifice where independence was concerned—and, what is more, cheerfully shared the sacrifice. All who knew her will grieve for her death—all who respect noble women will respect her memory.

[Discourses to the working men of London are to be delivered simultaneously at twenty-eight chapels north of the Thames, and twelve south of the Thames, on the last Sunday evening in the present month, February 27th. Subject: 'The Secular Aspects of Christianity.' Service to commence at half-past six.

On Wednesday, February 23rd, March 2nd and 9th, at eight, Mr. Robert Cooper will lecture in the Hall of Science, near Finsbury Square, City Road. Subject: 'Examination of the Discussion between the Rev. Brewin Grant and Mr. G. J. Holyoake.']

* Let this declaration not be forgotten.

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

THE THEOSOPHY OF THE EGYPTIANS,

BEING AN ELUCIDATION OF THE TREATISE ON PROVIDENCE BY SYNESIUS.

BY JANUARY SEARLE.

III.

A KING, however, among the Egyptians was elected as follows:—There is a sacred mountain near the great city of Thebes, and another mountain opposite to it, between both of which is the stream of the Nile. Of these, the mountain opposite to that which is sacred is called Lybicus, in which candidates for the election of the king were by law commanded to dwell, during the time of preparation for the ceremony, in order that they might not know anything of the choice which would be made. But the sacred mountain is called Egyptiu. On the summit of this is the tabernacle of the king, with whom also those priests dwell who transcend in wisdom, and the arrangement proceeds to every class of those of superior endowments, distributing the seats according to the dignity of the mysteries, in which those who filled them were initiated. The first circle, therefore, consists of those who are placed about the king as if surrounding a heart. The next circle to this consists of the soldiers. And they indeed surround the hill which forms another mountain on the extended mount, like a rising breast, and enables those to see the king who are at the greatest distance from him. But those surround the foot of the mountain who are permitted to be present at the spectacle. And these only celebrate with propitious acclamations that part of the ceremony which they behold. Those, however, who have the power of voting, when the king invokes the gods, and those to whom this office belongs, excite the whole assembly (as if divinity were present and paid attention to the whole election), and the name of one of the candidates of the kingdom being announced, the soldiers elevate their heads. But the *comastæ*, or those that furnish banquets, the ædiles and prophets, give their votes, *these being, indeed, less numerous, but possessing the greatest power in the election.* For the vote of a prophet is equal to a hundred hands; that of one of the *comastæ* to twenty; and that of an ædile to ten hands. Another name of the royal candidates being announced, hands are elevated and votes given. And if the number of the votes happens to be nearly equal, then the king by adding his vote to the part which exceeds, causes it to be much greater than it was; but if he adds it to the less part, he renders it equal to the other part. In this case it is necessary to dissolve the assembly of voters, and pray to the gods, supplicating them for a long time, and sanctifying themselves in a more reprehensible manner, till the gods indicate the king, not through veils or usual signs, but openly, and the people with their own ears become witnesses of the choice of the gods. Such was the usual mode of election, the choice sometimes falling on one, and sometimes on another person. But in the election of Osiris and Typhos, the gods, without the performance of any sacred ceremonies by the priests, became at first immediately visible, and themselves presiding, conducted the affair. Each of them also appointed their priests, and it was obvious to every one on that account they were present; though if they had not been present, every hand and every vote would have expected the name of the younger of the royal youths. With us, however, great things are preindicated to greater and wiser men, and divinity sig-

nifies they will happen whether they are for the better or the worse, by portents of an admirable nature.

Osiris, therefore, as it was lawful for him to do, remained in that place into which he was at first brought. But Typhos being impatient of delay was restless and disturbed, and anxious to know the state of the election; and at length could not refrain from attempting to corrupt the suffrages. Not sparing, therefore, either himself or the royal laws, and plunging into the river, in which he was borne along swimming, and doing and suffering everything, and derided by those who saw him, he at length passed over the stream, fancying that he was not seen except by those to whom he came, and to whom he had promised a pecuniary reward. *He was, however, recognised by every one, and every one hated both him and his design. Yet no one thought fit to reprove an insane disposition.* Hence it happened to this most miserable man that while he was himself present, and in his own hearing, he was rejected by the decision of every one, and all hands were against him. The gods also execrated him. But *Osiris being sent for, came not at all solicitous about the event, the gods, the priests, and, in short, the whole assembly, meeting him* with sacred crowns and sacred pipes, on the bank of the river in which the ship destined to receive the new king from the Libyc coast ought to sail. Mighty signs, likewise, immediately exhibited from the heavens, accompanied with divine voices indicative of good, and every kind of prodigy from which a judgment of futurity is formed, both in great and small affairs—all which portended a prosperous empire to the Egyptians. Hence dæmons of the worse part, *i. e.*, evil demons, could not endure to remain quiet, nor to bear with mildness this felicity of men, but thought fit to attack it, and became tumid with rage, in consequence of which something of demoniacal stratagem was portended.

The reader will not fail to perceive in this curiously-devised fable—so far as it has proceeded—how admirably the workings of Providence are symbolised in the two actors of the story. The good Osiris, following the high bent of his nature and the design and purpose of the gods, devotes himself to all beneficent offices—seeks to ameliorate the condition of his father's subjects—studies and obeys the laws—does reverence to the aged, and stands before us indeed as a noble and divine exemplar. Everything prospers with him up to this point; he is favoured of gods and men, and chosen king by the universal acclamations of all the good men assembled at the ceremony. But the ways of Providence are inscrutable, and not to be discovered by the eyes of mortals. Hence Typhos is sent to oppose the good deeds of Osiris, to conspire against his reign and person, to loosen the bonds of society, and corrupt the youth of the empire. For what purpose no one can at present divine; but it is assuredly for a good purpose, for evil can never rule the world, but good only. Still evil may be the means of developing good and of establishing a kingdom in righteousness. But evil and good are, however, self-dependent, and act according to an absolute volition inherent in either nature, according to the Egyptians, whilst the overruling hand controls their actions. Thus Typhos loving the darkness, and addicted to licentious and abominable orgies during the night, associating with the vilest characters, and being intellect to them for evil only, acts from his own proper nature; and yet when he attempted anything of a dire nature against a good man, he fell into suspicions foreign to the truth—and in this maze of dæmonic fury lost his memory, so that he who was in danger escaped. Or a lethargy seized him, or a heaviness in the head, so that he forgot what he intended to do, and when he recovered from his stupor all recollection of past transactions had vanished from his mind. Here the large and ever-

watchful Eye, and the ever-ready, though unseen Hand are clearly manifest. And again at the election, when he seeks to corrupt the suffrages by passing over the stream, thinking that no one perceives him—'he was recognised by all.' The everlasting eye was upon him there also. And yet 'no one thought fit to reprove an insane disposition;' so they left him to his courses, and quietly rejected him from the kingly office. But the evil dæmons who hoped to overturn the empire by the rule of Typhos, became tumid with rage, and demoniacal stratagem was portended. The gods are, however, always on the side of virtue, and although the virtuous man may suffer, for a time, in consequence of the temporary reign of evil, yet in the end evil must be taught that its mission is to subserve the good.

And in order that Osiris may be prepared for the stratagems with which Typhos and his presiding dæmons will distract his reign, the gods admit him into their counsels, and unfold to him the divine secrets. They tell him that he must exterminate his brother, who was born with a destiny unpropitious both to the Egyptians and to the house of his father, if he did not intend to confound all things, in order that his brother might neither see nor hear of the prosperity and fertility of Egypt during his reign. For, said they, no good can be borne of the nature of Typhos. Then they unfolded to Osiris the two-fold essence of souls, and the *necessary opposition* existing between terrene and supernal souls. In consequence of this they thought it requisite that he should subvert and cut off the nature which was hostile to the beneficent and divine co-ordination of things, not being at all *prevented from so doing through what is called alliance by mankind.* And it will be seen that this is precisely the way in which the Divine Providence acts in administering the affairs of the world. There is no respect paid to persons, but a universal, unceasing aim after the establishment of virtue and truth—which aim is always accomplished. For although evil exists, and must continue to exist, yet the preponderance lies on the side of virtue in all societies which ever have, or ever will, exist. It is true that there are times of national degeneracy, when crime and evil passions prevail, and society seems corrupt to its very core, nourishing all kinds of vampires and obscene monsters in its heart—when the judgment seat is polluted by unjust and perfidious judges, the temples profaned, and God himself unthroned in the sanctuary, whilst a ghastly skeleton sits in his place, grim and silent in its lifeless and bony horror—but even these times are not left without a pilot and a divine judge, nor are they totally devoid of brave and heroic natures. As it is written in the Geeta: 'When the world becomes corrupt, and all discernment of good and evil is at an end, and virtue is no longer esteemed, I, KREESHNA, make myself manifest, for the security of virtue, and the establishment once more of righteousness upon the earth.' And this doctrine was fully recognised by the Egyptians, who said: There is not only a sacred tribe of heroes in this terrestrial abode who pay attention to mankind, and who are able to give them assistance even in the smallest concerns, but there is a still more ancient good, arising from the supermundane providential inspection of the Deity. And hence, says Taylor, in a note to this passage, Plato, in the ninth book of his 'Republic,' has the following divine words: 'Whatever comes from the gods to the man who is beloved by the gods, will all be the best possible, unless he has some necessary ill for former miscarriage. Hence, if the just man happens to be in poverty or disease, or in any other of those seeming ills, these things issue to him in something good, either whilst alive or dead. *For never is he at any time neglected by the gods who inclines earnestly to endeavour to become just, and practises virtue as far as it is possible for man to resemble God.*' A remarkable passage, which corroborates

the idea of providential interference, as stated above. But if the Gods neglect no man who strives to become like unto them, so neither do they spare any man who is allied to Typhos and his dæmons. They may not punish him in a direct manner, but by leaving him to himself, his own vices destroy him, and he becomes a warning to all others who would follow in his steps. The admonition of the gods, however, to Osiris, that he should destroy his brother Typhos, may have—and from the symbolical nature of the Egyptian mind it doubtless had—a figurative meaning. Typhos may be considered as the representative of that evil which lies in every man. But Osiris, the representative of the soul and all its high aims and emprises, is not the less bound to destroy Typhos—that is his evil passions—because these have no real kindred to his higher nature, but, on the contrary, are its greatest foes, and if not destroyed, will inevitably work out mischief and disaster against it. This view of the matter, however, need not interfere with the outward story, which in itself is full of profound wisdom and truth. To return, therefore, to the fable.

The gods informed Osiris what calamities would happen to himself, the Egyptians, and the neighbouring kingdoms in subjection to them, if he neglected to destroy Typhos. For they said that neither would the evil be debile which would befal him, nor would a casual circumspection be sufficient to exclude and weaken either the obvious or the latent attacks of Typhos. For they added that a strong tribe of envious and malignant dæmons were present with Typhos as his patrons, to whom also he was allied, and by whom he was hurled forth into light, in order that they might employ him as an instrument of the evil which they inflict upon mankind. And that proceeding on this path they had procreated, nourished, and performed the office of midwife to Typhos, and educated him in an appropriate manner that he might eventually be of great advantage to them.

ADVERTISEMENTS.

On the 2nd of March will be published No. 1 of

THE POLITICAL EXAMINER: A Weekly Democratic Journal, 16 pp., price One Penny.

'If men are to wait for liberty till they become wise and good in slavery, they may indeed wait for ever.'—*Jeffrey.*

This journal will endeavour to contribute to the effectiveness of public opinion by an open and manly discussion of Political and Social Questions, and their practical development. Looking to the political movements that are and have been, and to the statesmanship of the day, we see generally either honesty without policy, or policy without honesty. To join policy to honesty, and ability to both, for the defence and extension of public liberty, based on Universal Suffrage, will be the endeavour of the *Political Examiner.*

The principal features of the journal will consist of A Summary of Political Events at Home and Abroad.
Local & Trade Difficulties of the working classes.
Home and Foreign Politics.
Social Questions.
Information on Emigration, and other subjects of practical interest or importance to the people.
Reviews of Books relating to Political, Social, and Educational Questions.
Fiction, original and translated.
Correspondence.
Poetry.

Published every Wednesday, by J. Watson, 3, Queen's Head Passage, Paternoster Row, London; and may be obtained of all Booksellers.

THE METROPOLITAN INSTITUTION COMPANY, Provisionally Registered, pursuant to 7th and 8th Victoria, cap. 110, for providing accommodation for a Public Institution, to be called the HALL OF SCIENCE AND LITERATURE. Capital £5,000. Shares £1 each, deposit 6d. per share; calls not to exceed 1s. per share per month.

Trustees—W. D. Saull, Peter Ludgate, Thomas Cooper, D. W. Ruffy, Michael Hanhart, sen., Charles Tidin, sen.

Treasurers—Wm. Devonshire Saull and Peter Ludgate, Esqrs.

Secretary—Mr. Thomas Whitaker.

Temporary Office, 23, John Street, Tottenham Court Road, London.

OBJECT.—The object of the Company is by means of donations and shares to raise a fund for erecting or purchasing a large and commodious Hall or Institution, to contain a lecture room capable of accommodating at least 3,000 persons, with committee room, library, and depôt for books, reading room, class rooms, school rooms, and other conveniences, in place of the John Street Institution, the lease of which will expire about the year 1857. THOMAS WHITAKER, Sec.

Applications for the remaining shares to be addressed (post paid) to Mr. T. Whitaker, Secretary, 23, John Street, Tottenham Court Road.

A Tea Party will be held in the Hall of the Literary Institution, John Street, Fitzroy Square, on Monday, the 14th March, at six o'clock in the evening, in furtherance of the objects of the Company, on which occasion W. D. Saull, Esq., will preside. An early application for tickets is necessary. Tickets 1s. each; admission after Tea, 3d.

GUIDE TO THE LECTURE ROOM.

[It is requested that those Secretaries of Institutions who may wish to have their lectures announced in the *Reasoner*, will please send in their programmes as soon as printed.]

Literary Institution, John Street, Fitzroy Square.—Feb. 27th [7], Ebenezer Syme, 'Ancient and Modern Orthodoxy.'

Hall of Science, City Road.—Feb. 27th [7], Thomas Cooper, 'History of England.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—Feb. 27th [7], Mr. Dunn, 'Sunday Observance and the Crystal Palace.'

Commercial Hall, Philpot Street, Commercial Road East.—Feb. 27th [11 a.m. and 7½ p.m.] Mr. C. Southwell will lecture.—Discussion after the lectures.—Discussion, Tuesday [8]. Thursday [8]. Saturday evenings devoted to the advocacy of Teetotalism.

National Hall, 242, High Holborn.—Feb. 27th [7], P. W. Perfitt will Lecture.

Secular Hall, Goldsmiths' Row, Hackney Road.—Discussion on Sunday mornings at 11, and Wednesday evenings at 8.—Feb. 27th [7], Robert Cooper, 'Origin of Christianity.'

Eclectic Institute, Denmark Street, Soho.—Feb. 27th [11 a.m.], a Lecture.

Hoxton Mutual Instruction Society, 4, Gloucester Terrace.—Feb. 28th [8], Quarterly Meeting of the Elocution Class.

Bradford Secular Society, Mitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.

Secular Institution, Charles Street, Old Garratt, Manchester.—Feb. 27th [6½], a Lecture.

Progressionist Hall, Cheapside, Leeds.—Feb. 27th [6½], a Lecture.

Mutual Improvement Society, Five Ways, Dudley.—Feb. 27th [7], a Lecture.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a reading room.

Secular Institution, Bowkers' Row, Bolton.—Meeting every Sunday evening at 6.

Eclectic Society, 14, Garthland Street, Glasgow.—Feb. 27th [6½], a Lecture.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—Feb. 27th [6½], a Lecture.

Secular Hall, 6, Market Street, Newcastle.—Members meet every Sunday at 6.

ECONOMIC FREEHOLD LAND ASSOCIATION

(Enrolled as the 'Economic Benefit Building Society'). Central Office, Literary Institution, John Street, Tottenham Court Road. President: William Coningham, Esq. Bankers: London and Westminster Bank, Marylebone Branch. Secretary: Mr. Henry A. Ivory, 52, College Place, Camden Town.

PROSPECTUS.

The chief object of this Association is to promote the social elevation and political enfranchisement of the industrious classes.

It will afford a secure investment for the savings of the working man, and enable him, by his own industry and frugality, to enjoy the advantages attending the possession of freehold land.

In a political point of view, the Association is of the utmost importance. It will confer the right of a county vote, and by that means bring the popular will to bear upon county elections, where it is so very much needed.

The Association proposes to form a common fund by the union of the contributions of the members, and with this fund to purchase large tracts of eligible building land, and retail the same to the members at the wholesale price, in lots available for building purposes, which may be used by the members themselves, or let on building leases.

Members of this Association will be allowed to suspend their payments in times of depression of trade or illness without incurring fines; or they may withdraw from the Society altogether.

There is no limit to the number of shares to be held by any individual; but he cannot have more than two allotments in any piece or parcel of land purchased by the Association.

The mode of allotment is as follows:—When an estate is purchased, the surveyor makes a plan of it, divides it into two parts, and after having divided it into two parts, subdivides these parts into lots; the lots of the first part become the respective properties of the senior members on the books of the Association, and the lots of the second part are balloted for amongst the remaining members generally. Thus the senior member is certain of his allotment, and the junior member, even at that time, has a chance of his allotment; but even if unsuccessful in the ballot, when in succession he shall stand in the position of the senior member, he will possess the same certainty as was realised by that individual.

The law expenses of conveyance and mortgage are based upon the most economical principle, and are guarant ed not to exceed 30s. per deed, exclusive of stamps and parchment.

Each member is charged from the time he enters, consequently no arrears have to be paid.

The payments to the Society are not increased after the member has obtained his allotment, and when his subscriptions are paid, his deed of conveyance and mortgage is handed to him, with a receipt on the latter.

Interest will be allowed on subscriptions paid in advance.

The members of this Association are not confined to the metropolis. Non-residence will not disqualify a voter.

Shares £30 each. Entrance fee, 1s. per share. Payments, 1s. per share per week, with an additional 6d. per share for expenses per quarter, any subscription day during the quarter. Ladies and minors are equally eligible to the benefits of this Association. Members can enrol for shares between the hours of eight and ten every Saturday evening, at the Central Office. Further particulars may be obtained on application to the secretary. Country members can send post-office orders to the secretary.

London: Printed by Holyoake, Tyndale, and Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 9.] WEDNESDAY, MARCH 2, 1853. [Price 1d.

EIGHT OF THE ARTICLES.

Fifth Night's Debate in Cowper Street	129	Keighley	138
Character of Religious Controversy	136	Notice of Mr. Young's Work	139
Robert Cooper's Lectures	137	The Polish Democratic Committee	140
Letter from the Rev. J. A. Johnston	138	Several Subjects	142

THE FIFTH NIGHT'S DEBATE IN COWPER STREET.

'The Eclectical Uses of the New Testament' was the subject discussed by Mr. Grant and Mr. Holyoake last Thursday evening. Every inch of room was occupied nearly an hour before the commencement of the proceedings. Mr. Grant arrived at seven o'clock, and was loudly applauded; about twenty minutes after, Mr. Holyoake made his appearance, and was received with equal cordiality. Shortly before half-past seven, the Rev. J. H. Hinton took his customary seat; and Mr. Charles Reed and Mr. Ebenezer Syme were chairmen respectively for Mr. Grant and Mr. Holyoake. The ministers upon the platform comprised the Rev. Dr. Campbell; Rev. Andrew Reed, of Norwich; Rev. J. Corbin, of Derby; and the Rev. J. C. Gallaway, M.A.

Mr. Holyoake opened the debate by criticising and deprecating the course pursued by Mr. Grant, whose speeches, he said, were long papers and extracts from books, on every possible subject except the one in the debate. He charged Mr. Grant with misquoting passages from the *Reasoner*, and called in question the propriety of such constant reference to the pages of that work, because the earlier volumes were mostly out of print, and could not be consulted by the readers of the debate. Mr. Grant had said that he excused the conduct of Rush and the Mannings. He denied that he had done so, but, with Dr. Elliotson, whose article on the subject in the *Zoist* he had quoted, said, 'Let us detest such organisations,' at the same time that he pitied such individuals, seeing they did not make themselves—no, not even a hair of their head. He complained, moreover, that his views on the question of Socialism had been misrepresented. The two wood cut blocks of Satan which Mr. Grant had asked him for to illustrate his speech he handed over, with a request that they should be accompanied by the remarks with which they had been originally introduced to the public. Mr. Holyoake then proceeded to the subject of discussion, which he explained to be 'The example of Christ and the teachings of the New Testament—the first is unsuitable for imitation, the second unsuitable for guidance, except on the principle of arbitrary selection.' After a reference to the subject of eternal punishment, with a view to show that Mr. Grant had not replied to his objections, he proceeded to say, that Mr. Grant stood there to maintain that the whole Scriptures were inspired by God, and that no part could be disbelieved with impunity. It should be no part of his plan to dwell upon the general disqualification of the Scriptures for moral guidance; but he was

constrained to say, the Bible was, by the nature of many of its narratives, exceedingly objectionable for family use, and for the perusal of children. He made special allusions to certain portions of the Old Testament writings. It was a favourite defence of the Bible to say, that bad men would not have written it, and good men could not, unless it were all true. Now, he said, there were parts of it which bad men might have written, and parts that good men would not. He readily admitted, however, that Christians, as a body, set their faces honestly and steadfastly against what they conceived to be wickedness and licentiousness. The points in the example of Christ which he selected for discussion should mainly be his language to his opponents. He admitted that there were many noble features in the life of Christ; but there were also many things objectionable both in the example of Christ and his Apostles. Christ called the Scribes and Pharisees fools and hypocrites, serpents and a generation of vipers. And yet these men were not wholly bad, because Christ said, 'Whatsoever they bid you, observe and do.' It was clear that they could at least give good advice. Did not Paul say, moreover, that whosoever preached another Gospel than his let him be accursed, and that such a one was proud, knowing nothing, but doubting about questions, and strifes, and words? And John also said, that he who denied that Jesus is the Christ is a 'liar.' He argued that this language was not true, and not useful, if true. If the Apostles had a right to use the language they did to their opponents, no language could be deemed bad, and any rudeness of controversy could be justified by Scripture. The Scripture epithets used by Christian writers had been, he contended, the source of much of the bad spirit and bad language which had poisoned all controversy. Because Christ spoke out against those whom he considers hypocrites, Christians thought they might do the same. Misled by his example in this respect, they did not pause to notice that men could not be reformed by denunciation and harsh epithets. When Christ addressed the Scribes and Pharisees, He called them 'fools and hypocrites;' but when he met Judas, as he came to betray him with his traitorous kiss, Christ turned to him, and said, with a noble simplicity, 'Friend, wherefore art thou come?' In which aspect, then, was Christ to be viewed? Another respect in which the Scriptures were objectionable was that in which they inculcated and justified persecution. Did not John say, 'He that believeth not on the Son shall not see life, but the wrath of God abideth on him?' Throughout the New Testament, unbelief implied guilt, and such appeared to have been the opinion of the Apostles, as manifested in their own treatment of the heretics of their day. Paul, speaking of some who gave 'heed to Jewish fables, and commandments of men,' called them 'unruly and vain talkers and deceivers, whose mouths must be stopped.' He himself distinctly commanded even harsher measures towards the very holiest Dissenter that can be conceived; for he said, 'Though we, or an angel from heaven, preach any other Gospel than we have preached unto you, let him be accursed.' A number of other similar passages were quoted by Mr. Holyoake; and he argued from them that Christianity justified persecution, and exclaimed—I demand to know which passages of the New Testament I am to be bound by, I cannot follow them all? I cannot follow the injunction, 'love thy enemies,' at the same time that I call my friend who differs from me 'a liar,' and declare him to 'be accursed.' No form of language can persuade me that I 'love my neighbour as myself,' while I turn him from my doors because of his difference of opinion. He demanded to know which parts of Christ's example he was to follow—the coarse epithets which every vulgar nature might produce, or that sublime courtesy which only noble natures could manifest?

It appeared to him that every Christian who was courteous and kind to opponents must make a selection of one part of Scripture and disregard the other. Was he to believe Paul or John? He could not believe them both.

Mr. Grant, after a few introductory observations, proceeded to observe, that Paul never took away any man's liberty to think for himself. On the contrary, his advice was, 'Prove all things; hold fast that which is good;' but as an Apostle and an authorised teacher of Christianity, he repudiated those who pretended to be Christian teachers, and yet contradicted what Paul knew to be the Christian system. Mr. Holyoake had done the same thing: for he had lately proposed the formation of a Board of Examiners, for the purpose of testing the orthodoxy of the secularist lecturers and teachers; and such, for instance, as Mr. Broom, of Bradford, who were not considered sound in their secular views, were rejected. Mr. Holyoake had referred to portions of the Scriptures which were unfit for reading on certain occasions. He alluded, of course, to the Old Testament; but in the preliminary correspondence it was arranged that Mr. Holyoake should confine his remarks to the New Testament. He would say one word, however, with reference to the passages referred to. There were certain things, such as police reports, which appeared in the *Times*, which would not do for family reading, but which, nevertheless, could not be charged upon the editor as the principles of the leading articles. Now God had His police reports in the Scriptures—reports of evil actions that were condemned; but the principles, Mr. Grant contended, to which he had referred, and to which he should have further occasion to refer in connection with secularism, were not police reports, but the cabinet measures of Mr. Holyoake's own government. Mr. Holyoake had called in question the justice of some of the epithets used by Christ to those with whom He came in contact; while he himself was, as the pages of the *Reasoner* abundantly proved, in no way scrupulous as to the epithets he fastened on others. Mr. Grant quoted passages from Mr. Holyoake's writings, in which he had spoken of the Rev. Mr. Woodman as 'the Kersley gladiator,' and had used similar language in reference to other opponents. He then referred to the statements made on several occasions by Mr. Holyoake, that Mr. J. Angell James was his (Mr. Grant's) superior in the church to which he belonged; remarking, that Mr. Holyoake must have very confused recollections of Christian forms in church government not to know that Independent congregations were what their name really implied, and had no connection with other churches. Alluding to the conduct of Christ towards the Pharisees, he said he should be able, if time permitted, fully to justify it. He spoke in plain, honest terms, and in no doubtful language, of evasions, prevarications, deceit, or hypocrisy. Secularists demanded smooth treatment in their own line; yet they treated those who differed from them with harshness and a contemptuous insolence; apologising for hypocritical Pharisees who for a pretence, made long prayers, while the same freethinkers were strong in condemning as epithets the deserved rebukes applied by the Just One to his betrayers and murderers. Mr. Holyoake patronised the Pharisee; Mr. Grant adored the Saviour, and protested against the insult offered to the feelings of Christians in calling the Pharisees the Saviour's opponents, as if His claims and theirs were on equal footing of two disputants in a debate. Mr. Grant professed to reply to several points raised by Mr. Holyoake on former evenings, and made particular allusion to what he described as the loose, immoral habits to which Secularism or Socialism would lead. He said he had with him two books written by secularists, and acknowledged as standard works, by which he would like to test Mr. Holyoake's faith and confidence in the principles he pro-

fessed. There were passages in these books which it was impossible to read before a popular assembly. Their tendency was to undermine and destroy modesty, and to teach that virtue, as it regarded personal purity and social relationships, was mere matter of conventionality and custom from which they were free who knew the world. He would now hand these books to Mr. Holyoake with several marked passages, and ask him if he would consent to read them to the audience, or explain and justify them.

Mr. Holyoake called on Mr. Grant's chairman to read the titles of the works, and the passages which had been indicated. Mr. Holyoake considered that it was not for him to do Mr. Grant's work.

Mr. Reed declined reading the passages in question. He said Mr. Grant had handed them to Mr. Holyoake, and left him to pursue what course he thought proper.

Mr. Holyoake repeated that it was not for him to read extracts chosen by Mr. Grant. Either Mr. Grant or his chairman could do that.

Mr. Grant said, that Mr. Holyoake had on previous occasions demurred to what he had said respecting Mr. Owen's system of Socialism, and contended that assertions ought not to be made without proof, but that he ought to afford the meeting some data on which to form an impartial judgment. Such data he now presented, and Mr. Holyoake could adopt what course he pleased.

Mr. Syme (Mr. Holyoake's chairman) said there was nothing in the books, properly viewed, of which any man need be ashamed; and he would undertake to read the passages that had been marked, if Mr. Grant or his chairman would read all the objectionable passages which he would point out in the Scriptures.

Mr. Reed thought Mr. Syme was not acting discreetly in making such a challenge—a challenge which certainly ought neither to be made nor accepted on such an occasion.

Mr. Holyoake said he would accept the suggestion thrown out by Mr. Syme, and would undertake to read the passages marked by Mr. Grant on the condition that had been mentioned.

Much excitement and confusion was occasioned in the meeting by the conflicting opinions on all sides as to the propriety or otherwise of reading the passages referred to by Mr. Grant. When silence had been restored,

Mr. Holyoake proceeded to read the titles of the two publications in question, stating that they treated of important physiological and political subjects, and that he was willing that they should be placed in the hands of a jury, consisting of twelve persons, four clergymen, four physicians, and four political economists, half to be chosen by himself and half by Mr. Grant, and by their verdict he would consent to abide. Mr. Grant had objected to extracts from the Old Testament, but that part of the Scriptures was said to be inspired, and why should it not be referred to in discussion? If it was a book disqualified for reference, the best way was to say so at once. With regard to Mr. James being Mr. Grant's superior, he did not refer to any ecclesiastical relationship in which they stood to each other, but simply pointed out Mr. James as a man of greater eminence and learning, but without meaning any offence to Mr. Grant. Could Mr. Grant say that good and evil, naturally following a right or wrong course, was the same thing as for a man to be raised hundreds of years after he was dead, and after all the consequences of his conduct had been lost to the world, for the express purpose of being damned to eternal torment? But there was all the difference between time and eternity—there was, in the Christian view, an intensity of never-ending torment, of which the secu-

larist had not a particle in the system which he professed. Secularism was no apology for, or extenuation of, crime, but it took more rational and cogent modes of repressing it than the contrary doctrine. Mr. Grant had not succeeded in proving that the New Testament did not reveal two Christ's—Christ the gentle, and Christ the austere. If Christ said that we should do unto others as we would they should do unto us, it was not presumption to apply the maxim to him who gave it, and to show that, if men should eventually stand before the bar of God, He would not pronounce upon them the appalling sentence, 'Cast them out into outer darkness, where there shall be weeping and gnashing of teeth,' because that would certainly not be doing unto others what He would, in the same situation, wish to be done unto Himself. Did Christ give to erring man a law of magnanimity higher than that which he proposed to observe Himself? If man forgave, should God do less? Should man be more just than God? There was nothing grander in the life of Christ than His forgiving His enemies as He expired on the cross. And was this the magnificent teaching of fraternity to vengeful man, or was it to be regarded as a sublime libel upon the hereafter judgments of Heaven? Would Christ, who had said, 'Blessed are the merciful,' not be merciful? Would Christ, who had compassion on the poor on earth, not have compassion on the poor at his judgment-seat? Would Christ Jesus, who told us to be reconciled to our offended brother, violate his own rule when on the judgment-seat, and not be reconciled to us? If we were required to love our enemies, might we not safely infer that God loved his enemies? And, if he loved them, would he punish them more than would be for their good? And could endless punishment be for the good of any being? We were forbidden to be overcome of evil; and would not the infliction of endless punishment prove that God had been overcome of evil? If man did wrong in returning evil for evil, was not God wrong in doing the same thing? Would not an infinitely good God do the best he possibly could for the whole human family? and would not the infliction of endless punishment be the very worst thing that God could do for any being in the universe? If with God there was no variableness or shadow of turning, and if he loved his enemies now, would he not always love them and always seek their good? Mr. Holyoake further argued that, in the case of contradictory texts of Scripture, Christians chose those which were in accordance with the light of reason and the progress of civilisation, explaining the others by them; and if thus they had a right to bring the Scriptures to the test of reason, secularists should not be denied the same privilege, but had an undoubted right to reject or accept whatever they thought opposed to or in accordance with reason and truth. He claimed this right for himself, and was fully resolved to act upon it.

Mr. Grant commenced his second speech by referring to the punishment of sinners by God. He alluded to a sentence recently passed by Lord Campbell, who said it was his painful duty to pass it, not, however, out of any feeling of revenge to the criminal, but for the good of society, and for the sake of the great principles of morality and government. Nothing would be more subversive of morality than for judges to have private feelings; in such functions their own peculiar views and feelings were always supposed to be subordinated to the general welfare of the country, but their conduct might justly be very different to friends, and dependents, and children. Mr. Grant made decided objection to Mr. Holyoake's method of interpreting Scripture, with especial reference to his literal application of the passages he had quoted. Mr. Holyoake had said in the *Reasoner*, 'The literal is the sense which best adapts itself to the common understanding;' whereas, the less

cultivated men were, the more figurative speech they used; and this was why the Gospel was popular, and metaphysics were not. Mr. Holyoake had said, 'The angel's trumpet peal, the worm that ever gnaws, and the fire that is never quenched, are material.' He did not prove it, however; his invariable argument was *ipse dixit*. When we said, 'Strike when the iron is hot,' did we mean strike iron and heat? Could any person speak five minutes freely without a figure? Were not the worm and the fire (to which Mr. Holyoake had alluded on a former occasion) local references to a fact in Jewish history? Literally, a worm could not live in fire. The meaning clearly was that of punishment. If the fire was literal, then it must be literal chaff that was to be burned, and literal wheat that was to be carried into the garner. It was absurd to be both figurative and literal in the same statement. This shameful perversion of language was the main force of Mr. Holyoake's irrelevant solemnities on eternal punishment, to which he fled, as a great compliment, Mr. Grant thought, to the argument which he had employed on the doctrine he thus avowed he could not impugn. Mr. Holyoake, in a lecture, stated that an ignorant girl, who burned her hand, literally fulfilled the saying of Christ, 'If thy right hand offend thee, cut it off;' yet the girl did not cut it off, but burned it—and this was called literal! Mr. Holyoake had, on the last evening, endeavoured to show that there were two Christs in the Bible. Certainly, in a sense, there were two Christs. There was the infidel Christ and the Christian Christ; there was the 'Charlatan Christ' of Mr. Holyoake, and the Christ 'holy, harmless, and undefiled' of the Scriptures. Christ was a 'charlatan' because he called hypocrites hypocrites. If so, then Mr. Grant unhesitatingly avowed that he preferred a 'charlatan'—the word would get an honourable meaning from the infidel use of it. The dishonourable treatment Jesus received at the hands of freethinkers was a remarkable illustration of the liberty they took with great and sacred characters. Mr. Grant quoted several extracts from a paper in the *Reasoner*, written by Mr. Birch, casting strong reflections upon the personal character and intentions of Christ and his Apostles; and argued that men who were so unscrupulous in their attacks on the great Head, whom all Christians acknowledged, should not be so very refined in their notions about the honest and straightforward terms in which the Saviour used to denounce deceit and hypocrisy, which were never employed without the most just and unmistakable justification for their use.

Mr. Holyoake said, as he had on several former occasions, that he could have no possible objection to the course pursued by Mr. Grant, because he only damaged his own cause by it. He believed that if he were to take Mr. Grant's writings, or the Bible itself, extracting the worst portions, he would be able to make out a better case than Mr. Grant had done. No doubt in the early volumes of the *Reasoner* there might be statements which were denounced in the later volumes; but he ventured to say, that in the fourteen volumes published, there were not so many imputations as had been compressed into Mr. Grant's speeches during the present discussion. Paul, indeed, had said, 'Who art thou that judgest another?' but did he not judge another when he said of him who could not believe as he did, 'Let him be accursed?' Much had been said about a literal interpretation of the Scriptures; but they had not been shown how far the literal interpretation extended. He would ask, were eternal punishments literal? If they were said to be metaphorical, the whole of the Scriptures might be explained away in this manner. Upon what right were the terrible portions relating to eternal punishment to be regarded as metaphorical, and the other portions to be considered literal? Christ said, that he would send his angels to gather up all that offend, and burn them in

unquenchable fire. If that were not literal, there was an end of the New Testament—it could be trusted no longer. Christians often gave a figurative interpretation to passages which seemed cruel or immoral. They, in this respect, acted in the same way as secularists, for they made a selection of their own, discarding some portions, and retaining others, as every man had a right to do. Mr. Holyoake concluded by reading a lengthened extract from the 'Phases of Faith,' by Professor Newman, stating that the moral advantages of Christianity had been exaggerated, and that the social benefits which it had been supposed to have bestowed upon mankind were purely imaginary, especially those which related to the elevation of the female character and woman's social position, which he contended had been equally good among the Romans and other heathen nations.

Mr. Grant defended the course he had pursued, and entered largely upon Mr. Holyoake's statement respecting the two Christs in the Bible. To his own mind it was consoling to find that Mr. Holyoake tolerated even a few Scripture passages; but the noble eclecticism which he had made was immensely different from the views he had elsewhere expressed. Mr. Holyoake had mentioned a lecturer in the *Reasoner* with much approbation, for not having 'obtruded' any technical religious terms, though his subject might easily have been directed to that end. His extreme repugnance to Christianity led him to look for it everywhere, and to be thankful when he did not find it, though he carried its shadow about with him. When reproving Chartist denunciation, Mr. Holyoake endeavoured to excuse these stump orators, by insulting Prophets and Apostles, and the Redeemer, saying, 'But let not the blame rest on them; the Hebrew Prophets, Jesus Christ himself, set them this dangerous example.' Mr. Holyoake was very tender towards the Pharisees, and very severe on the Saviour even when they tried to entrap Him in His talk, and to accuse Him of sedition or blasphemy; and, when the Saviour foiled their malignant conspiracy against His life, there was no reproof for the conspirators, but an insult on the answer they received, as the 'trickery of the charlatan Christ.' Mr. Grant commented on Mr. Holyoake's frequent appeal to the passions and feelings, and said that if they had to discuss poetry and sentiment, he himself had better taken as text-books 'Young's Night Thoughts,' 'Pollock's Course of Time,' and Graham's Sabbath,' instead of studying the Gospel and the *Reasoner* as the only things suitable for the discussion. The sophistry of these appeals was obvious, in the diversion so perseveringly made from the doctrine of salvation to the doctrine of damnation; from all danger of which the salvation or Atonement was to free us. The argument was like that of a man who should discuss the value of a remedy, and prove its immorality by showing how fearful were the consequences of not receiving it, saying that it was not merely a means of health he was to consider, but the danger he was threatened with, if he did not follow the prescription. Then the physician's skill and kindness were turned into severity; for did not the man say, 'If I do not believe in him I shall die; do I deserve this?' whilst, strictly speaking, the patient would die of his disease—not the physician's punishment on his want of faith, but his own disease's revenge on his own folly.

The proceedings terminated at ten o'clock.

The umpire announced that the subject of the sixth and last discussion, to take place next Thursday, would be, the 'General Advantages of Secularism;' but Mr. Grant objected, saying that he did not know what was meant by the phrase. The subject had not been accepted by him, and was not mentioned in the corres-

pondence, therefore he should certainly not discuss it. Mr. Holyoake took no notice of the objection, and thus the meeting separated.—*British Banner.*

[Reports of this debate, of considerable fairness and length, appear weekly in the *Nonconformist*, *British Banner*, *Patriot*, and *Christian Times*. We believe the *Halifax Courier* has quoted the discussion from the *Nonconformist*. These are all the papers that have come under our notice. We have quoted each week from that journal which appeared to give the fullest account, and we have preferred quoting a report rendered by a Christian journal, as it prevented the suspicion of partiality on our side.—Ed. of *R.*]

CHARACTER OF RELIGIOUS CONTROVERSY.

After inserting a letter headed 'Pantheism and Communism in Aylesbury,' being a reply of the Rev. Mr. Smith to Mr. J. Copcutt, the editor of the *Bucks Advertiser* adds the following note:—

It is most unfortunate that religious discussion provokes bad manners. The newspaper press generally rejects controversy upon religious doctrine, not that religion is a bad thing, but because the disputants are always sure to quarrel. We believe nothing in this world can be more edifying or instructive than the investigation of matters of faith; and if people, in these investigations, would be courteous and gentlemanly, the public journals would open their columns, and perform a higher mission than that assigned to them heretofore. The acrimony of religious discussion arises from two sources, bigotry and self-interest. The aristocracy of the churches—we mean the ministers who are ordained and hired to preach—are well known, all over England, as the most impatient and tyrannical of men, not in social life or private society, but impatient and tyrannical whenever the curtain opens upon religion—and impatient and tyrannical because, when new doctrines arise, they perceive a new traffic coming into the market which may take away their own trade. When religious disputants are not ministers, but men, the evil of narrow-minded criticism clings to them, because they have been educated in sects and parties, and have had their ears habituated all their life to the language of excommunication—consequently, their writing is abusive, their faith bigotistic. Strange infatuation! Religion, the aspiration of the beautiful soul for divinity and immortal life, becomes the most harsh and rude and unmannerly jargon of our lives, and we deem it a blessing to escape religious investigation! But this is not the worst consequence, for some of the refined and elevated of the English species, glad to escape the clamour, shelter themselves behind the more attractive forms of atheism and infidelity; and wherever you now mix with English society you find the more generous and intelligent spirits putting aside the revelations of faith altogether. Our own disposition would dictate that we ought to improve the quality of the religious mind, and save inspiration from being dragged and degraded in the dust, that it may become the highest of our emotions. We can illustrate our cause of complaint by a reference to the controversy now going on in our columns, and another controversy of a vastly more important kind pending in London. The latter controversy, to which we refer, has been excited by the Congregational Union of England and Wales taking the field against the London Secularists, a party or sect of utilitarians, compounded of those hitherto known by the style of 'infidel' or 'atheist.' They do not relinquish their old opinions, but they cast aside the old designations, which seem to involve imputation

against their morality. To combat this new power, the Rev. Brewin Grant, of Birmingham, has been placed in antagonism to Mr. Holyoake, the distinguished expounder of the new secularism; and the discussion between these parties is to go over a period of six weeks, amid an excitement of the religious mind which may well be conceived, and which we need not describe. But as we happened to be present on the first night of the controversy, and as we happened to sympathise with the Christian side of the argument, we may mention that it was with painful feelings we witnessed that all the courtesy and generosity of debate lay with the man who resists our religion. Mr. Grant was not unusually bitter or sarcastic, not certainly beyond the tone of strife and bad feeling which his numerous rev. supporters would have displayed; but it stood in such striking contrast to the sweet and generous spirit of his antagonist, that the audience frequently hissed him down; and, as a promiscuous assemblage, in the present day, are far more guided by the *spirit* of an orator than by his *opinions*, the current of approbation set in towards Mr. Holyoake in such a way as greatly to discompose the Christian part of the platform, and to teach all that, in the hands of a religious aristocracy, the revelation of Heaven receives little justice.

Now, with respect to the dispute pending in our columns between the Rev. Mr. Smith and Mr. J. Copcutt, we cannot, of course, but sincerely regret that it presents so much of the disfigurement of imputation and personal acrimony. The duty of an editor in such a case is precisely that of a chairman in a public debate—to hear the assailant, and then to listen to the defence—to restrict both to time and limits—and then to extinguish the whole when it ceases to be instructive. Mr. Smith is the most educated and accomplished pulpit teacher in Aylesbury; Mr. Copcutt is a man who has risen to high usefulness by his own study, and would be much better admired in this town, if this town had not happened to be his own native place: now it is the duty of Mr. Smith and Mr. Copcutt to maintain their character, and not to forego it by anything which they have further to say. As an impartial umpire, we say nothing about the right or wrong side of the question: but we demand good behaviour in future, otherwise not a single line shall be published, except a defence from Mr. Rongé, which we withhold until those who are now in the field have been fairly heard. Our rules in future, for this and all other correspondence involving matters of faith, are fair-play, good manners, intelligent brevity, and instructive comment. The writers for our newspaper will have to bear in mind that our columns are more sacred to truth than the Pulpit, and will certainly never pander to the bigotry of a Pew.

MR. ROBERT COOPER'S LECTURES ON THE SOUL.

Mr. Robert Cooper's seven Lectures on the 'Immortality of the Soul' are now issued complete in a neat wrapper. So much is said on the spiritual side of this question, that the materialistic view of it will no doubt be acceptable to the two-sided inquirer. Those who insist on unmistakableness will have no fault to find with Mr. Cooper. Such as demand speaking out will find their claims satisfied. True, as Dr. Vaughan, in the *British Quarterly*, said of the *Bible and the People*, so we may say of these lectures—'The manner in which antagonists are met may not be such as to commend itself in all instances to the taste of our readers.' But we make no pretensions to be autocrats of taste. We have our own rules, but Mr. Cooper has a perfect right to his, and may address us in the language of the 'Twelfth Night'—'Dost thou think, because thou art virtuous, there shall be no more Cakes and Ale? Yes, by St. Anne; and ginger shall be hot i' the mouth, too.'

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

LETTER FROM THE REV. JAMES A. JOHNSTON, WEST LINTON.

In the January number of the *Reasoner*, there is a brief article headed 'Christianity from the Pulpit.' The substance of that article purports to be the notes of a sermon preached by me, in the United Presbyterian Church, West Linton. These notes are not altogether correct; and as the misrepresentation might be offensive to one class of your readers, and injurious to another, I feel bound to notice it. The sentence to which I specially object is as follows:—'It was a truth to which he (Mr. Johnston) felt positively assured, that the great majority of the people in Great Britain who publicly professed to be, and called themselves, Christians, were no more than shameful and perverse hypocrites, and that even comparatively few of the teachers and ministers of the gospel were sincere or faithful to their solemn and heavenly mission.'

Concerning the first part of this sentence, I have to say, that the phrase 'shameful and perverse hypocrites' is not mine, and that whilst, in my opinion, a majority of the people in Great Britain, and a considerable number of those who profess allegiance to Christian truth, are not true Christians, I, at the same time, believe the number of hypocrites within the Christian church to be comparatively small.

But the latter part of the sentence quoted above contains the more serious misstatement. In it I am represented as believing and stating that nearly all the teachers and ministers of the gospel are insincere and unfaithful. Now such a sentiment I never held, and never uttered. I do hold that, compared with what they might and should be, all ministers are more or less unfaithful 'to their solemn and heavenly mission,' and that even compared with others—*e. g.*, a Paul, a Whitfield, or an Angell James, very many ministers of the present day are lamentably deficient. But of insincerity—the teaching what he does not believe to be true—I have no reason to think any minister guilty. There may be such, but to me their existence is unknown. I therefore disclaim the statement ascribed to me.

At the same time I acquit your correspondent of intentional misrepresentation, since I can readily understand how a person holding his opinions should misapprehend mine. Of his opinions I say nothing; my present business is rightly to state my own. Hoping that you will find space for this note in an early number of the *Reasoner*,

I am, yours respectfully,

February 14th, 1853. James A. Johnston.

KEIGHLEY.

Mr. J. Smith, of Leeds, delivered a lecture to an attentive audience in the Working Man's Hall, on Sunday, the 6th inst. The subject was 'The Importance of Truth and the Innateness of Morality.' His illustrations were clear and his arguments conclusive. He has been a preacher amongst the Wesleyan Methodists for twenty years; he is now a zealous and able advocate of free inquiry.

Joseph Firth.

A RECOMMENDATORY NOTICE OF MR. YOUNG'S WORK.

We take the following criticism of this work (lately mentioned in our columns) from the *Ipswich Express*. We think that when any intelligent and liberal persons read the extract quoted, and especially the book itself, they will be of opinion that such objections as the *Express* raises ought to be commendations in the eyes of the people. We have more to communicate on the consequences of this notice.

A little work bearing the title 'Facts and Fancies; or, Random Sketches of Men, Women, and Principles,' by F. R. Young, has just issued from the printing establishment of Messrs. J. M. Burton and Co. At the request of the author we have perused this book—indeed, the fact that it is an effort from the pen of a resident in Ipswich led us to feel considerable interest in complying with the wish of Mr. Young. We have been doomed, however, to great disappointment—the publication is not without evidence of talent, but at its very core there rankles the disease of infidelity. In his preface the author thanks Mr. James Spilling, a compositor, for 'his valuable introductory chapter.' This part of the book is addressed 'to the working brotherhood,' but few of whom, we should hope, will be influenced by the principles which the writer endeavours to inculcate. This chapter, which forms the threshold to the work, will utterly condemn it in the estimation of all who believe in the truths of Christianity. Mr. Spilling openly says that 'Life, and not what lies before or beyond, is the proper object of man's thought and speculation.' He says there is 'no admonition from heaven,' and adds, 'Men and nature must instruct man.' But let us give a few extracts from this chapter by way of showing the real character of the book:—

'You will have to struggle with the forces of erroneous tuition. I allude less to the tuition direct from the source of evil than to that delivered in the name of truth and righteousness. The former is a foe less dangerous than the latter, inasmuch as its influence is more apparent and easier to overcome. I speak to you plainly and earnestly. Your teachers excite your prejudices to your disadvantage. They convert you into the instruments of your own perdition. They degrade you from your true nobility. Unimpressed by the poet's truth:—

> "Self-reverence, self-knowledge, self-control;
> These three alone lead life to sovereign power,"

they enforce self-distrust, and induce self-abasement. Man cannot revere that which he cannot love, nor love that which affects him not with beauty or goodness. If he be taught that his nature is depraved, how can he love or revere his own being? Ah! they know not the evil they commit, who, professing themselves servants of the Master, first vilify his work, and then become his apologists. I speak it not to their shame, for they are themselves victims of the system they perpetuate. But when I consider this fact, and the circumstances that affect you through your lives, I wonder not that you have risen so little from the filth of vice and crime into which your inclinations have urged you. I wonder not that your inclinations are impure; that passion is too mighty for reason: that reason is often the weapon of evil. Oh! turn from the night of dogma to the light of nature. Learn to look upward! Learn to know yourselves, your being, and its relation to the WHOLE; for from that knowledge must spring love and reverence. Learn that you partake of the majesty and holiness of your Author; that your destiny is coequal with your origin; that your passions, which are too often the progenitors of misery, are, in reality, hallowed powers, which, in the light of thought, would fill the world with beauty. You will not then be slaves of sensuality, but pioneers of human progress. * * * *

'Of the lofty inspirations of "Festus," I dare not speak. It will conduct you to regions of thought you have never before trod. Nor are these all: Shakspere, Milton,

Shelley: English literature is radiant with genius. There you may learn the power of moral worth; there find a high religion.

'And you need these guides in your difficult pilgrimage. For life is but a dimly-lighted gallery leading from one mystery-chamber to another. Man's limited sense has as little cognisance of that whence he came, as of that whither he goeth. Life, and not what lies before or beyond, is the proper object of his thought and speculation. For the aid he needs he will not look to externals.

"Stars silent rest o'er us,
Graves under us silent."

No admonition from heaven—no voice from the dead pierces this lonely gallery.

"But heard are the voices—
Voice of the sages,
The world and the ages';"

and therein lies hope! Though no other token comes to us through the gloom, the torches lit by the wise burn steadily around us; at them we may light our own, and passing safely onwards, calmly gaze into the still unknown. Men and nature must instruct Man!'

If 'the working brotherhood' had no better teachers than Mr. Spilling, their condition would be deplorable indeed. His fine sentences regarding man and nature may be pleasing enough to an infidel mind, but they will fall coldly and cheerlessly on the hearts of all earnest-minded men who believe that the Bible is the word of God, and that Christ is the Redeemer of the world. The 'working brotherhood' do not intend to give up these truths at the bidding of Mr. Spilling; if we know them aright there are thousands amongst them who can rebuke this artful preacher, and tell him of truths infinitely more glorious and God-honouring than the miserable infidel policy which he suggests.

The work contains some useful advice regarding domestic subjects, but we fear the introductory chapter too surely indicates the unsoundness of Mr. Young's views regarding religious matters. The author devotes a paragraph in one of his essays to this subject. He says, 'the last, but crowning essential, we can here notice, is *Religion*,' and yet somehow or other the writer contrives to get quit of his subject without saying a word regarding the Scriptures or regarding the Redeemer—indeed, it would seem that he believes in neither one nor the other. He does not appear to have the boldness of Mr. Spilling, and yet it seems painfully evident that he holds the same principles. Of course Mr. Young is at liberty to write any sentiments he pleases, and so far as we are concerned we are ready to allow considerable latitude to what is termed religious belief; we must, however, state our conviction that this work repudiates Christianity altogether, and that it is in fact a deliberate attempt to indoctrinate the working classes with some of the most destructive tenets of infidelity.

THE POLISH CENTRAL DEMOCRATIC COMMITTEE TO THE POLISH NATION AT HOME AND IN EXILE.

Considering that every enslaved nation has always and everywhere, not only the right, but the duty, to devise, create, and use all the means necessary to her emancipation, and that Poland is at present, in this very condition of an enslaved country;

Considering that every enslaved nation, and therefore Poland in its present position, ought to have her rights defended and her duties performed by that part of herself who, best knowing, can best fulfil them, and that the Polish Democratic Society is, with respect to the Polish nation, that very part of her;

Considering that the Polish Democratic Society has delegated these its national rights and duties to the Polish Central Democratic Committee, as to its representative and trustee, and that this Central Committee, in behalf of the Polish National Committee, stands in mutual connection and understanding with the Central European Committee, as with the representative and trustee of all the enslaved nations of Europe that tend towards their emancipation;

Considering that upon the Polish Central Democratic Committee devolves the duty of contriving, undertaking, and achieving everything they deem requisite for the good, furtherance, and welfare of the national cause, and that the creation of adequate funds is one of these very means. For these reasons the Polish Central Democratic Committee resolves and proclaims that which follows:—

1. The Polish Central Democratic Committee, acting on behalf of the Polish national, and with the consent, confirmation, and authorisation of the Central European one, issues for circulation Polish shares, which the treasury of emancipated Poland will pay to the holders with 5 per cent. per annum from the day of taking the same.

2. These Polish shares are fourfold:

a Pink, at 10 Polish florins	£0	5	0	English money.
b Yellow at 25. P. fl.	0	12	6	E. m.
c Blue, at 50 P. fl.	1	5	0	E. m.
d Grey, at 100 P. fl.	2	10	0	E. m.

3. Each of these shares will bear, besides the signatures of the Central European and the Central Polish Democratic Committees, and the seal, series, number, and such other controling marks as are used in all bank and treasury-notes; morever its own secret mark of recognition and control.

4. The carrying into effect of this resolution is entrusted to the zeal of all faithful Poles, and to the good will and sympathy of all friends of Poland.

The heavier and more galling oppression is, the greater and more energetic must be the efforts required for its overthrow. Such is the situation in which just now is placed our fatherland. Every day deeper and deeper become the wounds which her chains have eaten into her flesh; every day, therefore, increases her claims to the utmost exertions of her devoted sons. But can we boast of our efforts bearing a due proportion to her sufferings? Our foe never relaxes for a single moment in his cruelties. There is not a day, not even one hour, without some new contumely to us, some new injury to our cause, some aggravation to our national thraldom. Has he then a greater right to oppress, than we to resist oppression? Or is it that we have already exhausted all our means of resistance? No! certes, neither the one nor the other. But our foe spends the whole of his time, and exerts all his malice and genius, in order to crush and destroy us; but he strikes us continually without interruption, with all his might and energy. .....Those of our brethren who are of one mind, one faith, and one will with us—those who, like us, and as strongly as ourselves, wish for a fatherland freed and rebuilt upon a basis of liberty, equality, and fraternity—those brethren will understand us from these few words, nor will they withhold their trust from us; and to those it is that, on behalf of the nation and in the name of our fatherland, we now address ourselves.

London, October 1st, 1852. On behalf of the Polish National Committee.

The Central Polish Democratic Committee,

S. Worcell, A. Zabicki, L. Zienkowicz.

[We have requested some of the shares above described for the purpose of supplying any of our readers who may be able to take any portion.—Ed.]

[A valued correspondent writes:—The *Reasoner* is very acceptable again in its report of the proceedings of the discussion; and as the Christians have the report as they like to render it, it must be pleasing to them as far as the matter at issue is concerned. Perhaps a more important meeting could not have been calculated upon, as it has brought our evangelical friends to muster and interest themselves with secularism, which will now be a rather familiar topic, and must tend to reduce sectarian prejudice, which has for some time been a grand point with me to get the better of. Prayer seems to have engaged your own and Mr. Grant's attention; it has its advocates different ways—viz., in my days of orthodoxy, residing in the Isle of Wight, 1836 or '37, Mr. Binney was on a visit at Ryde, and one Sunday afternoon I took tea with him at the late Rev. Mr. Guyer's. We afterwards heard Mr. Binney preach at the latter's chapel. The subject was Intercessory Prayer—the point, that those aspirations from pious persons were not unfrequently availing, even in years afterwards, and at remote distances, even to parties unknown to each other. Mr. Binney was particularly happy, and highly gratified his attentive hearers. About twelve months afterwards I happened to be spending a day or two at Southampton, and going to Mr. Adkins's Chapel in the evening, I was pleased to find Mr. Binney was the preacher, and the discourse was 'Intercessory Prayer,' which I had had the pleasure of hearing before. During our five years' residence at Margate, in '43, I think it was, Mr. J. H. Hinton came as supply, and I had the opportunity of hearing him again. I don't know that I had heard him since his early days at Bristol, when John Foster and myself, arm in arm, went to hear him there. On the evening at Margate Mr. Hinton's subject was Prayer, and it turned out to be the review of Mr. Binney's ideas on the subject. Mr. Hinton insisted on the duty of prayer, but the result of our applications was not to be relied on, as providence had its own plans not to be turned aside—ours being a finite calculation, I think he said it was useless to pray, yet a duty. Amongst my acquaintance I can number very many divines of the Baptist and Independent professions, but I know not two more sincere and earnest men than Mr. Binney and Howard Hinton—honourable for talent and conduct. It really gratified me to see their names announced on the platform of the Cowper Street discussion.

The *personalities* introduced by Mr. Grant into the Cowper Street discussion, and which could not be replied to in the debate without perverting its proper object, the discussion of principles, will be examined in the *Reasoner*.

Our Spitalfields friends will be able to obtain the *Reasoner* of one long well known to metropolitan reformers—Mr. Neesom, 166, Brick Lane, Spitalfields.

William Drew begs to inform his friends that he intends publishing his second volume of poetry, to be entitled 'Rhymes for the Age,' price 6d., post free 10d. It will contain a sketch of the author's life, with an introduction by Edmund Fry, Esq. Friends desirous of aiding a young working man in this literary enterprise, will please to send their names, and number of copies required, to William Drew, 6, Cranbrook Street, Old Ford Road, London. Payment may be remitted by post office order, payable at the Hackney Post Office, or in stamps.

A small pamphlet, entitled 'Allsop's Boon to Mankind,' with a coloured diagram of a glass for a title-page, has reached us. The sub-title is 'A Glass of Pale Ale, Price Twopence,' which any reader may take without breaking his pledge. It is not often the world is invited 'to take a glass of ale with Dr. Lees,' and we hope they will accept the invitation; we think it an honour.

A correspondent informs us that hearing the Rev. Vicar of Learnington, Mr Craig, lately say in public, on the occasion of Dr. Dick's lecture in that town, that he (the vicar) did not belong to a scientific and literary institution because *it was merely Science ;* he (our correspondent) has not since been to church because *it is merely Theology.*]

RECEIVED.—Veritas.—John White, and Post Office order.—J. E. Graham.—W. Smith, ard Post Office order.—R. G. W., oth letters.—T. Moffett, and Post Office order, — B. Hagen. — W. Lambert. — J. Motherwell. — J. Firth.—We are obliged to J. W.—We should be willing to hear from Isa M. again.—H. Clark. We will consider it.—G. M. Dr. Gully's book is published by Churchill. —H. J. 'Fear not for me.'—W. Glover.—J. Plant.—S. P. McDowell. Every man who thinks much will think identically with some one else, and to call that plagiary is an error.—R. Harris.—A Young Working Lad.

ADVERTISEMENTS.

Published this day No. 1 of

THE POLITICAL EXAMINER : A Weekly Democratic Journal, 16 pp., price One Penny.

'If men are to wait for liberty till they become wise and good in slavery, they may indeed wait for ever.'—*Jeffrey.*

This journal will endeavour to contribute to the effectiveness of public opinion by an open and manly discussion of Political and Social Questions, and their practical development. Looking to the political movements that are and have been, and to the statesmanship of the day, we see generally either honesty without policy, or policy without honesty. To join policy to honesty, and ability to both, for the defence and extension of public liberty, based on Universal Suffrage, will be the endeavour of the *Political Examiner.*

The principal features of the journal will consist of

A Summary of Political Events at Home and Abroad.

Local & Trade Difficulties of the working classes.

Home and Foreign Politics.

Social Questions.

Information on Emigration, and other subjects of practical interest or importance to the people.

Reviews of Books relating to Political, Social, and Educational Questions.

Piction, original and translated.

Correspondence.

Poetry.

Published every Wednesday, by J. Watson, 3, Queen's Head Passage, Paternoster Row, London ; and may be obtained of all Booksellers.

THE METROPOLITAN INSTITUTION COMPANY, Provisionally Registered, pursuant to 7th and 8th Victoria, cap. 110, for providing accommodation for a Public Institution, to be called the HALL OF SCIENCE AND LITERATURE. Capital £5,000. Shares £1 each, deposit 6d. per share ; calls not to exceed 1s. per share per month.

Trustees—W. D. Saull, Peter Ludgate, Thomas Cooper, D. W. Ruffy, Michael Hanhart, sen., Charles Tiffin, sen.

Treasurers—Wm. Devonshire Saull and Peter Ludgate, Esqrs.

Secretary—Mr. Thomas Whitaker.

Temporary Office, 23, John Street, Tottenham Court Road, London.

OBJECT.—The object of the Company is by means of donations and shares to raise a fund for erecting or purchasing a large and commodious Hall or Institution, to contain a lecture room capable of accommodating at least 3,000 persons, with committee room, library, and depôt for books, reading room, class rooms, school rooms, and other conveniences, in place of the John Street Institution, the lease of which will expire about the year 1857. THOMAS WHITAKER, Sec.

Applications for the remaining shares to be addressed (post paid) to Mr. T. Whitaker, Secretary, 23, John Street, Tottenham Court Road.

E. TRUELOVE begs to intimate that having purchased the remainder of that very singular book entitled 'A Few Hundred Bible Contradictions, a Hunt after the Devil, and other odd matters,' by the late Lieutenant Peter Le Count, published by Hethington at 27s., he is enabled to sell the 3 vols. for 10s. 6d. An early application for copies is recommended to intending purchasers, as the stock is very limited.

PORTRAIT OF THOMAS PAINE.

Just Published, Price 1s., or by Post 1s. 3d., (by Case, 12 inches by 9),

SHARP'S COPPER-PLATE LINE ENGRAVING.

'The engraving of Mr. Paine by Mr. Sharp is the only true likeness of him ; it is from his portrait by Romney, and is, perhaps, the greatest likeness ever taken by any painter. To that eminent artist I introduced him in 1792, and it was by my earnest persuasion that he sat to him.'—*Vide Life of Paine,* by Clio Rickman.

Now Ready, stitched in a Wrapper, Price 2d., or by Post 3d.,

DEATH-BED REPENTANCE : a Lecture, by Robert Cooper. New edition, revised by the author.

E. Truelove, Reformers' Library, 240, Strand three doors from Temple Bar.

The Trade Supplied.

E. Truelove begs to inform his friends and the public that he has APARTMENTS TO LET suitable for offices, chambers, or any light genteel business. A separate entrance, if required. A family could be accommodated with either furnished or unfurnished apartments. Rent Moderate.

GUIDE TO THE LECTURE ROOM.

[It is requested that those Secretaries of Institutions who may wish to have their lectures announced in the *Reasoner*, will please send in their programmes as soon as printed.]

Literary Institution, John Street, Fitzroy Square.—March 6th [7], Henry Tyrrell, 'Genius and Wisdom of Shakspere.'

Hall of Science, City Road.—March 6th [7], Thomas Cooper, 'History of England.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—March 6th [7], Mr. G. J. Holyoake, 'Secularism.'

Commercial Hall, Philpot Street, Commercial Road East.—March 6th [11 a.m. and 7½ p.m.] Mr. C. Southwell will lecture.—Discussion after the lectures.—Discussion, Tuesday [8], Thursday [8]. Saturday evenings devoted to the advocacy of Teetotalism.

National Hall, 242, High Holborn.—March 6th [7], P. W. Perfitt will Lecture.

Secular Hall, Goldsmiths' Row, Hackney Road.—Discussion on Sunday mornings at 11, and Wednesday evenings at 8.—March 6th [7], a Lecture

Eclectic Institute, Denmark Street, Soho.—March 6th [11 a.m.], J. B. O'Brien, B.A., will Lecture.

Hoxton Mutual Instruction Society, 4, Gloucester Terrace.—March 7th [8½], Mr. C. H. Smartt, 'The Digestive Organs, their Formation and Functions.'

Bradford Secular Society, Mitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.

Secular Institution, Charles Street, Old Garratt, Manchester.—March 6th [6½], a Lecture.

Progressionist Hall, Cheapside, Leeds.—March 6th [6½], a Lecture.

Mutual Improvement Society, Five Ways, Dudley.—March 6th [7], a Lecture.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a reading room.

Secular Institution, Bowkers' Row, Bolton.—Meeting every Sunday evening at 6.

Eclectic Society, 14, Garthland Street, Glasgow.—March 6th [6½], a Lecture.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—March 6th [6½], a Lecture.

Secular Hall, 6, Market Street, Newcastle.—Members meet every Sunday at 6.

ECONOMIC FREEHOLD LAND ASSOCIATION

(Enrolled as the 'Economic Benefit Building Society'). Central Office, Literary Institution, John Street, Tottenham Court Road. President: William Coningham, Esq. Bankers: London and Westminster Bank, Marylebone Branch. Secretary: Mr. Henry A. Ivory, 52, College Place, Camden Town.

PROSPECTUS.

The chief object of this Association is to promote the social elevation and political enfranchisement of the industrious classes.

It will afford a secure investment for the savings of the working man, and enable him, by his own industry and frugality, to enjoy the advantages attending the possession of freehold land.

In a political point of view, the Association is of the utmost importance. It will confer the right of a county vote, and by that means bring the popular will to bear upon county elections, where it is so very much needed.

The Association proposes to form a common fund by the union of the contributions of the members, and with this fund to purchase large tracts of eligible building land, and retail the same to the members at the wholesale price, in lots available for building purposes, which may be used by the members themselves, or let on building leases.

Members of this Association will be allowed to suspend their payments in times of depression of trade or illness without incurring fines; or they may withdraw from the Society altogether.

There is no limit to the number of shares to be held by any individual; but he cannot have more than two allotments in any piece or parcel of land purchased by the Association.

The mode of allotment is as follows:—When an estate is purchased, the surveyor makes a plan of it, divides it into two parts, and after having divided it into two parts, subdivides these parts into lots; the lots of the first part become the respective properties of the senior members on the books of the Association, and the lots of the second part are balloted for amongst the remaining members generally. Thus the senior member is certain of his allotment, and the junior member, even at that time, has a chance of his allotment; but even if unsuccessful in the ballot, when in succession he shall stand in the position of the senior member, he will possess the same certainty as was realised by that individual.

The law expenses of conveyance and mortgage are based upon the most economical principle, and are guaranteed not to exceed 30s. per deed, exclusive of stamps and parchment.

Each member is charged from the time he enters, consequently no arrears have to be paid.

The payments to the Society are not increased after the member has obtained his allotment, and when his subscriptions are paid, his deed of conveyance and mortgage is handed to him, with a receipt on the latter.

Interest will be allowed on subscriptions paid in advance.

The members of this Association are not confined to the metropolis. Non-residence will not disqualify a voter.

Shares £30 each. Entrance fee, 1s. per share. Payments, 1s. per share per week, with an additional 6d. per share for expenses per quarter, any subscription day during the quarter. Ladies and minors are equally eligible to the benefits of this Association. Members can enrol for shares between the hours of eight and ten every Saturday evening, at the Central Office. Further particulars may be obtained on application to the secretary. Country members can send post-office orders to the secretary.

London: Printed by Holyoake, Tyndale, and Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 10.] WEDNESDAY, MARCH 9, 1853. [PRICE 1d.

EIGHT OF THE ARTICLES.

Sixth Night's Debate in Cowper Street.....	145	The Theosophy of the Egyptians	155
The 'Banner' on the last night of the Debate	151	European Subscription Fund	158
Mr. F. R. Young's 'Facts and Fancies'....	152	The 'Mission' Fund	159
Mr. Miall's Maiden Speech.....	154	The 'Cabinet of Reason'.....	159

THE SIXTH NIGHT'S DISCUSSION IN COWPER STREET.

THE sixth and last discussion between the Rev. Brewin Grant and Mr. G. J. Holyoake was held on Thursday last in Cowper Street School Room, City Road. The spacious building was full to overflowing. Indeed, this has been the case on each evening of the discussion, but on the last occasion the utmost amount of compression was brought to bear upon the auditory, and a more densely-packed assembly we have rarely beheld. Every available spot for standing, sitting, or kneeling was occupied; the very beams had their occupants; the window seats were crammed; and even the gas fittings, much to the terror of the nervous and the timid, were made to support some fearless beings who had no chance elsewhere. This close packing seemed to act as a stimulus to the mental activity of the audience, who were in a state of very good-humoured excitement on the subject of the discussion. Knots of debaters throughout the room—if knots there could be in so compact a mass—might be heard discussing, with lively interest and intelligent appreciation, the various topics on which Christians and secularists are commonly at issue; nor were the ladies backward in joining the disputants.—*Nonconformist.*

The number of females among the audience has perceptibly increased every week, and on this, the last night, there were perhaps more than at any previous debate. From half-past six o'clock, when the great room was quite full, till twenty minutes past seven, it might be observed that most of the people were eagerly discussing among themselves the merits of the subjects which had brought them together. In this part of the engagements the women seemed not to be in the least degree behind-hand, but rather to take the lead, asserting their opinions with immense vivacity, and profound confidence in the soundness of the conclusions at which they had arrived. Certain zealous City Missionaries, also, might be observed among the anti-Christian portion of the auditory, explaining and enforcing the doctrines and precepts of New Testament Christianity. Among the ministers and Christian gentlemen on the platform we observed the Rev. Dr. Campbell, the Rev. Robert Ashton, the Rev. A. Stewart, the Rev. Samuel Green, the Rev. J. Corbin, the Rev. J. C. Gallaway, M.A.; Ebenezer Clarke, Esq.; Mr. C. Williams, and others.

Mr. Morley and Mr. Syme took their seats at twenty minutes past seven, when Mr. Holyoake arrived, and was cheered by the audience. Mr. Grant made his

appearance shortly after, and was greeted with several rounds of applause, which were renewed with yet greater vigour from all parts of the room as Mr. Hinton stepped upon the platform. Having taken the chair, he at once called upon Mr. Holyoake to commence the discussion.

Mr. Holyoake said, that, recognising how often men who mean well act ill, and think erroneously, he made it a rule to avoid, as far as possible, imputing evil motives to others—a rule on which he regretted that Mr. Grant had not acted very closely during the progress of this debate. But Mr. Grant called *his* use of epithets 'honest indignation,' forgetting that the clergy had for half a century denounced Thomas Paine as coarse and abusive for the use of less than one twentieth part of the imputations which Mr. Grant had employed in this single discussion. Mr. Holyoake defended the language employed by Mr. Birch, Mr. Bell, and others, in the *Reasoner* concerning Christ and the Apostles. Although he had taken little notice of the personalities which Mr. Grant had introduced into this debate, he didnot intend to let them pass by without rebuke, but purposed giving a list of them from week to week in the *Reasoner*, with such comments as they might seem to require. In reply to what he termed the incoherent accusations made against secularists, he said, our lives are an answer to all who know us, and our writings will be an answer to all who can look into them. He justified himself in refusing to comply with Mr. Grant's request to meet him in private before this debate, by the remark, that should Mr. Grant have addressed similar language to him at his own table as he had employed in the correspondence and in the debate, he should have been obliged to resent it. He did not, however, in the present, or in any case, wish to confound benevolence of intention with errors of belief. With a view to test the practical value of secularism, it was demanded by his opponent, what has secularism accomplished? It was forgotten, he submitted, under what disadvantages they laboured. Once cast your in with heretical truth, and you are liable to have your name printed with opprobrium, and carried from door to door in evangelical tracts, or made to point the moral of the most illiterate Methodist sermon; the honours of society are closed against you; your employer dismisses you; there is no Christian so low but he may insult you—no Christian so ignorant but he may be preferred before you. Even in the market of literature you must work anonymously. In your youth you are forced into obscurity because of your opinions, and in your old age you are neglected because you are unknown. Worse still, drunkenness and debauchery are imputed to your belief, all crime is laid at your door, every outrage in the world is associated with your name, and the death-bed of your friends is the unfeeling theme on which the pastor will exultingly descant. With all these, and a thousand other moral, social, and political disadvantages, no wonder that they had not done more for the world than they had. When, moreover, they had benefited mankind, Christians laid claim to the credit of it, as they did to everything good when once established. When, as in the struggle for freedom of speech conducted in the days of Richard Carlile, they had to fight Christianity for every inch of ground they won, there were not wanting people, when the battle was over, to turn round and assure the world that the victory over Christianity was a Christian victory; and he had no manner of doubt, that, if Christianity should be entirely overthrown, there would be Christians found to claim the victory. After briefly discoursing on the question of the existence of a God, Mr. Holyoake proceeded to take a retrospective view of what he had said in defence of his opinions on previous occasions. The problem solved by secularism was, he said, that this partially-comprehended and unexplored universe is yet, in its material and ascertainable relations to man,

a possible theatre of the limitless happiness and development of humanity; that the light of duty may be seen, a life of usefulness may be led, indefinite refinement may be attained, and tranquillity in death, and the highest desert in untried existence beyond us, may be won; though the origin of all things may be hidden from us, and the revelations of every religious sect may be rejected. This world being the only world known to us, the duties of man to man should have the precedence in time and in importance; yet half the philanthropic efforts of the whole world was devoted to preparations for the next world, instead of being devoted to the cultivation of humanity in this. One night Mr. Grant asked, what had they done for Italy? The readers of the *Reasoner* had subscribed 2,200 shillings for it, which was more than had been subscribed by all the chapels and religious periodicals in the country. Had British Christians taken the same interest in the secular welfare of European freedom, they might have collected a million shillings. Christians paraded their efforts to procure the Madiai the liberty of reading the Bible, but had they displayed equal interest in secular politics, and prevented the French troops from occupying Rome, Italy itself would be free, and Catholicism prostrate. Nor were they the less friends of morals than they were of freedom. Secularists, by establishing morals independently of Scriptural authority, attained a signal benefit; they accepted, therefore, whatever in the New Testament favoured works, but resolutely declined that which bound them to a sectarian faith. He contended that Christianity had always opposed science; and he addnced an instance to prove that some simple Christians who had acted upon an assumption of its truth had suffered, in consequence, material destruction. But, like Cardinal Wiseman, Christianity claimed science when science had triumphed, but, like Catholicism, it has first opposed it.

Mr. Grant said, that Mr. Holyoake had been arguing as if Christians worked first in the next world, and thought that the duties of the next world were not the duties of this world. As to the man who died through disobeying the laws of nature, and relying on spiritual aid, Mr. Grant said, if Mr. Holyoake would read a passage in the New Testament which justified his expectations of being kept alive, he would give up the controversy. Mr. Grant then proceeded to give a rapid sketch of the condition of mankind before the Christian era, and the blessings which have followed in the train of Christianity. To complete the 'fulness of time,' he said, the three great historical nations had to contribute, each in its way, to prepare the soil for the planting of Christianity—the Jews, the religious element; the Greeks, the artistic; and the Romans, the political. The process of decay had commenced in the Greeks and Romans, and there could have been no permanent advance among mankind without some new preservative element. The popular religions of antiquity answered only for a certain stage of culture; and when that was passed, there was a dissevering of the spirit from the religious tradition—hence the many efforts to patch up a union between the decaying superstitions and the growing intellect. Various forms of philosophy arose, but none of them had reference to the great mass of mankind. According to the historian Neander, 'The great body of tradesmen and mechanics were considered as unsusceptible of the higher life. It was remote from the aim of the new philosophy to elevate the people to any higher state of religious development, for which, indeed, it was destitute of the means. It was not till the word that went forth from the carpenter's shop had been published abroad by fishermen and tent-makers, that these aristocratic notions of the ancient world could be overthrown.' Christianity sought the people; to the poor the Gospel was preached; and the common people

heard Christ gladly. Christianity appeared at the right moment to unite intellect and devotion, to reconcile the aristocrat and the philosopher to the poor and uneducated. It taught the world that the masses were not to be despised, but that men had equal claims. It met the spiritual necessities of the world confessed in the philosophy of the Platonists, expressed in the superstitions of all nations, the necessity for some manifestation of the Divine—not by stones and rude emblems or works of the highest art—but in a living human character, that might be understood by all, and become a household word of joy and peace and hopefulness. The sick nations had received many nostrums, many advisers, but were not yet improved; priests, philosophers, legislators, all had received their fees; the patient was impoverished in purse and constitution, and had been turned out as incurable. Till Christ came to teach moral truths men had everywhere failed to discover and practise them, as had been shown by the infidel historian Hume. Yet men had enjoyed abundance of time, since, according to atheism, there was no first man, for it allowed of no creator; nor was there needed a better demonstration of what was the true cause of progress than a comparison of all the results of human effort till the time of Christ, and all the nations where the Gospel was not received, with the eighteen centuries in which Christian nations alone had progressed in every science and art, in commerce, enterprise, charity, freedom, and morality. The new religion was not only the first to begin honestly to care for the masses, recognising the common dignity of all men, but it inspired a new feeling of dignity and mental independence in the minds of those who were before spiritual and civil serfs. It was true that there had been a few imprisonments of infidels, but this had happened by the laws of the state, and not the law of Christ. Infidel leaders had more to complain of their followers than of the persecution of inconsistent Christians. Mr. Holyoake had said, that when he was imprisoned, his followers begrudged his salary, comparing his claims with those of a mechanic, and that nine out of ten of the best men and women he had known were forced out of infidel advocacy through fear of starvation. Secularism, then, appeared to inspire no very charitable feelings or motives in the minds of its followers. Nor could the way in which Christians endured their sufferings be, advantageously for secularism, compared with Mr. Holyoake's conduct in a nine months' imprisonment, when he made arrangements for destroying his own life, and recommended the same precautions to others. John Bunyan never thought of such a thing in his twelve years' incarceration. Mr. Grant alluded to the sufferings endured by Christian martyrs, especially alluding to the Christians in Madagascar, as exhibiting a strength of principle and vitality of faith which Secularism could never afford.

Mr. Holyoake, in reply to Mr. Grant's personal observation, said, that when he contemplated suicide in gaol, it was only as a last resource in case his reason should be affected by his confinement; and he would pursue the same course again if placed in similar circumstances. True it was that he had been neglected when in prison, but at that time he was comparatively unknown; but he had read a pamphlet, written lately by the Rev. Mr. Massingham, which proved that the treatment of Independent ministers was quite as bad as any that he had ever complained of at the hands of secularists. If Mr. Grant wanted texts to prove the value of spiritual apart from material dependence, he would read Psalm xci. 10: 'There shall no evil befall thee, neither shall any plague come nigh thy dwelling: He shall give His angels charge over thee;' and Christ's own emphatic words, 'Take no thought for the morrow,' &c. Mr. Holyoake next referred to the remarks made by Mr. Grant on the last evening respecting the two Christs of the New

Testament, contending that his own observations on the subject had been misunderstood; that he did not mean that Christ was set before the world in two aspects, which might be reconciled to each other, but that He was exhibited in contradictory characters, and that men had no guide to tell them which portion of His conduct and teaching they were to follow. He denied the charge of having abandoned any of his distinctive principles and exhibited distorted views of Scripture. He said that Mr. Grant, instead of defining and defending Christianity, had betaken himself to fault-finding; that he had virtually abandoned many points usually regarded as attaching to Evangelical religion, and had spoken in turns as a disciple of Combe, of Swedenborg, or Priestley, and, finally, as a freethinker. Mr. Holyoake had no doubt whatever that could Secularism be institnted for Christianity, much benefit would result to the world. Whatever was good in Christianity should be preserved and augmented; and whatever was evil should be discarded. Christianity taught two sets of duties—duties to God and to man; secularists held, that duty to man should take precedence of all others. Christianity held, that faith in Christ was saving; secularism, that faith in good works was saving, as humanity was higher than dogmas. Christianity taught that prayer was a means of providential help: secularism, that science was the only available means of temporal aid. Christianity professed to supply the highest motives; secularists said, that no motives could be purer or stronger than the love of goodness for its own sake, which brought with it consolation sweeter than dignities and loftier than talents. Christianity assumed, that the moral sense could not be educated without the Bible; secularists answered, that the high culture attained in Greece before the days of the Bible was possible, in a pure and more universal sense, in these days of scientific civilisation. Mr. Holyoake concluded by enumerating the various respects in which he conceived men's characters would be elevated and their attainments increased by the adoption of Secularism in the place of Christianity.

Mr. Grant commenced his reply by observing that Mr. Holyoake had given a good auctioneer's catalogue; but he was afraid he would not be able to fulfil all his promises. He had promised Grecian culture as a benefit of secularism; but it had already been shown what that culture was, by an extract from the infidel historian Hume, who said that a man in those days might be an assassin, a perjurer, a parricide, a traitor, and something else too bad to name, and yet have statues erected to his memory, and poems and orations uttered in his praise. That was the culture that secularism would lead to. Mr. Holyoake had quoted from the ninety-first psalm, and a single verse from the New Testament; and read the very passage which Satan quoted to our Lord in his temptation, when the Saviour quoted another passage, and said, 'Thou shalt not tempt the Lord thy God,' by the folly and absurdity of breaking nature's laws, and seeking immunity in a spiritual dependence. Mr. Grant then passed in review the various topics which had been discussed in the debate, and contended that none of Mr. Holyoake's propositions had been substantiated. His first proposition (the Importance of the Present Life) he said, overlooked the fact that all Christian duties were those of this life. The second (Science, the Providence of Man) omitted the fact, that all science dealt with nature, which was God's Providence, and belied the convictions of the whole Christian world and the teachings of Christianity, in assuming that Christians neglected any aids afforded by God's Providence, and relied on spiritual dependence to travel without carriages, live without food, or succeed without industry. The third proposition (Morals Independent of the New Testament) was a bare irrelevance, and had been maintained in several senses. All the moral truths of secular-

ists had been stolen from Christianity. It was true there was a foundation for morals in human nature, as had been stated; but we required a house as well as a foundation. Mathematics had foundations in human nature; but that did not remove the necessity for accredited books. Mr. Grant said he was obliged, from want of time, to pass over many statements which had been made by Mr. Holyoake, but, had he time, he said he could refer to hundreds of assertions which tended to obliterate all distinctions of morality and justify all crimes from Mr. Holyoake's pen and his editorial selections and insertions. He then complained of the unfounded statements of secularists on the subject of Bible morality; observing, that they quoted David's sin in the 'Cabinet of Reason' as a specimen of Scripture morals, but never mentioned Nathan's parable to David, for they lived on misrepresentation. He contended that Mr. Holyoake's arguments against future punishment would be equally cogent against present suffering. Mr. Holyoake had failed to prove that God would not punish because men were to forgive, for the same argument would tell against all law. Christianity gave the mercy of God as our rule, leaving all judgment to Him. We were to forgive, because we were forgiven. God was not forgiven, and the rule did not hold towards him. The great hardship, according to Mr. Holyoake, was, that there was but one Gospel, and that men must take that or be lost. But had Mr. Holyoake two means of salvation? You say, 'I must go by this train, or be punished by delay. But why this train? Why should I believe 'Bradshaw,' or fail to reach my journey's end? True, there is only one sun to see by; but why should I be shut up to this? Truth is one; but why may it not be two, that we may have a choice? There is only one way of eating; but why should my judgment be bound? and why, if I do not eat thus, must I starve?' This was the logic of secularists; but, duly considered, its absurdity must be evident to every sensible man.

Mr. Holyoake complained that the worst construction had been put upon all he had done and written in the secular cause, as far as it had been referred to by Mr. Grant. He adverted again to the chief topic of his first speech, namely, the method in which secularists were usually treated by Christians, who, he said, denounced them as infamous in life, and deserving perdition in death. And if Christianity were true, they were justified in the course which they pursued. Neither Christ nor the apostles ever admitted that the sceptic could be sincere; and with Christians, who imbibed their spirit in this respect, it would be hypocrisy or complicity to reciprocate courtesies with those whom they believed to be wilfully criminal. Every man with an honest doubt felt that the Bible was an indictment against him. The Emperor of Russia might quote the Bible to justify his treatment of his serfs. In its pages the Catholic was as strong as the Protestant, and the tyrant as strong as the patriot.

Mr. Grant, after remarking on Mr. Holyoake's refusal to read the marked passages in the books which were handed to him on the last evening,* quoted passages from the *Reasoner*, admitting that Christianity was, at the time of its appearance, the only means of moving mankind—and argued from this and other similar admissions, that it was impossible for a religion to be false which, according to the statements of its enemies, had achieved so much for the world. He read further quotations, stating that the mission of Christianity had been accomplished, and that it was

* The books referred to, the titles of which Mr. Holyoake read to the meeting, were R. Dale Owen's 'Moral Physiology,' and 'Notes on the Population Question,' by Anti-Marcus.

unsuited to the present age—that the tree was old and must soon fall to the ground. He then demonstrated the impossibility of such a prediction being verified, and thus concluded:—'This tree was planted in suffering; it has been watered with blood and tears; it has grown up under the oppression of the combined powers of darkness, priests, and tyrants; it has become strong, and now stands calmly defying all aggressors, healing all who taste its fruits; and after all the fitful efforts of a variable philosophy, guided to the attack with dark lanterns and will-o'-the-wisp developments, it will remain for the healing and preservation of the nations'—a peroration which elicited great applause.

Mr. Hinton announced that he intended to review the discussion just terminated next Thursday evening, at half-past seven, in that room. The admission would be free, and all then present were invited to attend. He also announced that a *verbatim* report of the entire discussion would be published as soon as possible at a price not to exceed two shillings.

Mr. Grant proposed a vote of thanks to the umpire and the chairmen for their conduct in the offices they had so ably filled.

Mr. Holyoake seconded the motion, desiring that the committees of management should be included in the vote. He wished also to thank the *British Banner*, the *Patriot*, *Nonconformist*, and *Christian Times*, for the full and impartial reports which those journals had published of the discussion.

Mr. Grant cordially joined in the sentiments expressed by Mr. Holyoake, and put the resolution to the meeting, when it was carried by acclamation, and with great cheering. Mr. Hinton returned thanks, and thus the proceedings terminated.—*British Banner.*

THE 'BANNER' ON THE LAST NIGHT OF THE DISCUSSION.

THE *British Banner* has only the following short notice:—'The discussion on atheism is now closed, and we trust that, with the least possible loss of time, it will appear in a goodly volume for the instruction of mankind. The committee, which has managed matters in so energetic and satisfactory a manner, has determined to issue it, we believe, at the price of 2s., that it may obtain as extensive a circulation as possible. After what we have repeatedly said, it were superfluous to add much further remark, even did our space to-day permit. We may, however, possibly return to the subject, laying before our readers such thoughts of a more practical character as have occurred to us in quietly observing the progress of the affair. The final meeting was quite as crowded as any that preceded, and, we believe, the mere pence received have amounted to no less a sum than £80 or £90.* The Rev. John Howard Hinton has wisely determined to review the debate, and this he will do to-morrow evening, at the same place, when admission to the public will be free. Mr. Samuel Morley will take the chair on the occasion; and when Mr. Hinton has closed, the other side will be at liberty to make such remarks as they please. We invite particular attention to the letter of the Rev. Brewin Grant, which will be found in another column, and which will explain his present position, showing that it is now determined he shall, for a lengthened period, be placed in circumstances to admit of his consecrating his rare capabilities to the peculiar vocation of enlightening the millions.'

* We shall probably give the balance sheet.

Mr. Grant's letter referred to is as follows:—'Sir,—Will you favour me by announcing through your columns, that I am now open to engagements in connection with the above object, to which a few Christian friends have enabled me to devote my time for three years? The main purpose will be, to exhibit the grandeur and adaptation of the gospel to men, and not for mere controversy, except so far as it is sought by others, whilst every meeting will be open to questions or observations under such restrictions as may be required for order and pertinence. The agency will embrace the subject of co-operation with all Evangelical Christians. The friends in any locality desiring lectures will be expected to meet the expenses of travelling, &c., the support of the lecturer being provided for by others. I have already several applications, which have not been replied to, partly from pressing engagements, and partly from uncertainty as to the mission itself, which is now finally settled. These letters will soon be attended to, whilst I may be permitted to state that many of a private nature have been neglected, for which I desire the patience of friends. It will also be useful to me to state, that I cannot undertake any preaching engagements, being occupied every Sabbath in Birmingham, and, during the week, open to those occasions (chiefly, if not exclusively) which legitimately fall under the object of the mission. This would include lectures to young men's Christian associations, and in general any religious society that would allow of objections after a lecture, and give publicity to invite the working classes. My mission will be more explanatory than controversial, though the latter, whilst not sought, will be accepted with responsible and influential sceptics only. My thanks are especially due to yourself for the generous interest you have taken in my course; also to the Rev. John Angell James, for his kindly recognition; there are others whom you know (and one in particular), whose names not having appeared in public in connection with this undertaking, I do not mention here. If the editors of other papers who have inserted an account of the discussion, would favour me by inserting this, which I have not now time to copy, it would be esteemed a favour. I refer to the *Patriot*, *Nonconformist*, *Christian Times*, and *Wesleyan Times*. Allow me to add, that any communications on the above subject should be addressed to me at Birmingham.'

MR. F. R. YOUNG'S 'FACTS AND FANCIES'—'EMMA' BURNS THE BOOK.

We last week quoted from the *Ipswich Express* its review of Mr. Young's work abovenamed. The subsequent number of this journal contains a letter signed with a woman's name, but apparently written by a clerical pen. The letter was this:—

'Sir,—Whoever has read your bold and truthful critique in your last week's impression, on the work entitled 'Facts and Fancies,' must with gladdening admiration rejoice that the town of Ipswich has a journal independent enough to speak its mind, and at once denounce the attempted insult to inculcate the nefarious tenets of infidelity into the peaceful minds of the townspeople of Ipswich. I am prompted to intrude on your columns by the disgust I have felt that the writer of such a work should in the same book attempt to give a description of my sex. Does the author suppose the women of England are the associates of infidelity? God forbid. It is too evident the author is as ignorant of the character of the female sex as he is bland in his ideas of theology. I smile at his assurance as I pity his condition, but would strongly recommend him to make himself better acquainted with the female character ere he again attempts to write on a subject which he has made disgusting, and so thoroughly exposed his deficiency. The title of the work induced its purchase, which no doubt it would

others, but the use I made of it after perusal was to commit it to the flames, which I should suggest the propriety of all doing who may have been unfortunate enough to be possessed of one. 'Yours obediently, 'EMMA.'

The same number of the *Express* contained the following manly letter from the author: —

'Sir,—Agreeably to my request, you did me the honour to notice the little volume, entitled "Facts and Fancies," published by myself. In asking you to give insertion to the remarks which follow, I rely upon your sense of justice to allow me the opportunity of an explanation, which I feel is called for by the tenor of your remarks.

'By incorporating Mr. Spilling's "Introductory Chapter" with my book, I, of course, accepted the responsibility for its contents. I have now to state that, having very carefully re-read that chapter, I am again prepared publicly to accept the principles it contains. If they are such as may be deemed "infidel," then, indeed, are Mr. Spilling and myself also infidels. Should the local public take sufficient interest in the matter to demand a justification of the sentiments of this chapter, I am authorised to state that Mr. Spilling is prepared, under fitting circumstances, to defend them.

'But that which chiefly concerns me at this moment is the *fact* of your having generally associated "infidelity" with the book. The term "infidel" is, indeed, a potent one. Name a *man* an infidel, and there is no vicious deed or unholy word that popular opinion will not be inclined to associate with him. His life may be impeccable, his desire to do good the most intelligent in its aim and powerful in its execution, but naught will avail against the sentence. Just so with a *book* like characterised. Let the world be told that a certain work teaches infidelity, and popular opinion brands it as vicious in nature and baneful in tendency.

"With respect to the case in point, I have this much to say—*If by "infidelity" you intend to signify a disbelief in popular theology, I accept the term in relation to myself.* I do not believe popular theology, because it lowers my conception of God to that of a mechanic, instead of a Power, incomprehensible, but beneficently just and severely good, yet "without body, passions, or parts;" it ties me down to a belief of every word within the two lids of the Bible, when I find much in that Bible attributed to God which is revolting to every idea I can form of God; and it bids me accept the theory of a future state, in which belief is rewarded and unbelief is punished, when the mental constitution of man proves that neither the one nor the other are objects of choice, but of necessity.

'In thus declining to accept popular theology, I do not decline much that it is supposed I should in such a case. I believe in God, truth, right, virtue, justice, lovemercy, and immortality; that every act rewards or punishes itself; that the laws of God, as I understand them, offer no impunity to the wrong-doer, slight or secret as his wrong-doing may be, while they ensure a just result to every true word and right action; and that he is the truly religious man who obeys such truth as is known to him, while he at the same time seeks to enlarge the circle of his knowledge in order that he may perfect himself and benefit others.

'I will not further trespass upon your space. I thank you for the favour of occupying so much. Allow me to say in conclusion, that Professor Newman, a deeply religious man, has published a work on "The Soul," in which you may find the articles of my religious creed in so far as one man can generally express the creed of another.

'I am, sir, yours respectfully, 'FRED. R. YOUNG.'

'P.S.—I am bound in justice to state that J. M. Burton and Co. have no other connection with my book than that of being its printers. The pecuniary responsibility is all my own, but which I am glad to say has been promptly met by the sale of the first edition of 1,250 copies.'

The editor adds this note :—'We have no wish to return to a painful subject, but after the above letter a few words from us are almost necessary. It will be seen that Mr. Young adopts every sentiment that is contained in Mr. Spilling's "Introductory Chapter." As this chapter, and the other portions of the work, repudiate the whole system of Christianity, no other conclusions are possible than that it is an infidel book, and that they were infidels who wrote it. This may be an inconveniently plain way of stating the case, but truth demands it of us. We use the word "infidel" not from choice but from necessity, and should regret if its application to Mr. Young were to produce the consequences to which he makes allusion.* No doubt he is sincere in the views he holds—no unjust stigma should therefore attach itself to him. But if this volume, under the guise of an interesting title, directly subverts the cardinal truths of the gospel, it is important that the fact should be told in honest language, in order that all may thoroughly comprehend the nature of the publication. That it is such a work the author himself admits.'

MR. MIALL'S MAIDEN SPEECH.

THE speech of Mr. Miall in the House of Commons on the Maynooth grant, has been described as a failure. As to its speaking merits it was so, as the competency of the judges who have described it is above question, but we do not subscribe to the opinion, therefore, that Mr. Miall will himself be a failure in the House. He certainly has a preconcerted air with him when addressing an audience—an absence of what critics call 'go' in him which often disappoints popular expectation; but he has a thoughtful, definite purpose about him which is likely to win the ear of the House. He can add to its information, and this will secure those restive ears. Burke was the 'dinner bell' of the House. Disraeli's failure has been celebrated by himself. Mr. Miall is not either one or the other, but the first disappointment of the House is no absolute proof of unfitness for efficiency there. Were Mr. Miall a wordy, inflated platform orator there would be no hope, but his career hitherto has been of that political nature to justify confidence.

His speech itself was brave. He said in the House what he had been accustomed to say elsewhere, and this is what few men have the courage to do. Objecting to endowments, he said if he must endow an advocacy he would rather endow error than truth—that is, he could trust truth to make its way, and would not discredit its power by affecting to support it. If extraneous support must be given, let error have it—certainly his own opinions should be the last he would endow. This philosophical point was too fine for the House—but Mr. Miall knows how to make his points broader.

[Mr. Dacres Devilin has published a tract, price 2d., entitled the 'Sydenham Sunday,' which we hope will find its way among the working people. All who take an interest in the object—the opening of the Crystal Palace on Sundays—for which Mr. H. Mayhew convened aggregate public meetings in St. Martin's Hall and Drury Lane, will appreciate the manly and elaborate dissertation of Mr. Devilin.

Mr. Pavey publishes a lecture by Mr. R. G. Gammage, on the 'Social Oppression of the Working Classes—its Cause and Cure.'

Mr. Southwell is issuing Halfpenny Tracts, of which three have appeared, entitled 'Temperance against Teetotalism.']

* The consequences have followed, of which we shall have more to say.

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

THE THEOSOPHY OF THE EGYPTIANS,

BEING AN ELUCIDATION OF THE TREATISE ON PROVIDENCE BY SYNESIUS.

BY JANUARY SEARLE.

IV.

THEY thought that one thing was yet wanting to the accomplishment of all his wishes—viz., that he should be environed with the strength of empire. With this he would be completely perfect, being both willing and able to perpetrate mighty evils. But you (said some one of the gods) they hate, as the gain of mankind, but *their* detriment. *For the calamities of nations are the banquets of evil dæmons.* The gods, therefore, again and again admonished Osiris to expel his brother, and send him to some distant land. For they saw that he was naturally mild, and averse to violence, even when his own interests depended upon such measures for their safety. At length they told him that for a certain time he would have to endure the depravity of his brother, and that at length Typhos would latently betray both him and all men, and in reality exchange the benignant name of brotherly love for the greatest calamities. But Osiris had such a large and deep faith in the integrity of his own soul, and in the power and righteousness of the gods, that he said, 'Whilst you are propitious and afford assistance I shall not fear my brother, though he should remain, and I shall be safe from the indignation of evil dæmons. For you being willing, can easily procure a remedy for what may have been overseen by me.'

And then follows this sublime discourse, so full of wisdom, so ancient and yet so modern, delivered by the father of Osiris:—

You do not conceive rightly in this affair, my son. For that portion of the divine nature which is in the world is *conversant* with mundane affairs, yet for the most part it energises according to its *first power*, and is filled with intelligible beauty. For there—*i. e.*, in the intelligible world—there is *another supermundane genus of gods* which connectedly contains all beings, so far as to the last of things. But this genus of gods is immoveable, and has no tendency whatever to matter. It is also a blessed spectacle to those beings who are gods by nature, or the mundane gods. And to behold the fountain of it is a still more blessed vision. This genus, likewise, because it abides with itself, is exuberantly full of good, being exuberantly full of itself. But the good of these gods consists in a conversion to the God who reigns in the intelligible world. Nevertheless the energy of good is not simple, nor of one form. But the divinities direct their attention to the parts of the world, deducting as much as possible the energy which consists in contemplation to the subject of their government. That which is pure and entire, therefore, in these, is immediately arranged under that first essence. But they arrange the natures proximate to themselves, and a succession of orders descends in a continued series, so far as to the last of beings. All things likewise enjoy the providential care of the first natures through those of a middle rank, yet not equally. For if this were the case, that which is successive would have no subsistence; but beings in descending would be debilitated, till by confounding and adulterating their order things would cease to exist. A thing of this kind also takes place in these inferior abodes. The essence of that which is in generation being naturally erratic, is

allotted the extremity of a corporeal destiny, and the most obnoxious to corruption. But to the heavens the first and an undecaying condition of being is distributed, and a form analogous to that of soul. Hence what they are, said he—pointing out the gods—in the heavens, that dæmons are, in the incessantly mutable elements. For they are naturally full of stupid astonishment and audacity, and in consequence of being separated by so great an interval from the heavens, have no perception of the elegant arrangement of divine natures. Since therefore the dregs of beings is not sufficient to its own preservation, for it is in a flowing condition, and does not stop for existence, but imitates it by becoming to be; and since dæmons as being allied to this nature have a destructive essence, hence it is necessary that divinity should direct his attention to these lower regions, and impart certain principles, which the sublunary world follows for a time in a becoming manner—viz., for as long a time as that which is imparted is sufficient. But as instruments which are drawn by strings are moved indeed even when the principle which imparted motion to the machine ceases to act, yet are not moved *ad infinitum*, for they have not inwardly the fountain of motion, but are moved as long as the power imparted to them prevails, and is not by being separated from its proper origin dissolved in its progression; after the same manner, my dear Osiris, conceive that it is well for a divine nature to exist, and at the same time not exist in this terrestrial abode, but to be sent into it from another region. [A divine nature is not present locally in the earth, but is present by its energies and illuminations.] On this account souls are rarely good in these realms, though they may be seen in them. And the gods who are the inspective guardians of generation when they direct their attention to it, perform indeed that which is appropriate to them, yet not according to their primary life, for their blessedness consists in something different from this, because it is more blessed primarily to enjoy the participations of beauty and order from that which is first, than to adorn things of an inferior nature. For the latter is a turning away from the former, but the former a conversion to primary good. *You also have been initiated in those mysteries in which there are two pair of eyes, and it is requisite that the pair which are beneath should be closed when the pair that are above them perceive, and that when the pair above are closed those which are beneath should be opened.* Think therefore that this is an enigma indicative of contemplation and action, the intermediate natures alternately energising according to each of these; but so as to energise more perfectly in the better of these, and to associate with the inferior from necessity alone. Hence these are the works of the gods. Effecting indeed things necessary to the world, yet not imparting precedaneous goods, because men also at one time apply themselves to the management of domestic concerns in a greater and less degree; but at another time philosophise, and in this latter energy are more divine than in the former. From these things, therefore, understand what I say.

And then follows, as a deduction from this transcendental discourse, a series of wise and practical advices. For example:—

Do not request the gods to be your associates, since their precedaneous employment consists in contemplation and the government of the first parts of the world. They also dwell in the heavens, and are at a great distance from the earth. Yet you must not think they are without employment, or that their descent hither is perpetual. For they descend according to orderly periods of time,* for the pur-

* Taylor says, that by the descent of the gods to the earth nothing more is meant than the aptitude of terrestrial natures to receive their illuminations—because the gods always contemplate and always energise providentially, but earthy natures are not

pose of imparting the principle of a beneficent motion in the republics of mankind after the manner of framers of machines. But this happens when they harmonise a kingdom, and send hither for this purpose souls allied to themselves. *For this providence is divine and most ample, which frequently through one man pays attention to a countless multitude of men.* These, therefore, in providentially inspecting human affairs, must also necessarily at the same time be attentive to their own. It is requisite, however, that you who are engaged in foreign concerns should remember whence you are derived, and that you engage in this superintendence of the affairs of others, as in a certain servitude to the world. *But you should endeavour to elevate yourself and not to draw down the gods.* You should likewise pay every possible attention to yourself, as if living in a camp among foreigners, and as a divine soul among evil dæmons, whom it is reasonable to suppose, as they are earth-begotten, will be hostile to, and indignant with, any one who, within their boundaries, *observes laws that belong to another tribe of beings.*

Higher advice than this could not be given—and the entire passage commencing 'it is requisite,' to the end of the paragraph, would admit of insertion in the modern gospels without derogating from their spirit and purpose. Every man who obeys laws which the herd of mankind know not of—those spiritual laws I mean which are above the commands of the decalogue, yet inclusive of them—every man who is a law in fact to himself, and refuses to submit to the arbitrary vileness of society, to engage in its degrading occupations, or to conform to its usages and frivolities—must assuredly be met with the hostility of its rulers. For society is jealous of its vices, and cannot pardon a good man. But virtue is so grand a thing, and of such matchless glory, that the divine soul will not forego its condition at the suit of evil dæmons, or for the tribes of the world. It will be careful, likewise, of its equipments, and see that its armour is strong, and its weapons fit for ready service. For we all dwell in a camp of foreigners, and are liable to ambushes and sudden and secret attacks. Moreover, it is reliance on ourselves, and an endeavour to consummate the high designs of our existence, which are as much needed now as in the days of Osiris. Neither should we be too much concerned about the gods, or look with that morbid and insane disposition which characterises the saints of modern times, for special interpositions of their providence in answer to vain prayers; for the gods have their own concerns to attend to, in the 'contemplation and government of the first parts of the world,' and are too busy in their sacred employments to attend to these childish entreaties. But rather than be for ever supplicating the gods, we are to put our shoulders to the wheels of our own affairs; and, instead of uselessly endeavouring to draw down the gods to us, we are to raise ourselves up to them. To continue the fable then. Osiris is exhorted to be vigilant night and day, and to make this the only object of his care—viz., that he, being but one, may not be vanquished by many, or by stronger natures.

For there is, indeed, in this terrestrial abode the sacred tribe of heroes who pay attention to mankind, and who are able to give them assistance, even in the smallest concerns, and there is also a more ancient good. *This heroic tribe is, as it were, a colony, established here in order that this terrene abode may not be left destitute of a better nature.* And these heroes are present in every society, and are the saviours of it; yet even these, unaided by the gods, are not always able to cope with the brute empire of matter and the demonic forces. 'They extend their hands in those things in which they are able to give assistance. But when matter excites her own proper blossoms [progeny] to war against the soul, the resistance made by the heroic tribe is but small when the gods are absent. *For everything is strong in its appropriate place.*'

---

always adapted to receive their beneficent energies in a becoming manner. I think, however, that the 'orderly periods' are intended to have a larger significance than this private one of individual illumination, and refer to times of national degeneracy when the descent of the gods is necessary to make their 'power manifest, and to re-establish righteousness and well-doing in the earth.'

SHILLING SUBSCRIPTION FOR EUROPEAN FREEDOM.

By a few Working Men, per Mr. Lowry, London.
William Clark.
John Evans.
J. Chamberlain, F. Gibbons.
Henry Gibbons, George Evans.
William Hutton, Thomas Ilsley.
A Friend.

Per Mr. John White, Manningham.
John White, 5s.
W. C. Atkinson, 5s.
Joseph Benson, 5s.
John Waddington, 5s.
Edward Malone, 3s.
Joseph Pickard, 2s. 6d.
Isaac Brodley, 2s. 6d.
William Hodgson, 2s. 6d.
Job Hirst, 2s.
Samuel Farrar.
David Roper.
Joseph Hammond.
Never Mind Name.
Thomas Brodley, 6d.
James Keighley.
Abraham Clark.
Joseph Slingsby.
Mr. Marsden.

Per Mr. William Bowker, Manchester.
A Constitutionalist.
Arthur Cowpertwaite.
William Brown.
James Thompson.
Dr. John Watts.
William Hesketh.
George Booth.
William Rigby.
Thomas Cartwright.
William Humphries.
William Armstrong.
J. Duffy's Friend.
William Hulme.
Thomas Fletcher.
George Marsden.
William Stanley.
Michael Paxton.
Ralph Barnes.
George Houghton.
Nicholas Fox.

Per Mr. James Shepherd, Jun.
Henry Pink.
James Brown.
Thomas Trail.
Henry Nobbs.
Thomas Kidd.
George Kinnear.
William Brooks.
James Manley.
Edmund Bascomb.
F. White.
James Dodd.
Richard Payne.

Per Mr. William Smith, Nottingham.
Joseph Sowter.
Marmaduke Bowen.
George Smith.
Thomas Marriott.
William Smith.
George Ball.
Edward Reader.
John Davis.
Joseph Radford.
Thomas Sutherby.
John Bagley.
Edward Bargin.
William W. Boler,
William Giles.
S. E.
Henry Dorman.
Mr. Time.
Mr. Stonehouse.
Mr. Barrington.
Solomon Woodroffee.
John Barratt.
Mr. Cope.
Henry Brown.
William Barker.
George Storer.

Per Mr. Colin Campbell, Kirkcaldy.
David Thom.
John Kay.
William Scott.
John Davidson.
Phinehas McIntosh.
William Henderson.
Andrew Bevridge.
John Irvine.
George Haxton.
John Hodge.
Alexander Lawson.
Thomas Westwater.
A Friend.
Colin Campbell, 2s. 6d.
A Friend, 2s.
A. T.
John Smart.
William Hutton, Thorinton.

[Twenty-third 100 Names.]

[Mr. J. P. Adams has been appointed secretary of the Central Secular Society. Communications from provincial societies may be addressed to him at the *Reasoner* office.]

['MISSION' FUND.—Mr. Birch acknowledges the receipt of the following sums from persons who responded to his letter. Some other subscriptions are promised:—Wm. Arbuckle, Ayr, £3; C. Fossett, £1; Bruin, Heywood, 12s. 6d.; Mr. Haydon, Staircross, 5s.—*Per Mr. Edwin Cook, Brierly Hill:* Richard Allen, 10s.; John Fletcher, 10s.; George Scriven, 5s.; Mr. Robinson, 5s.; Edwin Cook, £1.

The 'Wayside Points,' completing the correspondence with our late opponent, will soon be ready, and will be a Companion to the Report of the Debate.

Volume III. of the 'Cabinet of Reason,' entitled 'Organisation, not of Arms, but Ideas,' is now in hand.

Volumes IV. and V. of the 'Cabinet of Reason' will be the 'Literary Remains and Autobiography of Charles Reece Pemberton,' by January Searle.

Placards announcing the *Reasoner* and other publications are now ready for the trade. We shall be glad if our friends assist, where need is, their publicity in this day of inquiry as to the means whereby our principles can be learned. Everywhere persons ask where can we procure information on Secularism?]

RECEIVED.—Æ. (No authority on the point occurs to us.)—G. Gittons. (We doubt the poem being Burns's.)—The *Christian Examiner*, No. 3.)—G. J. Wadman.—J. Firth.—G. Mawby.—A Freethinker.—A Young Secularist, and enclosures.—J. H. K. (We have placed the last remittance to Mr. Bulmer's name.)—James Fray. (We shall be obliged by the article he quotes from.)—The *Christian Banker*.—A. Fraser.—Dr. L. (Thanks for extract.)—T. Emery.—J. Bates, 10s.—J. Marsden.—Martha Hunt.—J. Taylor.

ADVERTISEMENTS.

THE METROPOLITAN INSTITUTION COMPANY, Completely Registered, pursuant to 7th and 8th Victoria, cap. 110, for providing accommodation for a Public Institution, to be called the HALL OF SCIENCE AND LITERATURE. Capital £5,000. Shares £1 each, deposit 6d. per share; calls not to exceed 1s. per share per month.

Trustees—W. D. Saull, Peter Ludgate, Thomas Cooper, D. W. Ruffy, Michael Hanhart, sen., Charles Tiffin, sen.

Treasurers—Wm. Devonshire Saull and Peter Ludgate, Esqrs.

Secretary—Mr. Thomas Whitaker.

Temporary Office, 23, John Street, Tottenham Court Road, London.

OBJECT.—The object of the Company is by means of donations and shares to raise a fund for erecting or purchasing a large and commodious Hall or Institution, to contain a lecture room capable of accommodating at least 3,000 persons, with committee room, library, and depôt for books, reading room, class rooms, school rooms, and other conveniences, in place of the John Street Institution, the lease of which will expire about the year 1857. THOMAS WHITAKER, Sec.

[A Tea Party will be held in the Hall of the Literary Institution, John Street, on Monday, March 14, at 6 o'clock. W. D. Saull, Esq., will preside. An early application for tickets is necessary. Tickets 1s. Admission after Tea 3d.]

Steam or Not Steam to Australia.
Read the

JOURNAL of a VOYAGE from LONDON to PORT PHILLIP in the Australian Royal Mail Steam Navigation Company's Ship 'AUSTRALIAN,' being the first voyage by steam between England and the Australian Colonies; containing some Useful Hints to intending Emigrants. By H. LUCAS. Price 6d.

London: Published by Clarke, Beeton, and Co., 148, Fleet Street.

VOLUNTARYISM VERSUS VIOLENCE, as the Motive Power of Education; being an Examination of the Claims of the National Public School Association to Public Support. By George Sunter, Jun. Price 2d.

'The only thoroughly consistent plea we have seen in favour of Voluntaryism.'—*English Republic.*

E. TRUELOVE begs to intimate that having purchased the remainder of that very singular book entitled 'A Few Hundred Bible Contradictions, a Hunt after the Devil, and other odd matters,' by the late Lieutenant Peter Le Count, published by Hetherington at 2?s., he is enabled to sell the 3 vols. for 10s. 6d. An early application for copies is recommended to intending purchasers, as the stock is very limited.

PORTRAIT OF THOMAS PAINE.

Just Published, Price 1s., or by Post 1s. 3d., (Size, 12 inches by 9),
SHARP'S COPPER-PLATE LINE ENGRAVING.

'The engraving of Mr. Paine by Mr. Sharp is the only true likeness of him; it is from his portrait by Romney, and is, perhaps, the greatest likeness ever taken by any painter. To that eminent artist I introduced him in 1792, and it was by my earnest persuasion that he sat to him.'—*Vide Life of Paine*, by Clio Rickman.

Now Ready, stitched in a Wrapper, Price 2d., or by Post 3d.,
DEATH-BED REPENTANCE: a Lecture, by Robert Cooper. New edition, revised by the author.

E. Truelove, Reformers' Library, 240, Strand, three doors from Temple Bar.
The Trade Supplied.

E. Truelove begs to inform his friends and the public that he has APARTMENTS TO LET suitable for offices, chambers, or any light genteel business, A separate entrance, if required. A family could be accommodated with either furnished or unfurnished apartments. Rent Moderate.

GUIDE TO THE LECTURE ROOM.

[It is requested that those Secretaries of Institutions who may wish to have their lectures announced in the *Reasoner*, will please send in their programmes as soon as printed.]

Literary Institution, John Street, Fitzroy Square.—March 13th [7], Ebenezer Syme, 'Ancient and Modern Orthodoxy.'

Hall of Science, City Road.—March 13th [7], S. M. Kydd, 'Rome and Romanism; Luther and Lutheranism.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—March 13th [7], Thomas Cooper, 'The Iron Duke, and the Battle of Waterloo.'—Public Discussion every Tuesday evening [8].—Saturday evenings [8] an Harmonic Meeting.

Commercial Hall, Philpot Street, Commercial Road East.—March 13th [11 a.m. and 7½ p.m.] Mr. C. Southwell will lecture.—Discussion after the lectures.—Discussion, Tuesday [8].—Friday [8], Lecture by Mr. Southwell.

National Hall, 242, High Holborn.—March 13th [7], P. W. Perfitt will Lecture.

Secular Hall, Goldsmiths' Row, Hackney Road,—Discussion on Sunday mornings at 11, and Wednesday evenings at 8.—March 13th [7], Robert Cooper, 'Review of the Discussion between the Rev. Brewin Grant and Mr. G. J. Holyoake.'

Eclectic Institute, Denmark Street, Soho.—March 13th [11 a.m.], J. B. O'Brien, B.A., will Lecture.

Hoxton Mutual Instruction Society, 4, Gloucester Terrace.—March 14th [8½]. Mr. C. F. Nicholls, 'Self-reliance.'

Bradford Secular Society, Mitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.

Secular Institution, Charles Street, Old Garratt, Manchester.—March 13th [6½], a Lecture.

Progressionist Hall, Cheapside, Leeds.—March 13th [6½], a Lecture.

Mutual Improvement Society, Five Ways, Dudley.—March 13th [7], a Lecture.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a reading room.

Secular Institution, Bowkers' Row, Bolton.—Meeting every Sunday evening at 6.

Eclectic Society, 14, Garthland Street, Glasgow.—March 13th [6½], a Lecture.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—March 13th [6½], a Lecture.

Secular Hall, 6, Market Street, Newcastle.—March 13th [7], Mr. J. Cowen, 'Rienzi, the Tribune.'

Leicester Secular Society, 148, Belgrave Gate.—Lecture and Discussion every Sunday evening.

ECONOMIC FREEHOLD LAND ASSOCIATION

(Enrolled as the 'Economic Benefit Building Society'). Central Office, Literary Institution, John Street, Tottenham Court Road. President: William Coningham, Esq. Bankers: London and Westminster Bank, Marylebone Branch. Secretary: Mr. Henry A. Ivory, 52, College Place, Camden Town.

PROSPECTUS.

The chief object of this Association is to promote the social elevation and political enfranchisement of the industrious classes.

It will afford a secure investment for the savings of the working man, and enable him, by his own industry and frugality, to enjoy the advantages attending the possession of freehold land.

In a political point of view, the Association is of the utmost importance. It will confer the right of a county vote, and by that means bring the popular will to bear upon county elections, where it is so very much needed.

The Association proposes to form a common fund by the union of the contributions of the members, and with this fund to purchase large tracts of eligible building land, and retail the same to the members at the wholesale price, in lots available for building purposes, which may be used by the members themselves, or let on building leases.

Members of this Association will be allowed to suspend their payments in times of depression of trade or illness without incurring fines; or they may withdraw from the Society altogether.

There is no limit to the number of shares to be held by any individual; but he cannot have more than two allotments in any piece or parcel of land purchased by the Association.

The mode of allotment is as follows:—When an estate is purchased, the surveyor makes a plan of it, divides it into two parts, and after having divided it into two parts, subdivides these parts into lots; the lots of the first part become the respective properties of the senior members on the books of the Association, and the lots of the second part are balloted for amongst the remaining members generally. Thus the senior member is certain of his allotment, and the junior member, even at that time, has a chance of his allotment; but even if unsuccessful in the ballot, when in succession he shall stand in the position of the senior member, he will possess the same certainty as was realised by that individual.

The law expenses of conveyance and mortgage are based upon the most economical principle, and are guaranteed not to exceed 30s. per deed, exclusive of stamps and parchment.

Each member is charged from the time he enters, consequently no arrears have to be paid.

The payments to the Society are not increased after the member has obtained his allotment, and when his subscriptions are paid, his deed of conveyance and mortgage is handed to him, with a receipt on the latter.

Interest will be allowed on subscriptions paid in advance.

The members of this Association are not confined to the metropolis. Non-residence will not disqualify a voter.

Shares £30 each. Entrance fee, 1s. per share. Payments, 1s. per share per week, with an additional 6d. per share for expenses per quarter, any subscription day during the quarter. Ladies and minors are equally eligible to the benefits of this Association. Members can enrol for shares between the hours of eight and ten every Saturday evening, at the Central Office. Further particulars may be obtained on application to the secretary. Country members can send post-office orders to the secretary.

London: Printed by Holyoake, Tyndale, and Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 11.] WEDNESDAY, MARCH 16, 1853. [PRICE 1d.

EIGHT OF THE ARTICLES.

Final Fragment of the Discussion 161
The Secular Aspects of Christianity 164
The 'Christian Spectator' on the debate .. 167
Rev. Mr. Hinton on Christianity & Secularism 169
Letter from Robert Owen 172
The Rev. Mr. Hinton's Lecture 173
Revival of the Unstamped Prosecutions 174
Testimonies in Parliament..... 174

FINAL FRAGMENT OF THE DISCUSSION.

THE *Leader* of March 5th gives the following passage from the Cowper Street Debate. It is the last we shall give, as the debate itself will soon be in the hands of the public. Ward & Co., the publishers into whose hands the report has passed, are proceeding with it rapidly. It will not exceed 2s., and will probably contain 300 or 400 pages. Next week we shall present some notice of the *primâ facie* features of the debate itself.

We did not present any report of the late six weeks' debate between the Rev. B. Grant, B.A., and Mr. G. J. Holyoake, because we understood it to be the desire of the committees of arrangement that no reports should appear except the final authorised one. And when we observed that our religious contemporaries presented reports, it was too late for us to bring up the arrear which had then accumulated. It may, however, be some equivalent to present one passage from the debate, much more fully than it has been elsewhere rendered. This debate professed to bring out the 'moral bearings' of Christianity and Secularism, and certainly it is of little use listening to anything which has not a broad moral relation to the people. On the part of the advocates of Christianity we look first for good feeling and 'the charity (justice we would write it) which thinketh no evil' of those whom conviction may for a time keep out of its pale. It is only in this spirit we can hope to see Christianity vitally and sincerely accepted by the working class, in whom generous feeling is no less an element than strong feeling. The passage from the debate which we select, is the peroration of the advocate of secularism on the sixth night, because it presents the moral history of the discussion—affords an epitome of the temper on both sides—presents little doctrinal opinion, but more usefully adverts to the spirit in which the evangelical advocacy was conducted, and which 'spirit' was not thought by the audience to be unfairly judged, and was indeed rather a matter of pride than of regret on the part of the body manifesting it.

Mr. Holyoake concluded as follows:—A debate on the moral bearings of Christianity may not inaptly close by brief notice of what its bearings have been in this controversy. Touching the quotations from our literature made by Mr. Grant during this discussion, it is perhaps worth while remarking, that he has had to search from 2,000 to 3,000 separate pieces of writing, extending over a period of seven years, and written by many different persons, in order to produce the cases presented, and he leaves behind, and preserves silence upon, the overwhelming mass of instances of an opposite character. And a correct knowledge of what our profession and practice have been would much change the aspect of the accusations against us. The law of language which we endea-

vour to follow, is that all personalities or epithets employed shall be—1st, *true;* 2nd, *useful.* But, as we are not infallible, our knowledge may sometimes be defective, and our judgment at fault; and when any mistake of this nature has been pointed out, we have not failed to acknowledge it and to correct it. And before any one forms an opinion upon the cases which have been mentioned, he ought first to ascertain whether what we have said be true, and, if not, whether we *wilfully* made the mistake. Mr. Grant read a declaration of mine that we had 'swept our controversies free of imputation,' but he did not tell you that our meaning ever is—free from the imputation of *evil motives* to others. If you knew, as it has been my lot to know, both in religion and politics, how the want of a rule like this poisons all discussion, you would say it is a wholesome rule. But the best of us are not perfect, and I may sometimes violate it, but never intentionally. This rule, however, does not disqualify me from characterising injustice of accusation, or of explicitly condemning erroneous principle. Language may be no less a vigorous *defence* because not made a personal *offence.* But when you declare that every error is *wilful*, and every incomplete statement an *intentional falsehood*, you pass from criticism to bitterness—you turn words into daggers—you cease to instruct, and begin to destroy.

Now, throughout this discussion the worst construction has been put upon everything I have written or said. According to my opponent, I have not a motive that is pure, nor a sentiment which is just; my defences have been described as 'lying,' my silence as 'cowardice,' my speech as 'insolence,' my explanations as 'evasions.' The opinions of my friends have been termed 'insults.' My wish to be fair has been called 'canting'—my anxiety not to wound the serious convictions of the Christian part of this audience has been described as 'hypocrisy.' Solemnity in me has been denominated 'irrelevance.' The remembrance of the agony through which I passed in my youth, when an unquestioning believer of the entire words of Christ, was described as the reminiscence of a 'heated imagination.' This is not half, but it is enough to specify. You may call this the advocacy of Christianity—I call it the art of making Christianity disagreeable: and while you stand with one hand on the Bible and the other thus at our throats, and cry '*Believe, or we denounce you as infamous in life, and as deserving perdition in death,*' you deepen the conviction on my mind that the glad tidings of the Gospel merely mean good-will to those who believe as you believe, *and ill-will to all who do not.*

It was my duty the other night to say that the New Testament justified persecution. Now, what is the difference between the spirit in which we have been addressed in this discussion and that of a persecutor? The Rev. Dr. Vaughan says, in his *Congregationalism*, in the chapter on 'Modern Persecution,' that 'the man who attaches a private penalty to the exercise of public and legal rights, virtually destroys them;' and we know that he who destroys the rights of another is a persecutor. Now, Mr. Grant has proclaimed that he does not question my right to my opinions; then why does he attach to me the opprobrious epithets he has applied to me, and which, if believed, will constitute a serious private penalty in my exercise of that right? He cannot think my opinions more injurious, and in some respects more immoral, than I think his; but I distinguish between his errors and his intentions. I have nowhere called in question his sincerity, or the purity of his motives. But if you believe what he has said of us, we are 'dishonest,' we are 'hypocrites,' we are 'false,' we 'wear a mask,' and he added, 'there is nothing viler than the purpose for which we wear it.' If this be true, for what purpose did Mr. Grant ask me to meet him in private? If this be true, Mr. Gilfillan was only consistent in advising those to take care of their property in whose company I was. If this be true, and you do not persecute us by law, it is only your omission or your inconsistency. The spirit is here, the language is here, and it seems

to me you only lack the power or the courage to do the rest. If you have a gaol for the man who merely steals your purse, you much more need one for the man whom you say 'dishonestly and hypocritically goes about with a mask' on for 'the vilest of purposes.' If this language be believed, it would be impossible that we could live in society. If this language be true, social persecution must be the consequence. Why, during my six months' imprisonment in Gloucester gaol, for answering the question of a local preacher in Cheltenham, neither by the crown lawyers, nor Mr. Justice Erskine, nor by my chaplain, the Rev. Robert Cooper, was language half as bad as that I have cited addressed to me. And I now see that less injustice is done me by a legal persecution by the Church of England, than in a discussion with an Independent Dissenting Minister. Mr. Grant will see in this only another 'grand compliment to his argument;' but the public will see something very different.

In discussions with other Ministers, when I have pointed out the spirit of acerbity to opponents, which Christianity seemed to me to justify, they have denied my conclusions; and I have said, wait till we meet some accredited evangelical minister and you shall see. And when Mr. Grant's attention was last night drawn to his own conduct, you heard the reply, which ought not soon to be forgotten, and shall not be soon forgotten: '*I shall justify the conduct of Christ, whose example justifies my own course.*' And Mr. Grant is right. The Scriptures fully bear him out. Neither Christ nor the Apostles ever admitted that the sceptic could be honest or the unbeliever sincere. And when you begin by assuming broad dissent to be manifest guilt, it can matter little what you say to such a man, or how you treat him. It becomes mere hypocrisy or complicity to reciprocate courtesies with one whom you believe to be a wilful criminal. Hence, every man with an honest doubt, feels that the Bible is an indictment against him, and the minister—who commonly believes no trial necessary—is the executioner. That whatever treatment we have experienced in this discussion is Scriptural we have the further testimony of the *British Banner*, which last week declared, on the part of the intelligent and numerous body of Evangelical Christians who put Mr. Grant forward, that 'he completely meets their views as to the manner in which this thing ought to be gone about.' True it is that there are parts of Scripture which counsel more fairness, and a different temper; but of what avail are they in a book said to be inspired throughout? One part is as binding as another; nor do I see how any honest man can ignore any. And thus it is that the Bible is a double book. The Emperor of Russia may quote it in his Wilna catechism, where the clergy teach his serfs to make no effort for temporal freedom, but 'to suffer and be silent,' for 'such was the example of Christ and his apostles.' And the Emperor has the same right so to quote Scripture as the noble Poles to quote it in defence of their valorous struggles against his tyranny. In fine, the idolatry of the Bible is the ruin of the people. It may be made to play fast and loose with humanity. In its pages the Catholic is as strong as the Protestant—the tyrant as strong as the patriot. The poor negro cries for deliverance in its language, and his master lashes him in its name. Hence, whether for personal, political, or intellectual freedom, we turn to secularism, not less for juster, larger, and independent convictions, than for self-defence. We will not even ask the equality the Christian has so long refused—we will learn how to command it. We will live by no sufferance. This world is as much ours as yours. The same nature teaches us—the same sun shines upon us—the same universal laws speak to us; God has not made you his confidants. The secret of the future does not dwell with you. Untried existence has the same sublime interest for all men, whose honest thought has made them free, and whose honest service has made them good. Therefore, doubt it not, *we shall be saved by our own truth.* And on our way we will work with you where we can, if you will let us—if not, we will work by ourselves: but we hope ever with good will, without which no system is worth anything—ever with moderation, without which progress and alliances are impossible—and ever with that energy which gives dignity to conviction.

THE SECULAR ASPECTS OF CHRISTIANITY.

I.

DISCOURSES to the working men of London were announced to be delivered at thirty-eight chapels in the metropolis, on the 'Secular Aspects of Christianity,' on February 27, being the Sunday evening following the last night's debate at Cowper Street. The sermons were to commence simultaneously, and accommodation to be cheerfully provided for all, with the additional inducement of 'no collections.' Several friends, curious to learn the *secular* aspects of a *spiritual* system, attended the chapels in their respective neighbourhoods, and took note of what was said. The discoveries made by the Ministers do not appear to be very startling, and we have not met with any religious journals that have chronicled them. In fact, some of the preachers declined to make the attempt, as they 'did not see any necessity' for doing so, and some did not appear at all—among whom was Dr. Campbell. We also went down ourselves to hear the veteran and reverend Doctor, and were disappointed at not hearing him. We quote the leading notes from our reports.

The Tabernacle, Moorfields.—Dr. Campbell was announced to preach here, but the Rev. J. Corbin, of Derby, officiated in his stead. He prayed that God would come down amongst them, and convert all who denied Christ, *being perverted themselves, and doing all they could to pervert others.* His text was Mat. xi. 5: 'The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them.' But he only read the words, 'and the poor have the gospel preached to them.' As a proof that Christ was the Messiah, the preacher said it was prophecied ages before Christ's appearance that the Messiah should have certain marks; and Christ walking into the synagogue and taking up the book, saw the prediction, and appropriated it to himself. The Minister divided the objectors to the Bible into six classes, and he would use the terms infidel and atheist as being more expressive than secularist, but without intending any offence by their use. 1. He heard a young man say at the Cowper Street discussion, that he could not understand many parts of the Bible—and he could not believe what he did not understand. Mr. Corbin admitted that there were many parts in the Bible which he did not understand himself, and which he could not explain—such as the infinite workings of the Divine will, and how Jesus could be both God *and* Man; but he would not reject the Bible on that account—he would believe all and every thing upon the authority of the book itself. We could not understand *why* he moved his arm, or *why* the telegraph acted, but we believed in them. Modern geologists thought they had brought a conclusive argument against the Scriptures, by showing that some of the strata of the earth must have taken millions of years in their formation, instead of six thousand. He would not deny that such might be the case; but geologists had been covered with shame and confusion, for it said in the Bible, 'In the *beginning*,' &c.—but it did not say *when* that beginning was. 2. A young man of the preacher's acquaintance had said that the narrative of Jonas and the whale could not be true, as no whale had ever been caught with a throat large enough to swallow a man. This he admitted; but might not God have prepared the whale by a miracle? But it was an error of the translators. In the original Hebrew it said *a large fish*, and our translators had made the mistake by giving it a generic term. It was evident it must have been a fish with a throat large enough, or Jonas could not have been swallowed. If the Bible be read thus,

there can be no discrepancies in it. 3. It was asserted by some that religion makes men unhappy. This was impossible. The unhappy were never religious, or were the enemies of religion. 4. Others could not accept religion on account of the black deeds done in its name. The horrors of the Crusades, the oppressions of the Star Chamber, the tyranny of Laud, the conduct of Cranmer, Mary's burning of Protestants, Elizabeth's cruelties to Papists, Calvin's burning of Servetus, the inhumanity of Negro slavery—were the objections urged. But did the New Testament sanction such things? No; it denounced them. 5. It is said, religion takes away attention from this life, because the Bible says 'Take no thought for the morrow.' But it is wrong to take out one passage, or the words of one man. The passage only means, be not *too careful* of this life. We should be happy with our present lot, but we must endeavour to better it while we are happy. Do not say it prevents attention to this life—it is a libel and a lie. 6. The Scriptures say there shall always be poor. He who says there shall come a time when men shall be socially equal, is not the friend of the people, and is not worthy to be their leader. The Bible does provide for a difference of classes, and thereby it is their benefit; for it provides justice and humanity for the poor, and pronounces their curses upon their oppressors. Of all the classes in this kingdom, the poor owe the most to it. Mr. Corbin concluded by saying, that if he had not answered all the objections, it was either his fault or that of his listeners, for there was not an objection that could not be answered. In the time of death they want that consolation which infidelity and atheism cannot give. There *was* a soul, whatever they might be told by those who *wished to mislead them*. God so loved them that he sent his only son to save them—even such sinners as *they* were.—A. H.

Trinity Chapel, John Street, Edgware Road.—The lesson read was from Paul's Epistle to the Colossians, chap. iii., commencing with an exhortation to 'set your affections on things above,' and enjoining 'mortification of your members which are upon the earth,' concluding with a list of particular duties which must be performed 'heartily, as to the Lord, and not as to men.' Dr. Massie offered a rather fervent prayer, in one part imploring the Lord to prevent the overthrow of the Gospel. The text chosen was Ephesians iv. 32, 'And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.' The preacher said he did not intend to treat it elaborately, or in a manner closely logical, or to resort to popular declamation; but hoped to succeed in showing that Christianity included secular prosperity among its benefits; and quoted a text wherein God promised to 'give good things to them that ask him.' What were the secular aspects of Christianity? 1. In the first place, Christianity must encounter a certain antagonism in the world; for it disagreed with human nature, which was radically hostile to it. 'The heart was deceitful, and desperately wicked,' and needed the restraints of Christianity. Before its advent, the idolatrous nations of antiquity were grossly immoral. They were defiled with selfishness, and fiercely pursued war and conquest. 2. What was Christianity designed to effect among men? To change the heart—to 'put off the old man and his deeds.' Man was created perfect, and Christianity meant to renew that perfection. Christianity contemplated not merely duty and justice, but love and mercy, between man and man. In the age of God, the highest service was to be the humble minister of the lowly and poor. Christianity said, 'Do unto others as ye would they should do unto you;' 'A new commandment I give unto you—that ye love one another.' Christianity undertook that men who had hated each other should love as brethren, and that they should make that love manifest in their habitual intercourse with

society. 3. The principle by which Christianity acted upon the human mind. A great poet, who knew more of his own heart than of the teachings of religion, had said—

> 'The fear of hell is but a hangman's whip
> To keep the wretch in order.'

But Christianity did not act by fear. It was not the office of Christ's minister to steal fire from hell with which to work conversion. The principle of Christianity was, besides truth and divine revelation, *love*. 'God so loved the world, that he gave his only,' &c. Christians feel bound to forgive one another. Let him not be told of rivalries and enmities, which were but stains upon the men, and not upon the religion. 'By this shall men know ye'—love one another. Christianity enjoined men to forgive seventy times seven, if the evil-doer only said, 'I have sinned.' Afterwards the usual remarks on Christianity being the friend of woman and of servants, and on Hume and old Charon, followed. The chapel was not quite full, and the audience appeared of the usual chapel-going order, the great majority being women. I saw no rough-cast labouring men or fustian coats.—J. S.

Tottenham Court Road Chapel.—The Rev. Brewin Grant took his text from John ii., vs. 1-12. Speaking of miracles, he said 'a miracle is not a new power, but the exercise of the same power in another way.' He exampled Aaron's rod budding, the which, he said, 'was done every spring; but it was a miracle because done in a new way, but by the same power.' He then observed that 'our Lord came to show a new class of miracles, to show a new class of doctrines.' 'Miracles were signs, therefore they have their significations; and if we do not interpret them we do not understand them.' 'Christ was consistent all throughout.' 'If a picture weeps at Rimini, we learn no new truth by it; but Christ's miracles are all sensible, living lessons for the world to follow.' 'If there is anything superior to Christ, you are right in following it.' 'Unlike a popular leader of infidelity, who seeks for the respectable and mourns for their loss, Christ went with publicans, the despised by the respectable.' Speaking of prayer, he said 'Though he [God] will not hear the saints who intercede in heaven, he will hear us when we pray for ourselves.' He said Christianity 'is the religion of the workshop, the fireside, and the market-place.'—J. B. [The brevity of our report is limited in this instance by the brevity of the notes received. We desired to have given more space to this preacher. From J. B. we learn that a considerable portion of his sermon was devoted to the refutation of the Catholics, the secularists being but once mentioned. The tenor of the discourse went very usefully to show that Christianity should be considered a social and genial religion, and to discountenance the gloom which often characterises it in the minds of Christians.]

Camberwell.—A portion of the prayer was directed towards the secularists, 'hoping that, by the blessing of God, they may be led to see the error of their ways, and that they may see their interests in the Gospel of Christ, which points them to future happiness beyond the grave.' The text for the evening's discourse was from Matthew xxii., vs. 37-9. The preacher (the Rev. John Burnet) commenced by addressing himself to working men, whom he divided into five classes:—1. Those who accept divine truth, and act up to what they profess. 2. Those who accept divine truth, and act contrary to its teachings. 3. Those who reject divine truth, and walk uprightly, and are faithful and honourable members of society. 4. Those who reject divine truth, and practise licentiousness and debauchery. 5. Those who are indifferent to religion or secularism. In this division he included

all classes. He then went on to show that Christianity had secular aspects as well as an eternal one, and denied that it had been the cause of feuds, quarrels, and fanaticism, which secularists ascribe to it, or that it was baneful to the best interests of humanity. He was not acquainted with the general views of the secularists, but, if any should be present, he had no wish to be offensive or personal. He was unacquainted with the opinions of the majority of his audience. His business was to point them to the Gospel of Christ, as laid down by him and his apostles, and encourage them to walk by its precepts. That man is a social being he illustrated by referring to the present and the past. The atheist was without God in the world—he was a solitary and forlorn being. He said that the secularist, unlike the Christian, had no high principle of action—they only assumed what would be the result of their teachings. Some few years ago we had in a neighbouring nation a revolution which burst like a volcano upon the civilised world. Atheism had then a predominancy, and what awful work it made. Secularists tell us that Art will elevate men. Why, during that awful period there was an artist, one of the greatest in all France, who, finding that the revolution did not go on so well as he should wish, intimated to some of his coadjutors that it would be 'necessary to grind some more red'—meaning, of course, that they must shed more blood. That was an artist, and could they believe that art alone would elevate and enlarge the sympathies of man? Mr. Burnet said: Now we will look at the test, and see what Christianity would do for man. 'Thou shalt love thy neighbour as thyself' is one of the most sacred principles of Christianity. Could it be extended by all men to all classes, it would cement the brotherhood of man. The secularists will say that this is a good principle—so far we agree; but then their motives for saying so are different from those of the Christians. We look upon it as a command from God, and how is it possible to enforce obedience to this law without being able to refer men to the lawgiver? Secularism would find itself sadly wanting if its teachers could not point to a futurity where just men are rewarded and the wicked punished. Far be it from me to say that either atheism or secularism is a crime, or that any human power can or should punish men for holding those opinions. God alone can punish atheists—the law has to do with outward acts, not with men's convictions. He made a distinction between Christianity as it is and Christianity as it ought to be. He said that secularism bases itself upon a perverted system of Christianity—a system perverted to its own end. There is a spurious Christianity, and the Christianity of the holy Bible—he stood by the latter. No one will quarrel with the notes of the Bank of England, because there are forgeries sometimes, or with the productions of the mint because there are spurious coins in circulation. With the secularist we reject that which is impure, but, at the same time, we point them to the word of God for our Christianity and for the principles that men ought to abide by.—G. R. V.

THE 'CHRISTIAN SPECTATOR' ON THE FIRST NIGHT'S DEBATE IN COWPER STREET.

A LETTER received this week from Leicester asks the insertion in the *Reasoner* of the following extracts from the February number of the *Christian Spectator*, which, owing to metropolitan duties, did not come under our notice before our Leicester correspondent called our attention to it—

These gentlemen (Mr. Holyoake and the Rev. Brewin Grant) need no introduction to our readers. The opinions and position of the former were fully portrayed in

our pages a few months since—the latter, it will be remembered, we mentioned in connection with a contemplated 'mission to the working-men' of England. After an expenditure of several months in arranging preliminaries, they have engaged in a six nights' discussion on the general subject of Christianity and Secularism. The place of discussion is the large school-room in Cowper Street, City Road, London. On the first night of debate—Thursday, the 20th ult.—the hall was crowded from the commencement with twelve or fourteen hundred persons, who listened for nearly three hours with profound attention. The Rev. J. H. Hinton, A.M., was elected umpire—S. Morley, Esq., chairman on Mr. Grant's side—and Mr. Syme chairman on the side of Mr. Holyoake. According to the programme read, each speaker is allowed, on each evening, three speeches, Mr. Holyoake having the first and Mr. Grant the last word. With so able chairmen, such practised debaters, and so decorous an audience, we may anticipate a discussion as thorough and as conclusive as it is possible for public discussion to prove.

We consider the ground of debate to have been very judiciously chosen—judiciously, we mean, for the interests of truth. 'Would mankind in general, and the working classes in particular, be benefited by the removal of Christianity, and the substitution of Secularism in its place?' This is no question of words, but of things—of results no less than of principles. Having once settled the signification that they will agree to attach to the leading terms employed, the disputants may straightway appeal to the books of history in their hands, and the mass of human nature in their front. Mr. Holyoake's *cheval de battaille* appears to be the assertion that Christianity, by claiming for the future infinitely more importance than for the present, diverts the attention of men from the known and certain as grounds of action—from the application of science, and the practice of morality. Mr. Grant replied, that Christianity does not enjoin two distinct sets of duties, but only supplies two distinct sets of motives—the one drawn from earth, and the other from heaven. Mr. Holyoake appealed to the Christianity of to-day, the Christianity embodied in religious society—his antagonist to the Christianity of the New Testament. Thus, while the former quoted, in vindication of his position, a page or two of James's 'Anxious Inquirer,' and read a note appended, by 'a religious friend,' to Greg's 'Creed of Christendom,' the latter repeated a number of Gospel injunctions to charity, and read the Gospel account of the last judgment. Mr. Holyoake's rejoinder—pointing out that even the reward of the commonest charities of life was made to hinge on religious motive: 'forasmuch as ye did unto the least of these, ye did it unto me'—indicates that the combatants have not yet agreed to take the Scriptures only as the authoritative exposition of Christianity, nor on the rule according to which they shall be interpreted.

Much of the first night's debate was occupied with extraneous considerations, the introduction of which, however tempting to a disputant, we cannot but regret, in the interest of those who seek only to vindicate the right. Why Mr. Grant should have tried to fasten on Mr. Holyoake a charge of double speech in regard to the Rev. J. Angell James, or why request, at that point of the debate, permission to publish their correspondence, we cannot understand, except upon a supposition we will not encourage. Still more uncalled for, in our judgment, was the reading of a certain letter, published in the *British Banner*, and now avowed by Mr. Grant—unless to point a sarcasm at a party silent in the dispute, namely, the *Christian Spectator*. In his opening speech, Mr. Holyoake had quoted, with an acknowledgment of its candour, our admission that his is not a merely negative creed—that he has given to infidelity a positive side. Mr. Grant rejoined by read-

ing the above-mentioned letter, which contains this phrase: 'I flatter no man. I leave that to the *Christian Spectator*.' We beg to say that we have not flattered Mr. Holyoake either by intention or in fact. We simply recorded the fact, that he 'enjoys even among Christians a reputation for sincere convictions, a pure life, and invulnerable courtesy in debate;' bore testimony, from personal knowledge, to his honourable position among political and social reformers; and claimed for him the respectful attention of religious men. This was not even generosity to an opponent; it was but the rendering of bare justice to a fellow man. On one point, at least, the assembly in Cowper Street will have an opportunity of testing the value of our testimony—namely, as to Mr. Holyoake's bearing in public controversy. We sincerely regret, as far as the discussion has yet proceeded, his opponent has in this respect suffered by the contrast. We transcribe the impression of several independent observers, all whose prepossessions were with the Christian advocate, when we say, that Mr. Grant exhibited, on the first night of debate, an acerbity of temper, a disposition to substitute sarcasm for argument, and a preference of *ad captandum* to *ad rationes* appeals, which vexed his best friends, excited expressions of displeasure from many of his auditors, and caused visible exultation among his opponent's adherents. We respectfully remind Mr. Grant, that the Christian spirit, no less than Christian truth, is committed to him for vindication, and that by dishonouring the one he will assuredly endanger the other.—*Christian Spectator* for February.

THE REV. J. H. HINTON ON CHRISTIANITY AND SECULARISM.

On Thursday, the promised lecture was delivered in Cowper Street School Room, by the Rev. J. Howard Hinton, in review of the recent discussion on Christianity and Secularism. Samuel Morley, Esq., occupied the chair, and there were present on the platform a considerable number of the friends of the disputants.

The Rev. J. H. Hinton, who was received with loud cheers, said, he was not going to enact the judge in the present controversy, but simply to state the reasons why Mr. Holyoake had not converted him to secularism, or shaken his faith in Christianity. He first glanced at Mr. Holyoake's admissions that there might possibly be a God and a future life, and argued thence the desperate character of his preference of the present life. After noticing Mr. Holyoake's treatment of the Scriptures as unjust, the lecturer referred to his objections to the Atonement. His principal objection (he said) was the eternal penalty attached to the rejection of it. This, however, was no part of the Christian system. Man's doom to endless perdition, supposing it to be a fact, was not pronounced by Christianity, but by the moral government of God. Christianity found men subject to it, and it brought them deliverance. He (Mr. Hinton) did not believe in the physical nature of penal suffering, and conceived its duration to be merely incidental to the larger system, to which alike punishment and reward belonged. Mr. Holyoake's assertion that belief is not in one's own power, he characterised as a 'palpable fallacy.' Mr. Holyoake had said, 'sin was either inherited or acquired;—the former needed no expiation, and the latter we must ourselves expiate.' Do you (said the lecturer) know what the expiation of sin involved? You do not, nor can I pretend theoretically to explain it. But come and look at it in fact. Contemplate that awful Sufferer in the agonies of Gethsemane and Calvary; and, when you have pondered that scene till you have understood as much of it as mortals may, conceive yourselves to be addressed in the language once proposed by him to his

disciples, 'Are ye able to drink of the cup that I drunk of, or to be baptised with the baptism that I am baptised with?' Ah! my friend, wish for yourself any destiny rather than that of making expiation for sin. In the little you have already suffered, you have dreaded the loss of your reason, and have prepared the means of suicide; and yet you talk with a marvellous calmness of expiation for your sin (loud cheers). After showing that the Atonement was not to placate Deity, but was intended as an exhibition of divine love, he replied to Mr. Holyoake's statement that the Bible was the ruin of progress—charged him with reproducing, but more stealthily, the pernicious doctrine of his friend Mr. Owen—and thankfully took Mr. Holyoake's testimony that the Bible would be the ruin of it (loud cheers). In the course of the discussion, Mr. Holyoake was taunted, not without reason, on the new phases which his doctrines had assumed. The taunt, indeed, was retorted by Mr. Holyoake. Mr. Holyoake said, 'We must die to know what is true.' The case was far otherwise. If not its brightest, yet no indistinct or bewildering beams, the future was incessantly casting on the present. Short of making every man inspired, God had done everything conceivable to satisfy men that He had spoken. Whatever was important to men in the wonders of the unseen world stood in the Bible revealed to their gaze, and so clearly revealed, that, if they were not moved by the contemplation of it, they would not be moved by its immediate vision. Let us take heed (the lecturer concluded) how we neglect or nullify so unspeakable a privilege; and let us watch jealously the influences which may lead us towards it. The most criminal character and the most fearful doom of all that the final judgment can disclose or pronounce, will be theirs of whom it shall be said, 'This is their condemnation, that though light had come into the world, they loved darkness rather than light, because their deeds were evil' (loud cheers).

The Chairman said it had been arranged to allow half an hour to the opponents of Christianity to controvert the statements of the lecturer (each speaker being allowed not more than five minutes), after which Mr. Hinton would occupy half an hour in reply. A general call was then made for Mr. Southwell, who was present on the platform.

Mr. Southwell complained of the regulation which limited him to five minutes; and after some discussion on this subject, he was allowed to occupy the entire half hour, the general wish of the meeting being decidedly favourable to the arrangement. Mr. Southwell said he was labouring under a severe cold, and he feared that he should not be well heard [a Voice: Never mind that]. But he had no doubt he should be heard too well to please some parties (a laugh). He would endeavour to deal with the lecturer's arguments in a candid spirit. The rev. gentleman had said that Christ was more than man. The whole of the controversy rested on that statement. To prove that Christ was more than man we must be ourselves more than men. Man was the noblest of all creatnres—Christians themselves admitted it. The lecturer said that the Bible revealed a Deity. What was meant by that term Deity? for it was worse than useless to utter a word without attaching a definite meaning to it. They were told to find a meaning for it in scripture. But Cardinal Wiseman would give one meaning to scripture and the rev. lecturer would give another (uproar). How could he convince the meeting unless they would hear him? He would undertake to prove his position to the satisfaction of all save those with whom fact was a lie, experience a fiction, and arithmetic went for nothing (cheers and laughter). Had not Cardinal Wiseman lately delivered a lecture in Leeds in order to show that Popery promoted science? Now

Popery was opposed to the Bible (confusion). The scriptural account of the Deity was based upon the supernatural; and no man could understand the supernatural, if it existed, because he was not himself supernatural. The Bible, therefore, which was said to reveal God, required another revelation to explain it. The rev. lecturer advocated the doctrine of eternal damnation, but said he believed the torment to be moral and not physical. Pain was pain; and moral pain must be the result of some organisation. Moral feelings, he contended, were as much the result of physical causes as any feelings; therefore the lecturer's distinction was a distinction without a difference. The lecturer had perpetrated a joke, and said Mr. Holyoake knew 'a thing or two.' Yes, and he (the lecturer) knew a thing or two; but there was a wide difference between him and Mr. Holyoake, for while Mr. Holyoake knew a thing or two that *could* be known, he (Mr. Hinton) knew a thing or two that *could not* be known. He not only knew what man thought, but what God thought. God! what did that mean? [A Voice: 'everything.' Another Voice: 'nothing.'] Aye, it meant everything or nothing; let them take their choice. If it meant everything, then it meant the great and glorious universe; if it meant nothing, then nothing ought to be said about it. Dr. Benson had said, 'To assent without comprehending is to assent without ideas; to assent without ideas is to assent to nothing; and to assent to nothing is as good as not assenting at all.' And this was the condition of Christians. According to the lecturer, God called creation out of nothing. He said, 'Let there be light, and there was light' —'Let there be man, and there was man' (No, no). Well, then, if they would not have that piece of sublimity, they should have the true scriptural account—that God made man in his own image. Hence the sarcasm of the philosopher, that if God made man after his own image, man had returned the compliment, and made God after *his* own image. They had been told that God made man, and he had a right to do what he would with his own. But if men were disobedient they were what God made them; and God had no right to punish them for being what he made them. If a father was to do the same things as God was represented as doing he would be a monster, an almighty fiend; and those who worshipped such a God worshipped an idol of their own imagination—for in nature there was nothing so monstrous, bloody, brutal, and abominable (uproar). He (Mr. Southwell) was not there to defend decrepit Socialism, nor to answer for any man's fallacies—it was sometimes difficult to answer for what one said one's self (a laugh). He could say more in five minutes than any Christian minister could answer in five hours. He should like to see the man who would meet him (cheers and laughter). If there were sixty Grants in the field he would take them all, one down, and the other 'come on' (roars of laughter, and confusion). If any one discussed with him he would have to go to the root of the matter. Mr. Southwell concluded, amidst much uproar, by declaring his belief that Christianity was a 'mockery, a delusion, and a snare.'

Mr. Simonds addressed the meeting for a few minutes with a view to prove that mind was distinct from matter in its nature and properties, and that the two existences could not possibly coalesce, or be confounded with each other. He also contended for the validity of Paley's celebrated proposition—that of design necessarily proving the existence of a designer.

The Rev. J. H. Hinton: Mr. Southwell had said that he (Mr. Hinton) had affirmed that Christ was more than man. That was a mistake. He had said that according to the scriptures Christ was more than man, and that the scriptures were the proper standard of comparison, whether believed or not. Neither had he

said (as Mr. Southwell affirmed) that the Bible revealed Deity. He believed no such thing. The Bible presupposed the existence of a knowledge of Deity. He denied, also, that he had said that the Bible promoted science; all he had said was that it did not prevent the progress of science. Mr. Southwell had argued that the distinction between moral and physical pain was a distinction without a difference, and that moral pain must be the result of an organisation. He (Mr. Hinton) quite concurred in the opinion of the gentleman who had just sat down, that there was a radical difference between mind and matter, and that mind was not an organised substance. The definition of mind given by Dr. Watts, which he (Mr. Hinton) learned when a child, was quite satisfactory to his judgment. 'How do you know you have a soul? Because I can think and know, and hope and desire; which my body cannot do' (cheers). He would not enter into the question of the existence of a God, because it was a topic not treated of in his lecture, nor, except incidentally, in the course of the discussion. Mr. Southwell said we could have no knowledge of the supernatural, because we were not ourselves supernatural. He believed him if he meant that the natural could not *discover* the supernatural, but not if he meant that it could not *understand* it. Nothing was more supernatural than that 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life.' The natural could not have discovered it; but, when once made known, it was as easy of comprehension as anything else in the whole world of knowledge (cheers). The fact had been overlooked, that God was not only a father, but a moral governor; unless this was taken into consideration, no arguments on that subject could be valid. Mr. Southwell's harsh terms could contribute nothing to the general enlightenment, and therefore he (Mr. Hinton) should not further notice them (hear, hear). His (Mr. Hinton's) language assumed throughout the Divine origin of the Bible as the word of God; and Mr. Southwell had said nothing to disprove it. Mr. Southwell seemed to think that men had not time to attend to the duties of two worlds. The fact was quite otherwise, and he who sought 'first the kingdom of God and his righteousness' would do all other things in relation to this world so much the better. With regard to Divine punishment, he would make but a single remark. It was often necessary to institute a course of punishment on earth, by way of moral discipline; and that often when the probable result was known by those who instituted it. The fact of God's foreknowledge could not disqualify him from inflicting punishment, provided only the conditions were equitable. Thus to limit God, was to confine his sphere of action within narrower limits than were recognised in human affairs (cheers).

On the motion of the Rev. R. Ashton, seconded by the Rev. J. Bidgood, a vote of thanks was unanimously accorded to the rev. lecturer.

A vote of thanks having been also tendered to the chairman, Mr. Hinton briefly replied, and the proceedings terminated shortly before 10 o'clock.—*Nonconformist.*

LETTER FROM ROBERT OWEN.

A LATE *Reasoner*, containing a defence of Mr. Owen's views, being forwarded to him, he returned the following letter:—

MY DEAR HOLYOAKE,—Many thanks for the number of the *Reasoner* which you sent me, and for the defence of truth against falsehood. I hope to meet you soon at Muswell Hill, but I am at present full of most interesting public business.

Ever yours affectionately,

Cox's Hotel, Jermyn Street, March 3rd, 1853. ROBERT OWEN.

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

THE REV. HOWARD HINTON'S LECTURE.

I ATTENDED at Cowper Street on Thursday, the 3rd inst., in order to hear a lecture (concerning your controversial contest with Grant) by the Rev. Mr. Hinton. For two whole days I had suffered under the influence of violent cold, and should not have left my bed, or dreamt of trudging from Mile End Road as far as Cowper Street to hear any reverend gentleman, however eloquent, but that my intention to do so, and to take part in any discussion that might follow Mr. Hinton's lecture, had been publicly announced. Immediately on reaching the platform I was told that five minutes *only* would be allowed to each speaker in reply. The information neither surprised nor disconcerted me. At the close of the sermon or speech (review, I believe the rev. gentleman called it) with which we were favoured, I rose to speak. Many of your friends rose at the same time, but the chairman (Mr. Morley) having intimated that the five minutes' arrangement could not be set aside unless half-a-dozen persons agreed to waive their right in my favour, said right WAS waived, and I had a whole *half*-hour to myself—as vulgar little boys say, all to my own cheek. Well, during that half hour, I reviewed the Reviewer in a style very little to the satisfaction of his friends, who professed astonishment at my impudence, and disgust at my doctrine. According to a 'Report' of the affair which appeared in the *Patriot* and also in the *British Banner*, my observations 'consisted for the most part of an intemperate and insolent tirade of abuse upon Christianity and its teachers.' Robert Ashton, another of the illustrious obscurities who I believe prefixes Rev. to his name, in a letter to the *Banner*, says—'An attempt at reply was made by one of the most foul-mouthed and daring of the atheistical school, the effect of whose address could only be to excite disgust in every candid mind, even amongst his own party.'

Now, my foul-mouthedness consisted in a declaration which the illustriously obscure individual aforementioned says I made 'with unblushing audacity,' that *Christianity from its foundation to its apex is a nuisance*. A foul-mouthed man, according to Christians, is a man who dare avow a truth, the general acceptancy of which would be fatal to the craft commonly called *priestcraft*. That my half-hour's speech, which abounded in plain statements such as Christians rarely hear, should have given offence, and called down upon me the indignant reprobation of men always unwilling to hear what is hostile to their prejudices or their interests, is not at all surprising. I expected to offend—did offend—hope to offend again—and am quite amused at the abuse lavished upon me. This letter is written chiefly for the purpose of warning all those who were absent upon the occasion referred to from anything like 'spiritual dependence' upon the Christian report of what took place. It is noteworthy that though my 'foul-mouthed daring' and 'unblushing audacity' have been freely commented upon, the priest party are silent as to the *challenge* I gave to each and all of that party. I offered publicly to discuss Christianity with Grant or any other minister. We shall see whether Grant will accept that challenge. He hath of late taken to quote me during his discourses, and in doing so attaches importance to my words as being the words of 'an accredited authority amongst secularists.' Well, I believe myself able (whether accredited or unaccredited among secularists) to prove that Christianity from

its foundation to its apex is a nuisance. I said so at Cowper Street. I ask you to print the sentiment, so that Grant and his colleagues of the 'Three Years' Mission' may be without excuse for declining a controversy they profess to desire.

Saville Cottage, Saville Row, Mile End Road. C. Southwell.

[Our own opinion on the style of address Mr. Southwell adopted has been sufficiently expressed before to need repetition here; but we feel free to draw attention to the 'pain and indignation' which our Christian antagonists profess to have felt on listening to Mr. Southwell. These same persons, now so quick to complain, actually sat six nights cheering on Mr. Grant in the use of language towards us ten times more offensive than that of Mr. Southwell's towards them. We will do Mr. Southwell the justice to say that his address, as reported in our columns this week, is much freer from imputation than Mr. Grant's will be found to be by those who read the report of the Cowper Street debate, now in the press.—Ed. of *R.*]

THE 'POTTERIES FREE PRESS.'

We call the attention of our readers to the attempt now making by Mr. Collet to test the law on the subject of newspaper stamps. He brings out a penny newspaper every week, 'published in accordance with the practice of the Stamp Office, which permits records of current events and comments thereon to be published in the *Athenæum*, *Builder*, *Racing Times*,' &c. A competent legal authority has declared these papers to be liable to stamp, and on the principle laid down in all the books that the law is alike for everybody, Mr. Collet brings out a newspaper. The Stamp Office have not yet notified its illegality, as he has complied with the 24th section of the Newspaper Act. By making arrangements for the payment of advertisement duty the *Free Press* may be considered as a legal unstamped penny newspaper. Were the press unshackled, a weekly paper in the Potteries would be a profitable speculation. As it is, it must for some time require extraneous support; and as the object is to obtain freedom of the press for all, it merits all the assistance it may require. The Association for Promoting the Repeal of the Taxes on Knowledge have come to the conclusion that it would be a breach of trust to apply their funds to the commercial support of a newspaper, the *Free Press* will therefore have to depend partly on its sale, partly on a special subscription, should it be prosecuted. Mr. Collet has made arrangements for its defence, but death from want of funds is a contingency not yet quite out of the question.

REVIVAL OF THE 'UNSTAMPED' PROSECUTIONS.

Mr. E. Truelove, 240, Strand, has received a summons to appear before Mr. Jardine, at Bow Street, on Thursday next, at two o'clock, to answer a charge of selling an unstamped paper, the *Stoke-upon-Trent Weekly Narrative.*

TESTIMONIES IN PARLIAMENT.

I am anxious to record in the *Reasoner* some good things said in the House of Commons on Thursday, the 24th February, on the occasion of the debate respecting the persecution of the Madiai. Lord John Russell said, 'That persecution for religion was odious and detestable, and the government of this country should always raise its voice against it.'

Mr. J. Fitzgerald, a Catholic, said, 'That if any person fairly using the Scriptures, or endeavouring by peaceable means to propagate his opinions, was to be treated as guilty of a crime, he could never yield his assent to such a doctrine. Indeed, it would come ill from him, as a Catholic, and from the church of which he was a member, if such a doctrine was to be upheld, for they had *their* society for the propagation of the faith. That society extended its arms over the whole globe, and sent its missionaries into every country, the object of those missionaries being to *proselytise*.

S. B.

[Mr. J. P. Adams has been appointed secretary of the Central Secular Society. Communications from provincial societies may be addressed to him at the *Reasoner* office.]

ADVERTISEMENTS.

THE METROPOLITAN INSTITUTION COMPANY, Completely Registered, pursuant to 7th and 8th Victoria, cap. 110, for providing accommodation for a Public Institution, to be called the HALL OF SCIENCE AND LITERATURE. Capital £5,000. Shares £1 each, deposit 6d. per share; calls not to exceed 1s. per share per month.

Trustees—W. D. Saull, Peter Ludgate, Thomas Cooper, D. W. Ruffy, Michael Hanhart, sen., Charles Tiffin, sen.

Treasurers—Wm. Devonshire Saull and Peter Ludgate, Esqrs.

Secretary—Mr. Thomas Whitaker.

Temporary Office, 23, John Street, Tottenham Court Road, London.

OBJECT.—The object of the Company is by means of donations and shares to raise a fund for erecting or purchasing a large and commodious Hall or Institution, to contain a lecture room capable of accommodating at least 3,000 persons, with committee room, library, and depôt for books, reading room, class rooms, school rooms, and other conveniences, in place of the John Street Institution, the lease of which will expire about the year 1857. THOMAS WHITAKER, Sec.

Applications for the remaining shares to be addressed (post paid) to Mr. Thomas Whitaker, Secretary, 23, John Street, Tottenham Court Road.

AT the LITERARY INSTITUTION, John St., Fitzroy Square, on Sunday evening, March 6th, after the usual lecture, several gentlemen present, about twenty in number, formed themselves into a Committee (with power to add to their number) for the purpose of promoting some public testimony to Mr. G. J. Holyoake, as a recognition of general services to Free Thought and his useful advocacy of Secularism, in the late Discussion in Cowper Street. On next Tuesday evening, March 15th, a Meeting of these gentlemen will be held in the coffee-room of the above Institution, when they will be happy to receive the advice and assistance of all parties desirous of aiding them in carrying out their intentions.

JOHN WESTON, Sec. pro tem.

Price Twopence.

IMPORTANT alike to Christian and Secularist. I Will be published on Saturday, the 19th inst., similar in form, mode of getting up, &c., to the '-Logic of Death,' but containing thirty-two—that is, twice the number of pages, Charles Southwell's Review—critical but impartial—of the great Six Night's Controversy between the Rev. Brewin Grant and Mr. George Jacob Holyoake. In this review the arguments on which stress was laid, and reliance placed by one or other of the disputants, are examined by a writer whose object is rather to aid in the development and elucidation of truth than to obtain favour with either Christians or Secularists.

Country publishers should send their orders without delay.

London Publisher: Watson, Queen's Head Passage, Paternoster Row.

REFORMERS' LIBRARY, AND LIBRARY OF FREE THOUGHT,
240, Strand, Three Doors from Temple Bar.

E. TRUELOVE begs to intimate that having purchased the remainder of that very singular book entitled 'A Few Hundred Bible Contradictions, a Hunt after the Devil, and other odd matters,' by the late Lieutenant Peter Le Count, published by Ietherington at 27s., he is enabled to sell the 3 vols. for 10s. 6d. An early application for copies is recommended to intending purchasers, as the stock is very limited.

PORTRAIT OF THOMAS PAINE.
Just Published, Price 1s., or by Post 1s. 3d.,
(Size, 12 inches by 9),
SHARP'S COPPER-PLATE LINE ENGRAVING.

'The engraving of Mr. Paine by Mr. Sharp is the only true likeness of him; it is from his portrait by Romney, and is, perhaps, the greatest likeness ever taken by any painter. To that eminent artist I introduced him in 1792, and it was by my earnest persuasion that he sat to him.'—*Vide Life of Paine*, by Clio Rickman.

Now Ready, stitched in a Wrapper, Price 2d., or by Post 3d.,
DEATH-BED REPENTANCE: a Lecture, by Robert Cooper. New edition, revised by the author.

E. Truelove, Reformers' Library, 240, Strand, three doors from Temple Bar.
The Trade Supplied.

A BED ROOM to Let Furnished, for a single gentleman.

GUIDE TO THE LECTURE ROOM.

[It is requested that those Secretaries of Institutions who may wish to have their lectures announced in the *Reasoner*, will please send in their programmes as soon as printed.]

Literary Institution, John Street, Fitzroy Square.—March 20th [7], Robert Cooper, 'Review of the Discussion between the Rev. Brewin Grant and Mr. G. J. Holyoake.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—March 20th [7], Mr. H. Thomas, 'Modern Comic Literature.'—Concert on Tuesday, March 22nd [8].—Saturday evenings [8], an Harmonic Meeting.

Hall of Science, City Road.—March 20th [7], Thomas Cooper, 'History of England.'

Commercial Hall, Philpot Street, Commercial Road East.—March 20th [11 a.m. and 7½ p.m.] Mr. C. Southwell will lecture.—Discussion after the lectures.—Discussion, Tuesday [8].—Friday [8], Lecture by Mr. Southwell.

National Hall, 242, High Holborn.—March 20th [7], F. W. Perfitt will Lecture.

Secular Hall, Goldsmiths' Row, Hackney Road, —Discussion on Sunday mornings at 11, and Wednesday evenings at 8.—March 20th [7], Mr. G. J. Holyoake, 'Secularism, the Positive Side of Free Inquiry.'

Eclectic Institute, Denmark Street, Soho.—March 20th [11 a.m.], J. B. O'Brien, B.A., will Lecture.

Hoxton Mutual Instruction Society, 4, Gloucester Terrace.—March 21st [8½], Quarterly Meeting of Members.'

Hoxton Secular Society, 4, Gloucester Terrace. —Meeting every Sunday morning at 11.

Bradford Secular Society, Mitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.

Secular Institution, Charles Street, Old Garratt, Manchester.—March 20th [6½], a Lecture.

Progressionist Hall, Cheapside, Leeds.—March 20th [6½], a Lecture.

Mutual Improvement Society, Five Ways, Dudley.—March 20th [7], a Lecture.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a reading room.

Secular Institution, Bowkers' Row, Bolton.—Meeting every Sunday evening at 6.

Eclectic Society, 14, Garthland Street, Glasgow. —March 20th [6½], a Lecture.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—March 20th [6½], a Lecture.

Secular Hall, 6, Market Street, Newcastle.—March 20th [7], a Lecture.

Leicester Secular Society, 148, Belgrave Gate.—Lecture and Discussion every Sunday evening.

ECONOMIC FREEHOLD LAND ASSOCIATION

(Enrolled as the 'Economic Benefit Building Society'). Central Office, Literary Institution, John Street, Tottenham Court Road. President: William Coningham, Esq. Bankers: London and Westminster Bank, Marylebone Branch. Secretary: Mr. Henry A. Ivory, 52, College Place, Camden Town.

PROSPECTUS.

The chief object of this Association is to promote the social elevation and political enfranchisement of the industrious classes.

It will afford a secure investment for the savings of the working man, and enable him, by his own industry and frugality, to enjoy the advantages attending the possession of freehold land.

In a political point of view, the Association is of the utmost importance. It will confer the right of a county vote, and by that means bring the popular will to hear upon county elections, where it is so very much needed.

The Association proposes to form a common fund by the union of the contributions of the members, and with this fund to purchase large tracts of eligible building land, and retail the same to the members at the wholesale price, in lots available for building purposes, which may be used by the members themselves, or let on building leases.

Members of this Association will be allowed to suspend their payments in times of depression of trade or illness without incurring fines; or they may withdraw from the Society altogether.

There is no limit to the number of shares to be held by any individual; but he cannot have more than two allotments in any piece or parcel of land purchased by the Association.

The mode of allotment is as follows:—When an estate is purchased, the surveyor makes a plan of it, divides it into two parts, and after having divided it into two parts, subdivides these parts into lots; the lots of the first part become the respective properties of the senior members on the books of the Association, and the lots of the second part are balloted for amongst the remaining members generally. Thus the senior member is certain of his allotment, and the junior member, even at that time, has a chance of his allotment; but even if unsuccessful in the ballot, when in succession he shall stand in the position of the senior member, he will possess the same certainty as was realised by that individual.

The law expenses of conveyance and mortgage are based upon the most economical principle, and are guaranteed not to exceed 30s. per deed, exclusive of stamps and parchment.

Each member is charged from the time he enters, consequently no arrears have to be paid.

The payments to the Society are not increased after the member has obtained his allotment, and when his subscriptions are paid, his deed of conveyance and mortgage is handed to him, with a receipt on the latter.

Interest will be allowed on subscriptions paid in advance.

The members of this Association are not confined to the metropolis. Non-residence will not disqualify a voter.

Shares £30 each. Entrance fee, 1s. per share. Payments, 1s. per share per week, with an additional 6d. per share for expenses per quarter, any subscription day during the quarter. Ladies and minors are equally eligible to the benefits of this Association. Members can enrol for shares between the hours of eight and ten every Saturday evening, at the Central Office. Further particulars may be obtained on application to the secretary. Country members can send post-office orders to the secretary.

London: Printed by Holyoake, Tyndale, and Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 12.] WEDNESDAY, MARCH 23, 1853. [PRICE 1d.

EIGHT OF THE ARTICLES.

Evangelical Tone of the late Debate 177
The Secular Aspects of Christianity..... 180
Moralities of Christ and the Philosophers .. 181
A Recognition of the Secular Advocacy 184
The Derby Missionary Children..... 185
Newcastle Secular Society 186
Mr. Robert Cooper's Mission 187
The Quakers: their Tenets and Discipline.. 187

EVANGELICAL TONE OF THE COWPER STREET DEBATE.

THIS discussion was a trial of temper rather than of reason. The chief demand our adversary made was upon our patience. It was only necessary in listening to a tissue of personalities served up in the ancient orthodox melodramatic style. The 'warm work' promised us consisted in this display, and it fell flat enough on the ears of the audience, who expected, and had a right to expect, something more important. If personal disparagement could win a victory, there is no reason to dispute Mr. Grant's success. How far the personalities were relevant the reader of the debate will be able to judge—how far they were true, we shall, to some extent, enable the readers of this journal to form an opinion. For the sake of imputation, our opponent abandoned the statement and exposition of Christian principle. No definition of Christianity occurs throughout the report—no principles are expounded. Indeed, the reader of the debate will have no idea of Christianity as a system—no idea of its spirit except that of bitterness—no idea of its function except that of faultfinding. Not the faultfinding of criticism, which often proves instructive, but the incessant imputation of evil motives, as though it was some form of guilt not to agree with a Dissenting Minister. Certainly, this plan of proceeding can do us no harm so long as we do not imitate it, but it is painful to think that so many eminent men, and so large a body of Christians, as those who put Mr. Grant forward, should think that this course could do them any good or advance the truth. The main stress was laid on the imputations—the arguments were comparatively much fewer in number, and of little weight. The advantage to us of this course was, that an excellent opening was left for the exposition of the elements of secularism, and each night the reader of the report will find that distinct additions to the general arguments were made; and, for the first time, a report will be issued from which the public may at least gather a practical idea of our general views. Mr. Grant, by very fast reading, went through as much MS. as will occupy, it is said, two-thirds of the report, but still the one-third remaining will be useful to us. Letters from the provinces say that the newspaper reports have given us many new friends, and there is reason to think that the ampler exhibition of arguments on both sides contained in the report will be further serviceable.

The extent to which the Christian expositor took up our own ground, was a point of some astonishment, and will no doubt be the subject of comment by religious

journals. He asserted many of our leading principles, and censured us for holding them. We care little for the censure—the satisfaction of seeing our principles recognised in evangelical quarters compensates for that. The popular theology is reforming itself. It will be angry with us for being in any way instrumental in bringing about the change, but the public will do us justice in the end.

The jesting tone of opponency tendered on this occasion, was perhaps the most remarkable. In us, who are forced to regard Christianity as a mythological error, and, to a great extent, a moral mistake, this tone might have been expected, and by the impartial excused, but to hear a minister introduce mere buffoonery, and not very polished buffoonery either, into a debate on solemn questions, and to find accredited religious journals applauding it as 'brilliant wit,' was the most unusual exhibition ever made. In the Rev. Woodville Woodman and Dr. George Montgomery West it is intelligible, but in the *protégé* of the Rev. Angell James, it took most persons by surprise. On the night before the debate on the 'Death of Jesus Christ, its Policy and Example,' the Rev. J. H. Hinton, the umpire, expressed his anxiety that that solemn question should be treated seriously. But when the time came, and Mr. Grant plunged into his usual jests, the Reverend umpire joined in the general laugh as freely as other Christians present.

Even to the end of the debate the same levity was manifested. In Mr. Grant's final speech he introduced a figure of Christianity being a tree, in order to do, what do you think?—to say that Christians stood round it singing—

'O woodman spare that tree.'

The astonishment and general laughter of the audience drowned the voice of the speaker, and the lines—

'Touch not a single bough,
In youth it sheltered me,
And I'll protect it now,'

were only heard on the platform; but they will be found in the report.

The *Advocate*, a monthly journal in which Mr. Grant is himself a writer, gives a dialogue on the railway, between the Rev. Dr. Blustercant, D.D., and Mr. Shrewdmind, from the Midland Counties, upon their meeting:—

'The Rev. Doctor put his hand into his pocket, and produced a small magazine called the *Bible and the People*, which he commenced attentively to read.

'The shrewd working-man put *his* hands into *his* pocket, and, with a significant side-wink at me, produced a magazine, about the same size, called the *Reasoner*.

'By-and-by Dr. Blustercant looked across the carriage at Mr. Shrewdmind.

'Mr. Shrewdmind looked across the carriage at Dr. Blustercant.

'Dr. Blustercant's brow seemed to grow more dark and heavy.

'Mr. Shrewdmind's face beamed with a more tricksical geniality.

'At length the colloquy began.

'*Dr. B.* I'm sorry to see you perusing such awful trash as there is in that book.

'*Jos.* Well Oi'm very much obliged to your riverence. It may be theer ain't any trash in your book.

'*Dr. B.* That's an *infidel* publication; this is a *Christian* one.

'*Jos.* Just so, sir. That's got one name, and this'n's got another. The question is, which on 'em's best?

'*Dr. B.* Well, I hope if you take the poison, you will take the antidote with it.

'*Jos.* Oh, yis; there's two soids to ivery question, an' Oi loike to look at both.

on 'em. May be, you take the antidote without the poison? It may be, however, that the antidote is poison an' all; and so, anyhow, it's safer to take 'em both. One sort o' poison, Oi've heard, often counteracts another.

'*Dr. B.* Well, what do you think of this controversy between the editors of these papers?'

The conversation turns upon the correspondence between the parties mentioned, and this passage occurs:—

'*Dr. B.* Everybody admits Mr. Grant is clever.

'*Jos.* Oh, yis, cliver enough; but then he should be *good*, you know, *good;* that is, candid, amiable, truthful, eh? Now, Oi'll tell you what, Doctor, Oi loike *riverence* as well as urbanity. Why, your young friend Brewin puns everything. You blame Hollyoake for speaking loightly o' a God he doesn't believe in; what d'ye say to a fellow, eh, a *yellow*, Doctor, that puns the Deity he worships? Hollyoake may sneer at heaven, cos he don't believe there is sich a place; but Grant makes capital jokes about it. He, he! There's one man turnin' his back on an awful mystery, an' another, a viry cliver young man [the Rev. Brewin Grant], stan's a winkin' at it.'

This indicates that all Christian journalists will not applaud the spirit which our opponent manifested in debate. For in the correspondence he was decorous compared with his language in the discussion.

But upon the truth of this we need not ask that our opinion be taken. In a letter upon the debate after it was concluded, which letter appears in the *British Banner* of March 9th, 'Omega,' addressing the editor, says:—'I have read with much interest your admirable analysis of the Grant and Holyoake discussion. Your report and comments made me wish to see and hear for myself, and accordingly, on the last evening of the discussion, I was present. As it regards Mr. Holyoake's exhibition, I consider his arguments were founded in mistakes and built up by fallacies; but at the same time I feel bound to add, that throughout the evening he appeared to me to be serious in his spirit, earnest in his advocacy, and courteous in his style and bearing.' Then follows great praise of Mr. Grant, after which 'Omega' observes:—'My principal object, however, in writing is to ask you to warn others, who may take part in this controversy, against supposing that they can use Mr. Grant's weapons, or that *it would be desirable if they could.* In his hand, and on rare occasions, they may be used to great advantage—though even he will, I have no doubt, see the propriety of somewhat modifying his mode of warfare under other circumstances. To confirm our friends is one step, to confound our opponents is another—to convince and convert them would be best of all. This, I submit, should be our desire and our aim. We must try and make them feel that we care more about truth than victory, more about their salvation than our own credit. Hence we must remember that they have a heart as well as a head—a conscience as well as an understanding. While we ply them with a faultless logic, we must follow them also with warm, loving, and earnest appeals.'

Whether this advice will be taken by those to whom it is addressed is more than we can tell; but it is full of instruction to both sides, and we trust at least it will be followed by our friends. However ready the Christians we have lately encountered are to deal ruthlessly with us, they will feel very painfully, and resent very quickly any attempt to treat them in the same way. Let it be our course to treat them as they ought to be treated, and leave them to treat us as they please. On other points of the debate we shall find further opportunity of speaking.

G. J. Holyoake.

THE SECULAR ASPECTS OF CHRISTIANITY.

II.

Dalston Chapel, Middleton Road.—The sermon was preached by Mr. Rae (instead of the Rev. E. Jukes, M.A., as announced), from Titus ii., 11, 12. He commenced by stating that it was objected to Christianity that it leads to licentiousness, and relaxes the divine laws, and as far as followed would lead to a relaxation of morality; and further, that one class of teachers said it was the most effectual means of preventing vice, while another class asserted it to be the most effectual means of promoting vice. He said that the acceptance of Christianity was followed by all that is productive of welfare in this life and the next. He preached the doctrine of salvation by faith, fully bearing out Mr. Holyoake's assertion that Christianity taught it was faith alone which was the means of acceptance with God. He admitted that *pride* of *character* DID keep men from *many evils;* and said that the principle which binds moral men to God was love. That righteousness, equity, truth, and justice would mark the conduct of those who receive Christianity. Punishment was the only means to maintain moral government. The sin of Adam was the cause of all the evil, misery, and disease in the world. That the picture of the exceeding sinfulness of sin, as exhibited by its requiring the sacrifice of Christ, was the greatest incentive to holiness. That the opposition to Christianity arose from a *disinclination to its moral principles*, and that men were enemies of the Bible because the Bible was opposed to them and their lusts. —J. M.

Bedford Chapel, Charrington Street, Somers Town.—The Rev. J. Rogers gave as his text 1 Timothy iv., 8, 'Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.' Christianity, said the preacher, consisteth not in form or ceremony, nor in words or sayings, but in faith. To be a Christian you must be all gentleness, all benevolence, all chastity, love, and unity, and in a word everything that is moral; that to act any way opposed to this would disqualify and no longer come under the denomination of Christian; that it was by faith we must be saved. He said that those secularists who are now going about disseminating their doctrines *are not to be trusted;* that they were infidels under another name, destroyers of faith, and having no faith in themselves; that they are without confidence in their own doctrines, no love amongst them, opposed to all that is social or moral, and in fact opposed to themselves; they live without faith, without unity, without love, and without charity. As an instance, he said he had had some of them (the secularists) apply to him for help when beset by misfortune, and it is invariably the practice of infidels when any calamity befals them to fly to the Christian for help. He has asked them why they came to him? He does not know them. Why do they not go to their own companions for help? Their answer has been — Oh, sir, it is no use going to them now we are in distress; they no longer own us, no longer reason with us, no longer acknowledge us, nor afford us help! and this is invariably the case with them (infidels). That to infidelity may be traced the source of every evil and every vice, immorality, dishonesty, injustice, unholiness, &c.—R. K.

Stepney Meeting House.—The Rev. J. Kennedy, M.A., commenced his discourse by informing his hearers that atheism had become obnoxious to atheists themselves, and they therefore had taken the name of secularists, a word he had searched for in the Dictionary in vain; but, to give a fair definition, he said that secularism was a new science to put God out of the world, his own world, as much

as possible. After objecting to the title of his address, which he did not choose, and would not have taken, he informed us that mankind wanted some external motive for goodness—an object and a future, which Christianity provided, and to which the peculiar formation of man as an animal evidently tended. He informed his auditory that he had lately listened to an apostle of secularism, and from what he heard he was convinced there was no safety for society under secularism ; and if ever a government was formed upon its principles the effect would be, as in France, terrible to contemplate. Take away Christianity, and give us atheism or secularism, and the consequences would be disastrous. The doctrine of necessity inculcated by secularism excludes the idea of a Providence, while Christianity taught that God guides all the issues of this life. Alluding to the happy condition of the believer in Providence, he said misery must wait upon him who had no God. 'Oh!' exclaimed the preacher, 'if belief be a delusion, let me enjoy the delusion as long as I live. I had rather be ignorant of my fate than know the truth if it be contained in the newly-invented science of secularism.'—J. P. A.

Whitfield Chapel, Wilson Street, Long Acre.—In the discourse the Rev. D. Martin delivered at this chapel, he did not attempt to prove that secularism had anything to do with Christianity. On the contrary, he said that 'if you would be a Christian you must not be a secularist, and if a secularist you cannot be a Christian, for a friendship for this world is a sin against God.' He agreed with secularism when it said 'that spiritual dependence led to material destruction,' for what did it matter if we lost all we had here if we gained eternal happiness? He believed the whole of nature to be under certain laws, and if so what law could that be but God's? That was his belief, '*and every honest man ought to believe so too.*' He said that secularism would pull down a system without building one up, and that 'if secularism prevailed this world would be a perfect Pandemonium; but if Christianity prevailed, it would be a perfect Paradise; for if you only kept to Christianity it would shut up gaols, the hulks, penitentiaries,' &c. There was nothing wrong in Christianity: what was bad was attributable to monkery. Secularism was the most hollow, cold, and wretched system in the world, and if it were not for others he should treat it as nothing—as if it were not; he compared its teachers to the upholders of the Reign of Terror in the Revolution of '93 in France, contending that secularists are trying to ignore the existence of God, and bring a reign of terror into England.—J. W.

Spa Fields Chapel.—The Rev. T. E. Thoresby having been applied to by the Christian Instruction Society to preach upon their future policy, previous to being asked to lecture upon the 'Secular Aspects of Christianity,' saw no sufficient reason for altering his subject, but would review the discussion between the Rev. Brewin Grant and Mr. G. J. Holyoake as soon as an authorised edition was published, taking each night separately.—H. H.

THE MORALITIES OF CHRIST AND THE PHILOSOPHERS.

THE following private letter was addressed to a correspondent of the *Reasoner*, whose permission we have for inserting it. We think it a statement likely to interest our readers:—

My dear Sir,—Your idea that morality might be advocated independently of dogma, because the former is 'agreed upon,' and the latter not at all so, was long my own conviction; but I have for some time been compelled to relinquish it.

Morality is almost, if not quite, as uncertain and undefinable as religious dogma. Those who believe in the certainty of morals generally, adopt the belief of an innate moral sense—a universal conscience, whose dictates are the voice of God. (This is the doctrine of the Spiritualist Religious Reformers, Fox, Wilson, and Co.) But this, I presume, is not your view; for nothing seems so evident as that this doctrine is opposed to all experience and fact, and that morality is dependent on organisation, education, climate, and various circumstances; and hence morality varies in every age and country, and often differs most widely amongst the individuals of one community.

The Spartan morals were not those of the Athenians; and those of civilised nations have little in common with the moral notions of savages. In civilised Europe, on one side of a river (the Danube) you may only have one wife; on the other you may have as many as you can keep. Nay, polygamy was sanctioned by Moses; and Christ said expressly, he came not to destroy the law, but to fulfil it; and last century a clergyman, of the name of Madan, wrote a book advocating polygamy from the Mosaic law! and I know not how his brother-clergymen could consistently answer him. How many questions in morals are now being agitated with very little prospect of speedy 'settlement;' and yet they are highly important, and may greatly affect social happiness and social stability. Look on the question of marriage; its permanence and degrees of relationship; provision for the poor, of which some complain it is harsh and scanty, and others that there should be none at all! Look at the slave question, which divides the northern and southern states of America; each quotes scripture and conscience and reason and nature. Above all, look at the question of wages, now so generally agitated, and which almost threatens a social convulsion and the destruction of capital. Mayhew contends that every labourer ought to be paid so as to be able to live in comfort with his wife and children. Who is to define 'comfort;' and is a man to be paid extra because his wife has twenty children? Under these circumstances, I think most employers would only engage bachelors—and alas! for the married.

The cry is, 'a fair days' work for a fair days' wage;' but I presume the views of 'fairness' in these points differ considerably between employers and employed. Till late years, nothing was considered so sacred, so clearly settled, as property. But lo! an increasing party in France and America boldly denounce all property as robbery! Then, again, consider the questions about war, crime-punishment, the infliction of death, self-defence, which are creating associations to advocate and establish notions quite opposed to those hitherto most generally received. The Socialists have destroyed 'crime,' making it the inevitable result of 'circumstances.' The next move is naturally the denouncement of all 'punishment' as a gross violation of 'justice.'

Commend me to that society (if such could be) in which there is no property and no punishment! 'Morals agreed upon!' Why, one's head becomes quite dizzy when we consider the numerous and conflicting notions about morals, which are not now confined to crotchetty individuals, as formerly, but inspire 'societies,' 'associations,' and 'leagues.' Why, when one considers the various strange notions that are continually springing up, it becomes highly probable that our moral sects will soon be as numerous, as antagonistic, and bitter as our religious sects.

No, surely morals are not 'agreed upon;' and never will be, so long as man's organisation, education, and circumstances vary; and, indeed, it seems a law of nature, that as cultivation increases, and the organisation becomes more susceptible, the differences and antagonisms on morals and all disputable topics will increase in

the same proportion. So much for the probable prospect of the reign of equality, fraternity, and universal love and communism!

Morals depending on varying circumstances, must in their nature be varying also, and hence the absurdity of religionists insisting on the necessity of adopting the Bible as the only certain standard of morals, when there is not and cannot be any fixed standard of morals; and besides, the Bible does not define morality—it denounces generally murder, theft, etc., but does not define what is murder, what is theft; the particulars of morality are left as much as ever to individual reason, conscience, and circumstances, as if no Bible existed, so nothing is gained as to clearness and certainty by adopting the Bible as the standard of morals.

But the grand argument of religionists against separating religion from morality, which is now so much advocated, is, that religion furnishes powerful sanctions to morals that cannot elsewhere be obtained, and therefore promotes their more efficiently being carried into practice. But to this the answer seems easy, that the sanctions of religion referring to a future unknown life are so distant, vague, and uncertain, so possible to be evaded even at the last moment of life by repentance and reliance on the Atonement, that they cannot be, and are not, so influential as the more prompt, certain, and definite penalties of conscience—the law or public opinion—*i. e.*, as secular sanctions. I therefore quite agree with those who desire to separate morality from religion. But you seem also to refer to another popular theory amongst many who reject the supernaturalism of Christianity—*i. e.*, that it is possible and expedient to adopt the morality of Christ without his miracles or religious dogmas. Whether this can be consistently done I do not now inquire, but I most earnestly protest against this theory, because renouncing sentimentalism or the morality founded on conscience and feeling alone, I reject the morality of Christ, peculiarly so called, because I consider it absurd, unnatural, and highly dangerous to individual happiness and social well-being. I refer especially to the obvious Christian moral doctrines of returning good for evil—the virtue of almsgiving—the denouncement of riches, and the condemnation of the wealthy and the flattering of the poor. And it is a curious instance of inconsistency that conservatives, aristocrats, and the wealthy, zealously advocate Christianity, from which the above doctrines cannot be separated, as the most powerful supporter of law and social order—when it is evident that the above doctrines tend to the upsetting of all our present ideas of law and order, and to the destruction of aristocracy and wealth. To these doctrines we owe the extravagances of the Anabaptists of the sixteenth century, George Fox and Quakerism, and more recently of the Mormonites. Hence also have sprung our Christian Socialists, Christian Democrats, etc. Hence the denouncement of the Poor Law as inhumane, of wealth as avaricious, of capital as tyrannical. Hence the complaints of the wrongs of the poor, the oppression of the working classes, the lowness of wages, the length of his hours of labour, etc. Hence the advocacy of social doctrines which are perfectly inconsistent with anything like the present order of society, and could only be carried out under communism, which I believe to be perfectly unnatural and impracticable. Yet these Christian morals are advocated by clergymen of a conservative establishment, as Charles Kingsley and others, who cannot see they are preparing a knife for their own throats. I denounce, therefore, Christian morality as unnatural, visionary, and impracticable, and if attempted to be carried out would be productive of incalculable evils. I consider Christ, in this respect, as wild a fanatic as John of Leyden, George Fox, or Joe Smith, who avowedly took him as their pattern. The 'move,' therefore, I consider most de-

sirable, is to show that the above views are contrary to the laws of nature, and therefore impracticable, and if attempted will tend to misrule and anarchy, and the destruction of property and of social peace and order. That the working classes are greatly imbued with these views, as is evident from the language of their teachers, their demagogues, and their newspapers, is a sufficient argument against their possession of the suffrage (which, by the bye, the Reform Association you have just joined would give them), if universal or household suffrage—much the same thing—gave the predominant power into the hands of the working classes; and if it did not, what would they gain by the suffrage? Judging from the language and doctrines most acceptable to them, it can hardly be doubted we should have plenty of what Sir J. Graham happily called 'Jack Cade legislation'—*i.e.*, laws to regulate wages, restrict the hours of labour, to interfere with capital, to provide most comfortable arrangements for paupers, etc. I really think the moral views I have referred to are doing a great deal of mischief, in creating discontent, and in urging the 'have nots' against the 'haves,' and thus promoting social disorder, and weakening the security of property. Therefore, let the lord of thousands of continental acres, etc., look to it, if only for the sake of his children. So ends my sermon.

B.

[As respects the morality of Christianity, certainly we agree with 'B.,' but he overlooks that secular morality itself has one mark about it of certainty which does not belong to religious morality—viz., that its issue may be tested by the experiences of this life. Granting, therefore, diversity of opinion, which we think is far less than 'B.' asserts, secular morality is more definite in its solution—which, in a state of progress, is important. In the report of the Cowper Street Debate, the reader will find, when it appears, further light thrown on this topic.—Ed.]

A RECOGNITION OF THE SECULAR ADVOCACY.

A public committee has determined to obtain and present some recognition of long and useful advocacy of affirmative and practical opinion by Mr. G. J. Holyoake. The method proposed will enable not only those who range themselves under the banner of Mr. Holyoake's 'Secularists,' but also others who, however widely dissenting from his peculiar tenets, hold that the assertion of honest speculative convictions should involve no social disqualification, to join in the tribute. It is not, we have a right to say, intended by this demonstration to assert that the private or particular opinions of Mr. Holyoake are right or wrong, but to recognise the broad principle which that gentleman's career of doctrine and of practice illustrates in his own person—namely, the *unshackled right to think*, and the *freedom to utter all honest convictions*, untrammelled by legal disqualification or conventional ostracism. The committee will, no doubt, have the support of all who value the courageous ardour of conviction and the calm energy of persistence Mr. Holyoake has manifested in his public endeavours. The proposed presentation mentioned in an advertisement in our columns this week, will be a protest against the continuance of those deformities in law, and those hypocricies in public opinion, which assume that conscientious dissent in matters of religion is incompatible with good citizenship and personal integrity. It may also be instrumental in teaching certain ministers who have recently entered the arena of public discussion, that acrimo-

nious imputations will no longer be tolerated, and that, for the future, questions of religion, like all other questions, must be met and sustained by argument with reverence, and not by aspersions without charity. Some provincial districts have already indicated their desire to join in this significant testimony. The character of what will be done will be different from the 'testimonial movements' which have been so often heard of. No personal eulogy is intended. The highest compliment to any public man is a general public admission of some usefulness in his long-unrequited work. Whoever originates, or recasts and develops, an advocacy, must do it at his own cost of labour, suffering, and loss, for many weary years. On this account, all who think it useful that such an exponent should be enabled to work with facilities and personal competence, may, on this occasion, unite to make up for any past losses, and to ensure future exertions. All this is legitimate, useful, and *impersonal;* and here is the wise and independent ground on which these proceedings are based. Several committees, we are informed, had arisen spontaneously in various districts in London to carry out some such object, and, on their mutual intention being ascertained, a collective committee has been formed, who have solicited Mr. James Watson, the publisher, of Queen's Head Passage, Paternoster Row, to act as treasurer—a guarantee no less of the impersonal and independent motive, than of the integrity of purpose that will preside over every act throughout this important and influential demonstration.—*Leader.*

THE DERBY MISSIONARY CHILDREN.

From a letter in a recent number of the *Derby Reporter and Chronicle* we take the following paragraph, signed 'A Dissenting Minister:'—'Children, in considerable numbers, present themselves at doors at which they presume to knock, soliciting money for this or that Missionary Society, or this or that Mission to the Heathen. Here is a suggestion to unprincipled people to send out their children to defraud by pretending to be Missionary collectors. The liability to such a fraud should lead all housekeepers to protect themselves and cause disappointment to the fraudulent, by instantly rejecting such applications. And is it right that housekeepers should be subjected to such impertinent applications, even supposing they are genuine? I do not see why Mr. Hagen, the President of the infidel "Secularists," should not send a troop of juvenile collectors for the support of their publication, the *Reasoner*, with as much claim to attention and civility (if not to success) as the accredited collectors for the Missions of the Baptists, Methodists, or Congregationalists. Enemies as the Roman Catholics are to the freedom of the human mind, they set a good example to Protestants in abstaining from sending out intrusive young collectors for their missions. It would be no more than religious bodies owe to their own respectability, if their leaders were to inform the public through your medium, wherever such is the case, that they do not adopt this discreditable course—a course that shows a want of decent respect for their fellow townsmen of a different persuasion; and which tends to destroy the modesty of children, and especially what may justly be expected from religiously educated children, and transform them into "bold beggars."'

Mr. Hagen addressed the following note to the editor:—'Sir,—'Allow me to correct your correspondent ("A Dissenting Minister") who obtrusively introduces my name into his letter of the 11th inst. 1st. I am not President of the *infidel* "Secularists." 2nd. I *am* President of the Derby Secular Society. 3rd. The epithet *infidel* we repudiate. I enclose the "Constitution and Objects of Secular Societies."'

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

NEWCASTLE SECULAR SOCIETY.

Secularism has attained in Newcastle to a 'local habitation and a name.' Henceforth, Market Street, famous for its Central Exchange News Rooms and monster drapery establishments, will have added to its other glories that of a secular chapel. How such a consummation, grievous and sinful in the eyes of orthodox citizens, was brought about is easily explained. The Newcastle seculars, finding that weekly meetings of members in the committee room of a news room were not advancing the advocacy of principle, went forth, the town before them where to choose. Having taken possession of the present rooms, they were preparing to set their house in order, when they were startled, in the midst of paperhanging, gasfitting, etc., with the terrible announcement that Swedenborgianism was coming to the rescue of Christianity. Without 'fear and trembling,' they, like Julius Cæsar, gathered their robes about them, and, with as much dignity as possible, prepared to be gracefully extinguished by the Rev. Woodville Woodman. That portentous comet, however, passed over without effacing the star of secularism. George Bird, 'preacher of the Gospel,' who put in an appearance on behalf of genuine Christianity at the said lectures, contended that Mr. Woodman had during his lectures damaged Christianity, and done much towards the spread of infidelity. Whether Mr. W. did so or not may form a subject of useful discussion to the gentlemen who composed his committee. Certain it is that his presence was our excuse for the opening of our 'Institute,' and an expository lecture on the 'Principles of Complete Dissent, and Review of recent Lectures by the Rev. Woodville Woodman,' was delivered by the writer. The chapel having thus been opened and consecrated, since then lectures have been delivered on 'Communism' and the 'Character of David the Psalmist,' the former by Mr. James Henderson, late secretary to the Leeds Redemption Society—the latter by the writer. It is intended to continue the lectures weekly, on Sunday evenings. They will be announced in the *Reasoner*. Mr. J. Cowen has promised a course of lectures, and others who are able are expected to assist. Altogether, there is hopeful promise of good work to be done. The persons who compose our lecturing staff do not, of course, all agree with all the principles of secularism—that we do not exact. We wish to learn and be useful. This report will serve to show what we are doing down north.

James Charlton, Sec.

THORNTON, NEAR BRADFORD.

The principles of secularism have at last made a public entry into this place. A course of four lectures have been delivered by Mr. A. Robinson, of Wilsden, and Mr. C. Shackleton, of Queenshead. Mr. R.'s first lecture was 'Christianity weighed in the balance.' His second subject was 'Thomas Paine, his Character, Life, Times, and Contemporaries.' Mr. Shackleton's subjects were 'The Rise and Progress of Christianity: origin of the doctrine of the Trinity,' and 'Christianity and Secularism philosophically examined and compared.'

We had crowded audiences, and the Calvinistic priesthood mustered in great force from the neighbouring towns and villages. The Rev. Mr. Mellor, of Halifax

was Mr. Robinson's opponent the first night, and the Rev. Mr. Savage, of Wilsden, the second night. Mr. Fraser, tutor of Airdale College, was Mr. Shackleton's opponent both nights. During the second night's debate, Mr. Fraser passed from defending the Atonement to argument on the being of a God. Mr. C., however, refused to be drawn away. After the discussion had closed, Mr. Robinson challenged the rev. gentleman to a discussion on the being of a God, either then or at any future time, but the rev. gentleman declined. Though our lecturers were but working men, a course of lectures were announced in reply, by the Revs. Mr. Mellor, of Halifax, Conder, of Leeds, Savage, of Wilsden, and Gregory, of Thornton; but *no* discussion allowed. They proposed to employ a professional reporter, and a report of the lectures is to be published, along with such portions of Messrs. Robinson's and Shackleton's lectures as they think proper. At the conclusion of this announcement, Mr. Shackleton rose and protested against any portion of his lectures being published unless the whole of them were—and not then, until he had seen a proof. He likewise announced that when his lectures were replied to he should be there to defend them, regardless of all consequences. Mr. Robinson made a similar announcement.

By inserting the above in the *Reasoner* you will oblige a large number of friends and readers. THE COMMITTEE.

MR. ROBERT COOPER'S MISSION.

'MISSIONS' appear to be the order of the day—at least with the Rev. Brewin Grant and his patrons. We shall follow their example in this respect. On the 22nd inst. I leave town on a 'mission' to the north. I purpose lecturing in those towns especially which Mr. Grant has visited. That gentleman announced that his 'mission' was 'to scour the country of the banditti of freethought.' I remember some twelve years ago John Brindley having a similar 'mission,' and we know with what result. Perhaps our new missionary is aware already of my intention, if it be really true, as expressed in the *Banner*, that a 'mission' like his must be under the eye of 'divine providence.' Be that as it may, either he or my own friends before or subsequent to that date will hear of me by directing to 188, Great College Street, Camden Town, London. ROBERT COOPER.

THE QUAKERS: THEIR TENETS AND DISCIPLINE.

In a work entitled 'A New Geographical, Historical, and Commercial Grammar, and present state of the several Kingdoms of the World,' published by J. Robinson, Paternoster Row, 1785, contains this passage upon the different sects of religion:—The Quakers form a numerous sect of dissenters in England, and perhaps if the professed principles of many of them were to undergo a very strict examination they would appear to be founded in freethinking, though they pretend to be guided by internal revelation dictated by the spirit of God. That revelation and that spirit seem, however, to be just what they please to make them; and if they mean anything, it is an abstraction from all sensual ideas in treating of the Christian religion and its mysteries; for they attempt to allegorise all the facts of the gospel. They disclaim all religious creeds made use of by other Christians, and all the modes of worship practised in other churches. They disregard the authority of the clergy, and refuse to pay tithes unless they are compelled by law. They neither use baptism nor partake of the Lord's Supper.

They affect a peculiar plainness of dress, both as to the form and the colour of their clothes; and they publicly declaim against resistance and the legality of going to war on any account. With regard to the resurrection of the body, and the doctrine of rewards and punishments hereafter, and many other capital points of Christianity, they have not yet explained themselves authentically; and indeed there seems to be a much greater degree of uniformity in their dress than their opinions; though it is probable that the generality of them adhere in sentiment to the most important and fundamental doctrines of Christianity. Were all the peculiarities of this sect to be described, a reader not acquainted with it would be apt to think it impossible that it should associate with other Christians. Nothing, however, is more certain than that the Quakers are most excellent members of the community. The strictness of their morality makes amends for the oddities of their principles, and the simplicity of their living for the wildness of their opinions. Their economy is admirable; for though none of them pretend to any coercive power, yet their censures are submitted to as implicitly as if they were Romish bigots under an inquisition. The highest punishment is a kind of excommunication, but which is taken off upon repentance and amendment, and the party is re-admitted into all the privileges of their body. Their government is truly republican, and admirably well adapted to their principles. They have an annual meeting every Whitsuntide, which is generally held at London, and this is resorted to by deputies from all parts of Great Britain, Ireland, Holland, Germany, and America. In this meeting are examined the proceedings of their other meetings, which are monthly and quarterly; indecencies of every kind are censured, contributions are received, accounts are examined, and discourses, exhortations, and sermons are delivered suitable to the exigency of the times, and their prevailing vices and immoralities. The good sense for which this sect is remarkable renders their leaders more respectable than those which royalty or power appoint over other communities. This, with the mildness of their behaviour, sobriety, and great industry, have raised them high in the esteem of the legislature, which has even indulged them by admitting of their affirmation instead of an oath in civil causes in the Courts of Justice. The regularity of their meetings is surprising; and the admonitions which they give to their brethren, by circular letters from their yearly meetings, are worthy of imitation by the most civilised government. The books relating to their religion which they print must be licensed by a committee before they are dispersed.

MANY MATTERS.

Four numbers of the *Political Examiner*, a penny weekly democratic journal, are now ready. It has this excellent motto, to which the name of Lord Jeffrey gives authority:—'If men are to wait for liberty till they grow wise and good in slavery, they may indeed wait for ever.' The journal is conducted with ability and earnestness, seeking to give a practical direction to democratic action and advocacy. There are two features which should recommend it to working men. One is that it promises occasionally a trade article for working men, indicating the state of trade and rate of wages in different parts of the kingdom, thus enabling working men to take advantage at once of any favourable change, as the 'City Article' in the *Times* enables the merchants to do. The second feature is that Mr. W. Newton has commenced in the second number a series of letters to working men. He is one of themselves, and knows their requirements. Anything he may write to them is sure to be worth their attention.

The *Advocate*, a threepenny monthly paper, devoted to the cause of progress, taking for its motto 'Progress without anarchy, order without despotism,' professes to 'address itself, with all solemnity and earnestness, to a particular purpose. Urged by the universally-admitted requirements of the times, it will strive to commend the Christian religion to the working classes of this country, who are woefully estranged from it. To do this, it will not burden its columns with prosy homilies or whining appeals, with theological disputations or priestly rebukes. It will prove itself eminently friendly to the well-being, to the political enfranchisement, and the mental elevation of the people; and, by frankly admitting and candidly denouncing those misrepresentations of Christianity by which they have been provoked into their present lamentable indifference, as well as by sincerely promoting those righteous movements in which their interests are felt by themselves to be involved, it is hoped to conciliate their prejudices and win their confidence. At the same time, the errors into which they are being betrayed will be faithfully exposed, and secularism, atheism, and anti-Christian rationalism of every form, will, month by month, as occasion may serve, be rigidly sifted and temperately discussed.' Published by W. Freeman, 69, Fleet Street, London.

The 'Patriot,' a poem, by Mr. J. W. King, of Sheffield, author of the 'Emigrant,' etc., has just been issued, 'dedicated, by permission, to Joseph Mazzini.' The reader will find the poem prefaced by a spiritedly-written introduction, affording a taste of the quality of the author's prose as well as verse. We shall find an opportunity of further notice of this production. Mr. John Chapman is the publisher; Mr. Watson will, however, have a supply on hand.

The members of the Blackburn Secularists' Mutual Instruction Association will hold a tea party and ball in their meeting room on Good Friday. Tea on the table at four o'clock.

The Rev. J. Spencer, Independent Minister of Bakewell, on the 1st inst., in a lecture on the 'Use of Books,' warned his hearers against the *Westminster Review* as the only one of the quarterlies improper for perusal from its illiberality.

A youth of seventeen, residing in the country, is desirous of obtaining a permanent engagement as junior or assistant clerk in or near the metropolis. A situation where the sentiments of this paper are (if not advocated) at least tolerated, would be preferred. Full particulars given on addressing a pre-paid letter to R. W., jun., Haddenham, Bucks.

The *Advocate*, the new monthly paper mentioned above, promises articles on secularism, on the main idea of our 'system,' next month.

The Rev. N. McLeod at the Dr. Wardlaw Jubilee, held in Glasgow, was pleased to say that 'the minister turns with joy of heart from his wordy Wiseman, his subtle Newmans, both sceptic and priest, and his blaspheming Holyoakes.'—*North British Mail*, Feb. 17th, 1853.

Mr. P. Crellin, a Christian gentleman well known for his liberal political sentiments in the Tower Hamlets, has engaged the Hall in Philpot Street, Commercial Road, for the purpose of discussing the merits of Mr. E. Miall's new work on the 'Bases of Belief.' The reading commences at eight o'clock, followed by one hour's debate, every Thursday evening.

We have received a noble letter from Mr. Joseph Barker, of America, which we hope to insert next week.

Let the friends of the working man's press who can attend next Thursday at four o'clock at Bow Street, to hear the decision of Mr. Henry on the *Potteries Free Press*. The case was brilliantly defended by Mr. J. Humphreys Parry last week.

No. 4 of the *Wayside Points*, completing the correspondence between the late disputants atCowper Street, is now ready.

A Meeting of the Young Men of London in favour of opening the Crystal Palace on Sunday will be held at the London Tavern on Wednesday next, March 23rd. The chair will be taken at eight o'clock. Our friends interested in this question should be early in attendance.

Mr. C. Southwell will hold a public discussion with the Rev. Mr. Barker, in Blackburn, on the 13th and 14th of next month. The correspondence between both disputants will, by mutual request, appear in the *Reasoner* in time for reference at the debate.

Next week we shall give a letter from Mr. C. Southwell, in reply to certain remarks lately made public by the Rev. Robert Ashton and the Rev. J. H. Hinton.

Mr. Holyoake has read several sheets of the proofs of the Cowper Street debate, which Ward and Co. will no doubt announce early for publication at 2s.

As early as possible in May, Mr. Holyoake will fulfil a long-standing engagement with the Glasgow and Paisley societies by visiting Scotland. From Dundee and Aberdeen, or wherever he may be desired, it will be a favour if communications on the subject are sent to the *Reasoner* office early.

The balance-sheet of the receipts and expenditure of the Cowper Street Debate has not yet been finally settled. The demands sent in to the committee absorb the whole of the £94 receipts in expenses of reporting, rent, advertisements, etc.

The *Bucks Advertiser* says:—'We have Nos. 1, 2, 3, and 4 of a book headed "Mr. Holyoake Refuted in his own Words"(Leicester, S. J. Chew), meaning by this that the leader of the secularists is taken to pieces by the manipulation of his own writings, and these parts show how far the atheistic controversy proceeds. Mr. Chew is the author as well as the publisher of this Refutation, and the fairness of this course becomes obvious when the secularist himself lays down an axiom that his writings should be dissected. The process, however, may be carried into both camps. Suppose, for instance, a book advertised with the title, "The Tract Society Refuted by the Tract Society," can any intelligent man hesitate as to the horde of contradictions which could be elicited ?'

G. Edwards wishes to correct an error which he believes a number of his numerous friends have fallen into, by supposing he has either given up business or left the town. It is quite a mistake; he has done neither, having removed to more commodious and central premises in 35, St. James's Street, Burnley, where he purposes carrying on the cheap book, periodical, and newspaper business in all its branches, where all the London and other publications may be obtained to order on the shortest notice.

Received.—G. Mawby.—S. Pooley. (We never could attain to that knowledge ourselves.)—J. P. Ruddock.—G. Adcroft.—J. Ridout.—Remus. (The sale of the *Reasoner* has so increased of late, that we find many subscribers who have failed in obtaining the regular supply disappointed.)—Quallon.—E. A. Scholey.—R. Aspden. (By Ward and Co.)—W. Chilton.—'A Conely Young Man.' (May his letter be forwarded to the Newcastle Society ?)—J. Motherwell. (The *Glasgow Sentinel* and *Post*. The *Post* must be the wrong date, as we failed to find the article.)—W. Hilton.—W. Peplow.—Thomas Payton. (Will find the numbers left with Mr. Watson.)—Joseph Firth. (Thanks for suggestions.)—J. Fray. (We shall be glad to hear from him.)—J. H.—G. Forbes.—W. H. Holyoak.—G. Millar.—*Preston Chronicle*.—R. S., Cheltenham.—L. O. T.—R. Welford.—A. Robinson. (A suitable lecture is a wholesome reply to the Paine Tracts.)—William Arbuckle, who takes six *Reasoners* weekly for distribution, has procured a friend in Irvine to take three copies in that district.—J. Inglis. (We believe both books are out of print.)—Veritas.—A. Fraser.—G. Edwards. (The information is pleasing.)

ADVERTISEMENTS.

EXPOSITION OF SECULARISM.—The Public Committee of the Friends of Freethought constituted to present some testimony to Mr. G. J. HOLYOAKE, as a recognition of his persevering services in the Exposition and Public Discussion of Secular and Associative Principles, have determined, in a public manner, to present him with a PURSE, the better to sustain an advocacy which has not been and cannot be carried on without personal sacrifices.

On next Tuesday, March 22nd, List-papers will be ready for delivery, and may be had personally, and by letter, on application at the Literary and Scientific Institution, John Street, Fitzroy Square. List-papers, with accrediting signatures, will be transmitted to friends in the provinces taking part in these proceedings. At the particular request of the Committee, Mr. James Watson, Publisher, 3, Queen's Head Passage, Paternoster Row, has consented to act as Treasurer.

All letters to be addressed to "The Secretary, Testimonial Committee,' 23, John Street, Fitzroy Square, London.

Though the right of Private Judgment is happily conceded in theory among us, its practice is seriously restricted. No sooner are the certain orthodox limits exceeded than a social ostracism ensues. Yet all dissent which is conscientiously held and temperately enforced should be respected; and it this Committee succeed in its object, this fact will be at length publicly recognised, and therefore the co-operation is sought of all who concede the general principle of the *Social freedom of honest opinion.*

JOHN WESTON, Sec. pro tem.
JAMES WATSON, Treasurer.

GOVERNMENT PERSECUTION OF THE ENGLISH PRESS.

A PUBLIC MEETING will be held at the National Hall, High Holborn, on THURSDAY EVENING next, James Watson in the chair. The meeting will be addressed by Edward Edwards, G. J. Holyoake, Washington Wilks, C. D. Collet, &c. Doors open at Seven. Chair taken at Eight.

POPULAR WORKS.

Just published, price 1s. 6d.,

POPULAR CHRISTIANITY; its Transition State and Probable Development. By F. J. Foxton, A.B.

Also, just published, 32 pp., price 2d.,

ORATION on the DEATH of DANIEL WEBSTER. By Theodore Parker.

TRACTS for the TIMES, complete in 1 vol. 1 6
To be had also in separate tracts—

1. The Bible—what it is and what it is not. By Theodore Parker 0 2
2. Christianity—what it is and what it is not. By Theodore Parker.. .. .. 0 2
3. Priestly Systems Repugnant to Christian Principles. By the Rev. T. Wilson 0 2
4. On the Human Causes which Contributed to the Establishment of Christianity .. 0 2
5. Infallibility, Catholic and Protestant. By the Rev. James Martineau.. .. .. 0 2
6. The Future Prospects of Christianity. By Professor Newman 0 2
7. On Salvation. By the Rev. T. Wilson. 0 2
8, 9. Strauss's Life of Jesus Examined. By Theodore Parker 0 2

The FREEMAN. Complete in 1 vol., cloth. Contains articles by Messrs. Wilson, Foxton, Clarke, and Macnell 3 0

Glasgow: J. Miller, Maxwell Street. London: J. Watson, 3, Queen's Head Passage, Paternoster Row.

REFORMERS' LIBRARY, AND LIBRARY OF FREE THOUGHT,

240, Strand, Three Doors from Temple Bar.

Price 10s. 6d. Three vols. octavo, published by Hetherington at 27s.,

A FEW Hundred Bible Contradictions, a Hunt after the Devil, and other odd Matters. By the late Lieutenant Peter Le Count, R.N.

'It is a book of rare excellence, caustic wit, and acute argument. Such an analysis of the Bible probably never appeared in any age or nation. It combines the strong sense of "The Age of Reason" with deeper research than the "Diegesis." Every page is a battering-ram in full play against the walls of inspiration. Natural eloquence and classic lore, crowds of arguments and references, are combined and displayed with mathematical precision and unequalled brevity. Egyptian sage and Catholic priest, Chinese philosopher and Methodist preacher, Indian seers and Hebrew rabbis, Greeks, Romans, and English, all ages, languages, arts, sciences, the bowels of the earth, and the milky way, are all overrun in Dr. F.'s learned, earnest, nimble, and indefatigable "Hunt after the Devil."'—Vide G. J. Holyoake in the *Movement*.

E. T. having reason to believe that many booksellers refuse to execute orders for the above, undertakes to forward the work to all parts of the country upon the receipt of a Post Office Order to the above amount, payable in the Strand.

PORTRAIT OF THOMAS PAINE.

Just Published, Price 1s., or by Post 1s. 3d., (Size, 12 inches by 9),

SHARP'S COPPER-PLATE LINE ENGRAVING.

Now Ready, stitched in a Wrapper, Price 2d., or by Post 3d.,

DEATH-BED REPENTANCE: a Lecture, by Robert Cooper. New edition, revised by the author.

E. Truelove, Reformers' Library, 240, Strand, three doors from Temple Bar.

The Trade Supplied.

A BED ROOM to Let Furnished, for a single gentleman.

NOTICE.

CHARLES SOUTHWELL'S new pamphlet, 'Supernaturalism Exploded in a Review of the famous Controversy between the Rev. Brewin Grant and George Jacob Holyoake,' cannot appear until Saturday, 26th inst. Instead of thirty-two, it will contain forty pages, and have a neat wrapper. Price 3d. This is a little book with a large aim. The reader, whether he be Secularist or Christian, Pagan or Jew, will find in these pages some startling truth and very curious materials for thinking.

London: J. Watson, 3, Queen's Head Passage, Paternoster Row.

GUIDE TO THE LECTURE ROOM.

[It is requested that those Secretaries of Institutions who may wish to have their lectures announced in the *Reasoner*, will please send in their programmes as soon as printed.]

Literary Institution, John Street, Fitzroy Square.—March 27th [7], Richard Hart, 'The Slavery Question.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—March 27th [7], Thomas Cooper, 'Life and Character of Sir Robert Peel.'—Concert on Tuesday, March 22nd [8].—Saturday evenings [8], an Harmonic Meeting.

Hall of Science, City Road.—March 27th [7], G. J. Holyoake will lecture.

Commercial Hall, Philpot Street, Commercial Road East.—March 27th [11 a.m. and 7½ p.m.] Mr. C. Southwell will lecture.—Discussion after the lectures.—Discussion, Tuesday [8].—Friday [8], Lecture by Mr. Southwell.

National Hall, 242, High Holborn.—March 27th [7], P. W. Perfitt will Lecture.

Secular Hall, Goldsmiths' Row, Hackney Road.—Discussion on Sunday mornings at 11, and Wednesday evenings at 8.—March 27th [7], Robert B. Dunn, 'Authority of Reason.'

Eclectic Institute, Denmark Street, Soho.—March 27th [11 a.m.], J. B. O'Brien, B.A., will Lecture.

Hoxton Mutual Instruction Society, 4, Gloucester Terrace.—March 28th [8½], a Soirée.

Hoxton Secular Society, 4, Gloucester Terrace.—Meeting every Sunday morning at 11.

Bradford Secular Society, Mitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.

Secular Institution, Charles Street, Old Garratt, Manchester.—March 27th [6½], a Lecture.

Progressionist Hall, Cheapside, Leeds.—March 27th [6½], a Lecture.

Mutual Improvement Society, Five Ways, Dudley.—March 27th [7], a Lecture.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a reading room.

Secular Institution, Bowkers' Row, Bolton.—Meeting every Sunday evening at 6.

Eclectic Society, 14, Garthland Street, Glasgow.—March 27th [6½], a Lecture.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—March 27th [6½], a Lecture.—Wednesday evenings [8], a Dicussion.

Secular Hall, 6, Market Street, Newcastle.—March 27th [7], a Lecture.

Leicester Secular Society, 148, Belgrave Gate.—Lecture and Discussion every Sunday evening.

ECONOMIC FREEHOLD LAND ASSOCIATION

(Enrolled as the 'Economic Benefit Building Society'). Central Office, Literary Institution, John Street, Tottenham Court Road. President: William Coningham, Esq. Bankers: London and Westminster Bank, Marylebone Branch. Secretary: Mr. Henry A. Ivory, 52, College Place, Camden Town.

PROSPECTUS.

The chief object of this Association is to promote the social elevation and political enfranchisement of the industrious classes.

It will afford a secure investment for the savings of the working man, and enable him, by his own industry and frugality, to enjoy the advantages attending the possession of freehold land.

In a political point of view, the Association is of the utmost importance. It will confer the right of a county vote, and by that means bring the popular will to bear upon county elections, where it is so very much needed.

The Association proposes to form a common fund by the union of the contributions of the members, and with this fund to purchase large tracts of eligible building land, and retail the same to the members at the wholesale price, in lots available for building purposes, which may be used by the members themselves, or let on building leases.

Members of this Association will be allowed to suspend their payments in times of depression of trade or illness without incurring fines; or they may withdraw from the Society altogether.

There is no limit to the number of shares to be held by any individual; but he cannot have more than two allotments in any piece or parcel of land purchased by the Association.

The mode of allotment is as follows:—When an estate is purchased, the surveyor makes a plan of it, divides it into two parts, and after having divided it into two parts, subdivides these parts into lots; the lots of the first part become the respective properties of the senior members on the books of the Association, and the lots of the second part are balloted for amongst the remaining members generally. Thus the senior member is certain of his allotment, and the junior member, even at that time, has a chance of his allotment; but even if unsuccessful in the ballot, when in succession he shall stand in the position of the senior member, he will possess the same certainty as was realised by that individual.

The law expenses of conveyance and mortgage are based upon the most economical principle, and are guaranteed not to exceed 30s. per deed, exclusive of stamps and parchment.

Each member is charged from the time he enters, consequently no arrears have to be paid.

The payments to the Society are not increased after the member has obtained his allotment, and when his subscriptions are paid, his deed of conveyance and mortgage is handed to him, with a receipt on the latter.

Interest will be allowed on subscriptions paid in advance.

The members of this Association are not confined to the metropolis. Non-residence will not disqualify a voter.

Shares £30 each. Entrance fee, 1s. per share. Payments, 1s. per share per week, with an additional 6d. per share for expenses per quarter, any subscription day during the quarter. Ladies and minors are equally eligible to the benefits of this Association. Members can enrol for shares between the hours of eight and ten every Saturday evening, at the Central Office. Further particulars may be obtained on application to the secretary. Country members can send post-office orders to the secretary.

London: Printed by Holyoake, Tyndale, and Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 13.] WEDNESDAY, MARCH 30, 1853. [Price 1d.

EIGHT OF THE ARTICLES.

Letter from Joseph Barker	193	Stories for Children	199
Description of the Cowper Street Debate	195	Mr. Trevelyan on 'Facts and Fancies'	200
Seventeen Modes of terminating Freethinking	197	The Soul from Three Points of View	201
Effects of the Debate	198	Clerical Interference with Secular Education.	206

SOCIALISM AND ITS ADVOCATES.

A LETTER FROM MR. JOSEPH BARKER, OF AMERICA, TO MR. G. J. HOLYOAKE.

Dear Sir,—Will you allow me to say through your publication that I see, at length, that in many things which I said and wrote during the controversy of 1839, 1840, and 1841, respecting the comparative merits of Christianity and Socialism, I did injustice both to Socialism and to the character and motives of many of the advocates of Socialism. I believe I did especially do injustice to the character and motives of Robert Owen. It is chiefly to make amends to Mr. Owen that I now write. I have, since I came to America, re-read the debate between Robert Owen and Alexander Campbell, and I am astonished at the evidences of intelligence, philanthropy, gentleness, courtesy, and candour, that everywhere presented themselves in the speeches of Mr. Owen. I am satisfied that Mr. Owen is not only sincere in his advocacy of Socialism, but that he is a well-read, deep-thinking, far-seeing, and benevolent man. If he be still alive, I hope this statement, accompanied with acknowledgments of regret for having done him wrong, will reach his eye and minister some slight comfort to him in his declining years. I should wish to do justice to all whom I have wronged by my tongue or my pen. If I have ever spoken uncharitably of you, I wish my uncharitable words to be cancelled. I believe you to be a truth-loving, virtuous man. I think you have deserved well of your generation. Posterity, too, I believe, will be indebted to you, and many will acknowledge their obligation. As I have said before, you have always appeared a little unjust towards me; but you have seen me, and viewed my sayings and doings, in a different light from that in which I myself have viewed them. As you have generally appeared to me to be just, and even generous to others, I am compelled to believe that you have wished to be just towards me.

I am far from thinking that the advocates of Socialism always were just towards me. They sometimes belied me; they often, if not always, misinterpreted or misrepresented my motives; and in one case a leading advocate of Socialism insulted me publicly by an unmanly allusion to my person, and, at the close of his address, his audience attempted to injure me by violence. Some other advocates, as I think, did the cause they advocated injury by a want of either greater skill or greater candour. I mention these things not because I feel any ill will towards any one, but because I wish the nature and extent of this my confession to be rightly understood.

I must also add that I am not yet an Atheist, a Secularist, or a Socialist, in the sense in which I understand those words. I confess I know nothing of God but as he is revealed in his works. With me, the word God stands for the unseen cause of all natural phenomena. I attribute to God no quality but what seems necessary to account for what I see in nature. My Jewish and Christian notions of God are all gone, except so far as they appear to be the utterances of nature. Still I lean to the belief that under all natural appearances lies a great or infinite being, in whom the powers, the intelligences and beatitudes of all things originate, and in whom they all reside.

As to secularism, I think our business is with the seen, the worldly, the physical, the secular. Our whole duty seems to me to be truly and fully to unfold ourselves, and truly and fully to unfold others; to secure the greatest possible perfection of being and condition, and the largest possible share of life and enjoyment to all mankind in this present world. The machinery of sects and priesthoods for saving souls and fitting men for heaven, I regard as wasteful and injurious folly, except so far as it may tend to better men and improve their condition here. I have a hope of a future life, but whatever is best for this life must be best for another life; whatever is best for the present, must be best for the eternal future. To reveal to men the laws of their own being, and to unfold to them the laws of nature generally, and to bring them into harmony with those laws, is, therefore, with me, the whole business of man. If there be another world, as I hope, it will, I suppose, be governed by the same great laws as this. If men live on for ever, they will have all the better start in a future life, for having got well on in this. As an *art*, therefore, I believe in secularism; as a *philosophy* or a *science*, I hope it is not quite true. But I feel no more disposition to scold or blame the atheist or the secularist, than to scold or blame the deist or the spiritualist. My feelings towards you and Robert Owen are as friendly as towards any believer or unbeliever on earth.

Let me add that I think Robert Owen had the advantage over A. Campbell in the debate at Cincinnati. I am amazed at the weakness of A. Campbell's positions and arguments.

I have lately been reading back volumes of the *Reasoner*, and I wish to express my obligations to you and to Thomas Cooper, as well as to some others of your helpers, for many of the articles I have read. I assure you I have perused some of your volumes with a great deal of pleasure and profit. I hope your work is prospering, and that it will continue to the last the propounder and advocate of unpopular or neglected truths, and the detector and exploder of revolting and injurious errors. Whether I agree with them in their opinions or not, I wish success to all who fight for freedom and humanity.

I am glad to be able to inform you that I am much better and stronger than when I saw you at Leeds, or when I left England. Those frightful spasms had almost quenched the flame of life. I now seem to be free from them. My digestive organs seem to have recovered their tone. I have hopes now of doing a little more work before I die. We have lately had a convention here to discuss the Bible question, and we are expecting another in spring or summer. I hope to send you a report of the proceedings of the first one shortly. Liberal views are making their way in these United States. Old errors, both in theology and politics, are losing their hold of men's minds, and better views are taking their place.

I meant to say something of Socialism. *Some* form of socialism seems to me to be necessary. The present state of society cannot be the best that is possible. It

seems to me that there must be some form of association and co-operation possible that shall unite all the advantages of union, and leave untouched man's individuality. I *hope* there is. I keep reading on the subject of association as books and pamphlets come in my way. I wait, not idly or indifferent, for further light. I feel disposed to give those who are labouring to solve the great social problem all the help I can; and if I once see a project, or a plan, or an experiment, that seems likely to answer, I shall join with its authors in trying to make it successful.

Finally, will you send me your periodical? I will pay you for it somehow, if all be well. I should like to have all the numbers after the ninth volume. I have the work complete, I believe, to the end of the ninth volume.

With best wishes for your health and welfare, and with goodwill to all the friends of truth, of freedom, and of humanity,

I am, dear sir, yours very respectfully and affectionately,

Millwood, Knox County, Ohio. Feb. 22, 1853. JOSEPH BARKER.

P.S.—I want your periodical all the more, because the *Leader* has forsaken its principle of free discussion. It appears to me to be under the worst influences on American affairs. I have written two letters to the editor on the subject, but he has refused to publish them. I am not one of those who are anxious about the coloured races, and careless about the white ones. But I think we can never secure justice to the whites, so long as we deny justice to the coloured. Liberty is essential to the development of all races. Liberty is the life of all men. The slaveholders here are the friends of oppression everywhere. The abolitionists of America are the friends of freedom and progress everywhere. I cannot conceive what good reason the *Leader* can have for aiding the Italian and Hungarian, and refusing a word for the oppressed American or African.

[This letter demands a response from ourselves, which next week we will endeavour to give.—ED.]

DESCRIPTION OF THE COWPER STREET DEBATE BY MR. C. SOUTHWELL.

Now, doing justice 'all round' in respect to this controversy in which the controversialists, both undeniably good talkers, and one of a school very 'fast,' disputed for six nights on at least sixty subjects, is a task the due performance of which will render indispensable more words than may be agreeable to some readers who like information and 'saving wisdom.' ..... No controversy of modern times has a better claim to our attention, whether we consider the topics discussed, the manner in which they were handled, or the character of the disputants.....We all know that they who engage in a dispute are the very last persons to be changed by it. Neither Mr. Grant nor Mr. Holyoake can be cited as examples to the contrary. As they commenced so they ended—Mr. Holyoake quite satisfied with secularism and 'willing to be judged by a fair report of the controversy'—Mr. Grant quite persuaded that he had blown secularism to the four winds of Heaven (which in one sense he unquestionably has), and expressing his readiness for another contest with his formidable antagonist. Of the two it must be confessed that Mr. Grant was by much the more confident and self-satisfied looking; and I happen to know that he 'counted spoil' long 'before the field was won.' While this great controversy was pending he went to Walthamstow, and there delivered a lecture in which he assured his delighted auidence that two-thirds of the report

would consist of his speeches, he having talked just three times as fast as Mr. Holyoake, whom he had killed outright, and—*would do it again*. In a talent for vain-glorious boasting it must be allowed that Holyoake is no match for Grant. Their respective partisans exhibit a like marked difference of spirit. Only a few of the secularists seemed thoroughly satisfied. They all admit the ability of their champion—they admire the cool dignity of his bearing—but very many dispute the wisdom of his tactics, and consider that though the discussion will have a decidedly rationalistic and humanising tendency, secularism is still an enigma to the general public. On the whole, however, it may be said that, considering the line taken by each disputant and the difficulties appertaining to their several systems, neither secularists nor Christians have reason to be ashamed of their champion. Mr. Holyoake astonished many—myself among the rest—by a combination of wit and eloquence rarely, if ever, surpassed. He seemed thoroughly in earnest. There was no straining after effect—no vulgar claptrap—no semblance of cant—no truckling to prejudice—no paltering in a double sense. In tone and spirit his discourses were infinitely superior to those of his clever antagonist. He was sarcastic without rudeness and impassioned without affectation. Occasionally he enlivened by brilliant sallies, and ever and anon spread pallor over the face of his antagonist by satire so airy and delicate yet cutting, that though one might say 'it was like a polished razor keen,' no one could believe it 'scarcely felt or seen.' While discussing the Atonement, he fairly rose to the height of his great argument, and created such a *furor* that for some time poor Grant was extinguished—put quite and very lamentably *hors de combat*. But it is true nevertheless, that very many of those secularists who approved the general tactics of their chief, watched the contest with evident uneasiness, and at its close muttered audibly their dissatisfaction. They thought that the 'rising young minister' deserved a sound castigation, and that sparing the rod was not good policy. Christians, on the other hand, are heaping no end of praises on Mr. Grant, who, according to the *British Banner*, is a 'terrible antagonist.' In him I see very much to admire. The 'rising young minister' is no ordinary man. Amid all the excitement of this controversy, he was cool, wary, and self-possessed, discussing an orange *or* Mr. Holyoake with resolute purpose and a fine sense of enjoyment. The *Banner* may well call him a 'terrible antagonist,' for he denounced secularism and secularists in a style which showed him terribly in earnest. Less reckless than *Brindley* he is quite as bitter and much more skilful. What he says he means and what he means he says. A desperately hard hitter, when he does plant a blow the effects are obvious enough. To rank him with Woodmans and Townleys would be unjust. What Walter Scott said of the imitators of Dr. Johnson will apply to the mob of Christian advocates who preceded Mr. Grant, for although many of them make his *report* not one of them carries his *bullet*. Secularists think lightly of him, but secularists, like other sectaries, are apt to underrate opponents. Nothing more rare than just appreciation of those who oppose us. I suspect, however, that many secularists thought that catching Mr. Grant was very like catching a Tartar. But whatever may be thought by secularists of the 'rising young minister,' his own party consider him shrewd, clever, bold, unvanquished, and unvanquishable. If Mr. Grant, like Themistocles—another great man—loves best the voice which most loudly sings his praises, he will be at a loss on which of all his noisy admirers to bestow supreme affection. When such prints as the *Christian Times*, the *Patriot*, and the *British Banner* agree, their unanimity is wonderful. Now, those organs are unanimous in pronouncing Mr. Holyoake 'a very superior man, with

great oratorical powers,' and Mr. Grant incomparably superior to said 'very superior man with great oratorical powers.' They talk triumphantly of their *razzia* in the territory of secularism. They say their 'terrible' champion disposed of never so many secularists no less effectually than did Pelissier of the miserable Arabs whom he stifled in the caves of Dara. On the strength of their 'great victory' many a Christian whose 'name' until now 'was never heard' in connection with mundane affairs, is preaching up the 'Secular Aspects of Christianity.' No less than thirty-eight discourses on that interesting subject were delivered on the evening of Sunday, February 27th, by as many preachers in various parts of the metropolis *alone*. They will allow Mr. Holyoake is king of debate, modestly stipulating for nothing more than that Mr. Grant shall be viceroy *over* him. So great is the noise made by these people that one is tempted to suspect their sincerity; for had a decisive victory been obtained by their 'terrible' hero there would have been no occasion so noisily to proclaim it, and all the world knows that loud boasting is frequently resorted to by the friends of a damaged cause for the same reason that the cunning pickpocket will cry 'Stop thief!' while the crowd are in hot pursuit.—*From a 'Review of a Controversy between Rev. Brewin Grant and G. J. Holyoake.'*

SEVENTEEN MODES OF TERMINATING FREETHINKING.

[It is now some time since the following letter appeared in the *British Banner*, but the curiosity of its seventeen recommendations induce us to quote it. It is written by an intelligent and excellent gentleman whom we think mistaken in thinking himself a Christian; but if he be one, we wish there were more of them.—Ed.]

To the Editor of the British Banner.

Mr. Editor,—Mr. James's proposition for engaging Mr. Grant as a Missionary to the English infidels is very good, but much more is needed.

1. A knowledge among the religious public that infidelity is no new thing, but has antiquity connected with it.

2. That Eve, Adam, and Cain exhibited an infidelity.

3. That an infidelity has been running through all ages, from the earliest to the present time.

4. That when Judaism was introduced into the world it pre-supposed the existence of infidelity, and furnished means of defence and attack against infidelity.

5. That a war was carried on by true Judaism against infidelity to the coming of Christ.

6. That Christianity came into the world with a like pre-supposing of the existence of infidelity, and supplying additional weapons against infidelity, its natural foe.

7. That infidelity, instead of being—as some suppose—a new phenomenon, is an ancient one, having been subject only to chemical variations, dependent on surrounding elements.

8. That it exists in our day, and possibly may run through the millennial period to the end of time.

9. That it is not confined to one locality, but exists in all, more or less, in one form or another.

10. That it is the duty of Christians to study it, and to contend against it in spirit and manner, as pure Christianity would.

11. That it must be grappled with locally whatever may be done extra-locally.

12. That there ought to be, that there must be, and that there shall be, a local lay agency, well disciplined and all competent for present and continuous effort.

13. Begin with a social identity with some.

14. Others wish political identity; both must be associated, the order may be varied.

15. The two previous prepare for the religious or spiritual.

16. The Bible will supply the student with the very best materials for all the three.

17. If rooms were taken in various localities, made comfortable for holding 50 to 100 persons, and a genuine Christian sociality promoted, and a pure democratic platform for conversation, lecturing, and discussion—each invited to and encouraged in lecturing, taking care, if possible, that there be a sufficient supply of the religious element, either in capacity or numbers, to lecture or question with careful temper, generous disposition, and a fair share of tact, kindliness, and good spirit, and being ahead of all that is good, will secure a due respect.

Something of the kind has been tried in Dudley for several years. Two of the heterodox who have been with us have joined the Methodists.

The meetings for lecturing and discussion are on Sunday evenings—the most convenient night for associating with the heterodox; and surely, Mr. Editor, some few may forego the privilege of being blessed for the privilege of blessing others.

What are much wanted are theological libraries throughout the country. There is in this town a very good Sunday-school library, connected with the Independent chapel, but such libraries require being carried much further. I lately wanted Dr. Pye Smith on Geology and Horne's Introduction; for the latter I was obliged to apply to a Church Minister, for the former to the Independent minister. Works of this and a similar kind are very much wanted, and will be more and more needed of easy access.

I once taught in the same school in which Mr. Holyoake was afterwards a scholar. He has slept at my house several nights within the last few months, and, from what I have seen of him, I cannot but entertain a similar hope with that of Mr. James, especially if he be always met in the same spirit as he is at Bradford, and was by Mr. Townley.

Mr. Editor, I have often thought that Paine might have died a burning and a shining light, had he been met in a different spirit by the religious public.

Yours, very sincerely,

Dudley, Nov. 14th, 1852. SAMUEL COOK.

EFFECTS OF THE DEBATE.

MR. WHITWORTH, of Heywood, informs us of the increase of the sale of the *Reasoner* in that town. From many places we receive similar intelligence.

Lecture rooms have been opened in Newcastle-upon-Tyne and Leicester.

In Blackburn, where Mr. Grant proposed the resolution noticed in the *Wayside Points*, and where he has lectured several times, 100 *Reasoners* are now sold, where not more than a dozen were sold before.

The Rev. Mr. Rutherford has issued placards in Newcastle-on-Tyne announcing lectures on Secularism, and reviewing the debate. It appears that a succession of metropolitan and provincial discourses will follow.

Letters from Preston and other towns are full of items of unusual progress.

The sale of the *Reasoner* has increased more than a thousand per week, and the back numbers of the present volume have been all sold out, and could have been sold to a much greater extent had we been able to have anticipated the demand.

Offers of discussion with various ministers have been received.

[The balance-sheet of the discussion at Cowper Street is at length settled, and leaves Mr. Holyoake a balance of 0s. 6d. We will publish some particulars thereupon.]

MILTON PROSTITUTED.

MILTON is a sacred name in England. The word 'Milton' should not be used except by those who are Miltonic in their nature. But something has started into being called 'The Milton Hall and Club,' capital £50,000, raised by 1,000 debentures of £50 each, interest, 4 per cent. For information, go to Samuel Morley, Esq., trustee. To understand this 4 per cent., a prospectus must be read, which says:—'The want, having been long felt, of an Institution in the metropolis, in which Evangelical Nonconformists of all sections might meet on common ground, while preserving entire freedom of personal and denominational action, it is proposed to find a place of resort, in which they will find, at once, congenial society, and assistance in the prosecution of their respective movements.'

Now, the question which raises debate is the junction of two words, 'Milton' and 'Evangelical.' Was Milton an evangelical? The evangelicals profess to believe in original sin, special grace, human priesthoods, Sabbath sanctification, &c., all of which Milton did *not* believe. Milton's doctrines, right or wrong, would subject him to evangelical execration; and accordingly it has happened, that the most ardent disciples of Milton, as well as the warmest admirers of his genius, are, by the very constitution of the Milton Club, excluded from entering it! The *Spectator*, a literary journal of high eminence, has discovered this disparity, and has severely chastised the folly of the bigots. A writer, in the last number of that paper, tries to explain by saying:—'When the first meeting was held to originate the club, the question of the basis on which it should be founded was fully discussed. Mr. Miall, M.P., and others, strongly advocated the desirableness of avoiding all theological tests; but the sense of the meeting was decidedly against them, and a resolution adopted by a large majority introducing the word "evangelical." It so happens, that the designation "Milton Club" was suggested before it was supposed there would be any religious test of membership; and as in that case Dissenters of all denominations would have been eligible, the name would have been more appropriate than it now is.'

Certainly it would; but, without saying that we believe in Milton's creed, we repudiate with scorn and contempt the ignorance and bigotry which appropriates a sacred name to secure the very sectarian purposes which the man who bore that name would have despised. Milton is our own glorious Englishman: to make him the badge of a sect is hateful. Milton lived for posterity, not for a club.—*Bucks Advertiser*, March 19, 1853.

STORIES FOR CHILDREN.

Mr. Foote and Mr. Headpiece.

A little child thinks it will be hard to remember what he has to learn. He is wrong in thinking this—it may be quite easy to him if he takes care to *understand* what he learns. The understanding helps the memory. If he forgets what a thing *is*, he can tell what it *should be*, if he understands all about it.

A very funny man, named Mr. Foote, met a man named Mr. Headpiece, who said he could learn anything at once hearing it. Now Mr. Foote knew that if Mr. Headpiece heard some sensible story which he could understand, he might remember *that* at once hearing; but if he heard a tale with no meaning in it—a tale that he could not understand—a tale that had no sensible connection, Mr. Foote knew that Mr. Headpiece would have hard work to remember that. So to try Mr.

Headpiece, Mr. Foote wrote the story of the Grand Panjandrum, which, if you like to hear it, we will read it the next reading time.

The Grand Panjandrum.

This is the tale Mr. Foote told Mr. Headpiece:—'So she went into the garden to cut a cabbage leaf to make an apple pie; and at the same time a great she-bear, coming up the street, pops his head into the shop. What! no soap? So he died, and she very imprudently married the barber: and there were present the Picninnies, and the Joblilies, and the Garyulies, and the Grand Panjandrum himself, with the little round button at the top; and they all fell to playing the game of catch as catch can, till the gunpowder ran out at the heels of their boots.'

Was not this a puzzle for Mr. Headpiece? He found out what every little girl and boy may find out—that it is easier to remember good sense than nonsense. The story of the Grand Panjandrum is made up of bits of nonsense, having no connection with each other, and therefore hard to remember.

After all it is easier to learn a lesson than a little child supposes, because a lesson always means something connected with what we already know, and the new meaning helps the recollection. It joins itself to what we already know. Mr. Headpiece remembered the 'apple pie,' but he forgot the 'soap.' He thought of the 'barber,' but the 'round button' and the 'gunpowder' put him quite out. Mr. Headpiece could not remember them.—*From 'Original Stories' in Mr. Holyoake's 'Child's First Reading Book,'* just published.

MR. TREVELYAN ON 'FACTS AND FANCIES.'

I AM very glad to bear my testimony to the high moral worth of a work which was lately advertised, and since spoken of, in your columns—a small volume for the pocket, inestimable in social advice, but of small cost, and were it in the hands of all the people virtue would be more abounding. 'Facts and Fancies, or Random Sketches of Men, Women, and Principles,' by F. R. Young, Ipswich—a title which does not convey to the mind any idea of the morality free from all sectarianism contained in it, but still must be perused with delight, as well by the genuine Christian as by the genuine Secularist. None but those whose *morale* is overbalanced by the animal could read the little volume without aspiring higher in morals, in love to all sentient beings, and in the spirit of liberty and progression. Several of the essays are the outlines of lectures which were delivered by the author in different provincial cities and towns in England. 'Woman,' 'Marriage,' 'Home,' are three excellent chapters, and the introduction by James Spilling, compositor, is in exact keeping with the spirit of the essays. As I know your space is limited, I will give but one extract from it, which will give an idea of the tone of the work. Page xii.—'I urge the adoption of high principle because its practice conduces to happiness, but primarily because it has its production in truth. I hold that

> "because right is right, to follow right
> Were wisdom in the scorn of consequence."

but I am glad to think that, from the love and practice of the truth, must spring happy results. For man is virtuously related to nature. All natural powers and influences fight in his behalf—to hold him aloof from evil, or lead him on to goodness. The finger-post of nature points to duty. Therefore, not simply because your welfare demands it, but because duty enforces it, ought you to consider your relations to "Woman," "Marriage," and "Home."' ARTHUR TREVELYAN.

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

THE SOUL FROM THREE POINTS OF VIEW.

CORRESPONDENCE WITH THE REV. WILLIAM BARKER, OF BLACKBURN.

To the Editor of the Reasoner.

MY DEAR SIR,—If you think it worth while to publish the enclosed correspondence, I shall be glad to see it in the *Reasoner*. It may be useful to people who have their doubts as to 'the clergy avoiding discussion,' and is moreover a nice little addition to your stock of literary curiosities.

I am, the 'Fourpenny Wilderness' notwithstanding,

Saville Cottage, Saville Row, Mile End Road, Your well wisher,

Feb. 24th, 1853 CHARLES SOUTHWELL.

Letter 1.—From the Rev. William Barker.

Blackburn, Jan. 14th, 1853.

Dear Sir,—Three of your secularist friends waited on me the other evening concerning the discussion mentioned in public on the evening we discussed the nature of the soul.

On that occasion I said, 'that as a Christian I could more easily receive the doctrine of the soul because of the intimations concerning it in revelation, which I supposed Mr. Southwell would not admit as evidence upon the subject, but which I should have no objection to discuss with him from three points of view—viz., historically, morally, and logically.'

In our conversation on the subject on Tuesday evening last, the gentlemen told me they did not think you would discuss this theme, because you doubt the being of a God from whom that revelation is said to have proceeded.

I therefore declined any farther conference with these persons until I had written to you, to know in what sense you understood me.

You will perhaps favour me with a line or two on this subject.

I am, sir, yours faithfully,

Mr. C. Southwell, London. WILLIAM BARKER, Baptist Minister.

Letter 2.—From Mr. C. Southwell.

London, Monday morning, Jan. 17th, 1853.

Dear Sir,—Your note of the 14th did not reach me till yesterday. In reply thereto I shall be brief, but, at the same time, explicit.

The 'three points of view' from which you think it desirable to discuss 'the doctrine of the soul' seem to me unobjectionable. Indeed, if you are prepared, in face of the good Blackburn folk, to show cause for belief in 'soul' as something apart from, though mysteriously connected with, 'body,' I care not a straw from what 'points of view' we discuss the subject.

The parties who imagine I should 'shrink' from the discussion of this 'theme' because of scepticism as to 'the being of a God' cannot have read my 'Impossibility of Atheism Demonstrated' and the pamphlet entitled 'Another Fourpenny Wilderness,' &c., or they would know that I do, in point of fact, deny the possibility of doubting 'the existence of God' until they who assert 'the existence of God' can give an *intelligible* account of their 'great First Cause least understood.'

Should it be my lot to have a 'free and open encounter with you,' rest assured,

sir, I shall admit revelationary and any other kind of 'evidence,' but only for just what it is worth.

The 'sense' in which I understood you at our first and only meeting will, I trust, sufficiently appear from what is now written; and so, with thanks for your politeness, I subscribe myself Faithfully, &c.,

CHARLES SOUTHWELL.

Letter 3.—*From Mr. C. Southwell.*

Saville Cottage, Saville Row, Mile End Road,
Thursday, Feb. 24th, 1853.

Dear Sir,—Not having been favoured with a reply to my last, which I presume reached you just three weeks ago, it seems to me that discussion on plain terms and *thorough* principles will not suit you. Probably your course is a prudent one, but having accepted in public the challenge you publicly made, I think it due as well to myself as to the people of Blackburn (where the challenge was given) that our correspondence should appear in the *Reasoner*.

I am, reverend sir, yours faithfully,

To the Rev. Mr. Barker, Baptist Minister. CHARLES SOUTHWELL.

Letter 4.—*From the Rev. William Barker.*

Blackburn, Jan. 29th, 1853.

Dear Sir,—Numerous duties have prevented me from replying earlier to your courteous epistle.

I regret that it is unsatisfactory to me, but presume if I tell you in what it is so you will remove all cause of complaint.

You, as well as your friends, consider I offered to discuss with you upon the soul, and only wished to go to revelation, among other things, for proof of my views.

If you will read my letter again you will find it was revelation I spoke of; and I did so because to my mind the question of spirit, &c., is settled by it, inasmuch as its authority appears to me divine.

But I do not so much object to the change of topic as to the uncertainty you seem to cast upon it by saying, 'Should it be my lot to have a free and open encounter with you, rest assured, sir, I shall admit revelationary and every other kind of evidence—but only for what it is worth.' Let me then ask you—who is to fix the value of revelationary evidence, and how is it to be done?

How can we discuss until we have fixed the value of this and every other kind of evidence we may employ?

In answer, then, will you please say if you have any definite theory upon the nature of God and of *Spirit?* and how much revelation, in your estimation, would be worth in proof of these existences?

I think unless we can come near the matter between ourselves we ought not to utter our views publicly, because that which is crude and indefinite cannot benefit the public, or settle such questions.

Waiting your reply, I am, sir, yours faithfully,

To C. Southwell, London. WILLIAM BARKER.

Letter 5.—*From Mr. C. Southwell.*

London, Feb. 3rd, 1853.

Dear Sir,—The terms of my former communication were so plain and frank that I supposed no exception would be taken to them. It seems, however, that my

meaning was not stated in a manner sufficiently explicit to satisfy you. The circumstance is regrettable, more especially as there are many calls upon my time just now. But no matter. I will snatch a few minutes, *not* 'to remove all cause of complaint,' for at present there really is none, but to render further explanation quite superfluous.

According to my view there is but *one* existence, and of that *one* 'soul' makes no part—*à fortiori*, therefore, 'soul,' though spoken of, and necessarily so, as an entity, is, in point of fact, nonentity—being an existence in the same sense, and only in the same sense, as heat, or strength, or love, or other thing which is not.

Now, sir, if you can prove that 'soul' is an entity—that it exists either *in se* or *per se*, I shall be much changed and no less obliged.

Permit me to observe, however, that though so-called revelation 'settles the question of spirit,' &c., to *your* satisfaction, revelation hath by no means settled it to my satisfaction. Because you accept as 'divine' the authority of a particular book, it surely followeth not that I do. If I *did* admit the 'divinity' of so-called revelation, discussion would be at best useless, although it *might* happen that, after agreeing as to the 'divinity' of Scripture, we should entirely disagree as to the right interpretation of Scripture.

According to my view, what you call revelation is no more nor less a revelation than the Indian Shaster, or that Persian Scripture which is ascribed to Zoroaster. What is agreeable to reason, or to me appears such, I admit the probable truthfulness of.

In a spirit no less sceptical, but equally liberal, I, sir, deal with what you call revelation—but which, I repeat, is to my eyes no more nor less a revelation than those aforenamed heathenish productions, or, indeed, any published records, from the histories of Herodotus, Thucydides, and Xenophon, down to that strange conglomeration of 'cunningly-devised fable' every pious Mussulman pronounces revelation vouchsafed by Allah to Mohammed, 'the seal of the prophets.' When in the Koran I read of Mohammed's night journey through twenty heavens, or in Livy's history of a marvellous ox who at some time or other (no matter when) opened his mouth in the market-place of Rome, and said (in Latin, of course) 'Rome, take care of thyself,' I turn away with a feeling compounded of amusement, disgust, and contempt. When in your 'revelation' I read of Gods many and of Lords many—of a chariot of fire 'coming down' from heaven in order to 'catch up' in a whirlwind of that element some 'prophet'—of an ass who opened his mouth and spake unto Balaam (which latter personage, by the way, seems to have been the greater donkey of the two)—I no more believe the sacred than the profane history.

In reply, sir, to your question—'Who is to fix the value of revelationary evidence?' I reply—any and everybody who chooses. Are we not called upon by 'revelation' to judge 'revelation?' 'Wherefore of yourselves judge ye not that which is right?' are words exactly scriptural. A Dissenter so liberal in his tendencies, so thoroughly anti-popish as the Rev. Mr. Barker, Baptist, will surely not lend himself to the popish work of abridging our liberty of judging as to the value of 'revelationary' no less than other 'evidence.'

If we defer our controversy till we have agreed to 'fix' the value of this 'evidence,' I am afraid the Blackburn people will have no controversy at all. Insisting upon agreement in such a matter would be tantamount to proposing that our first encounter should be on St. Tibb's Eve, which, I am told, falls neither before nor after Christmas.

My theory with regard to 'the nature of God' is very plain. I believe in the intelligible—*when I believe at all.* Supernaturalism is naturally *un*intelligible; *therefore* I do not believe in anything supernatural.

According to my view, or 'theory,' all the Gods that men have preached—all the Gods that men *can* preach—are either quite *natural* or quite *unintelligible.* If you, sir, are able to show, by 'revelationary' or other 'evidence,' that God is a spirit and that spirit is an entity, I shall at once rank myself amongst the most grateful and ardent of your disciples.

These remarks are penned in haste, and mayhap 'crude,' but certainly not indefinite or ambiguous. Hoping they will convince you there is no disposition on my part to talk in clouds or shun the controversy you sought,

I subscribe myself, Rev. Sir, yours faithfully,

Rev. Wm. Barker, Baptist Minister. CHARLES SOUTHWELL.

Letter 6.—Mr. Barker's Proposals.

My proposals to Mr. Southwell, embodying his sentiments as expressed by private correspondence.

First Proposition.—The existence of Matter and Spirit as separate entities.

Mr. Southwell to show that there is not sufficient proof of the existence of more than one entity in the universe—viz., Matter.

Mr. Barker to show that there is sufficient proof of the existence of Spirit as well as Matter.

Second Proposition.—The existence and Spiritnality of God.

Mr. Barker to show that there is sufficient proof of the existence and Spirituality of God.

Mr. Southwell to show that there is not sufficient proof of the existence and Spirituality of God.

Conditions.—1. The disputants be at liberty to employ any kind of evidence bearing upon the topics.

2. That the committees complete all the arrangements for a place of discussion, for the choice of an umpire, and in fixing the price of admission.

3. That the proceeds be devoted to some charitable object to be fixed upon beforehand, or equally divided between the disputants and used at their discretion.

4. That each disputant leads off with a speech of half an hour, and that two more hours be devoted to discussion, each speaker having a quarter of an hour each.

5. That one night of three hours be thus occupied upon each proposition.

6. That a faithful reporter be paid to write for each disputant out of the funds raised at the doors.

7. The time in the end of March or the beginning of April if convenient to both disputants.

Letter 7.—From Mr. Southwell.

London, 28th February, 1853.

Dear Sir,—Immediately after forwarding our correspondence to Mr. Holyoake, I received a note from Mr. Robt. Westwell, enclosing your 'proposals,' &c. When you receive this he will be in possession of my judgment as to said 'proposals' and the 'conditions' thereunto annexed. No doubt you will at once communicate with Mr. Westwell or some other member of my committee. Your doing so without loss of time will oblige, as I much wish for various potent reasons that our proposed controversy should without loss of time be determined upon or abandoned.

With regard to publishing the notes, I will merely say that when the 'proposals' reached me suspicion as to your policy and intentions was lulled to sleep, and measures were taken to prevent the immediate publication of our correspondence. I conceive, however, that its publication in the *Reasoner* and the *Bible and the People* at some time or other before our controversy, may be useful if not absolutely imperative.

Accept, Rev. sir, my good wishes, and, believe me, faithfully yours,

CHARLES SOUTHWELL.

Letter 8.—*From Rev. Mr. Barker.*

Blackburn, Feb. 26th, 1853.

Dear Sir,—In answer to yours of this morning, I may give you the history and mystery of my long silence. During the first week after yours arrived I felt undecided what steps to take, or what to write; and this indecision arose from the evasion, on your part, of the subject which in public I offered to discuss with you. And again I must remind you that that topic was Revelation, as see my first letter, because I conceived that its authority was sufficient to settle the question of the soul's nature and destiny, which was the point in dispute on the night of our first discussion; and as you refrained from saying whether you would discuss that subject I thought I might fairly and manfully decline to meet you if I pleased. But after a week's thought I determined to follow you so far as to propose to meet you upon your own ground, 'Matter and Spirit, and the Being of a God,' as laid down in your second letter.

I then entered into arrangements for a committee to act for me with the persons chosen to act for you, and thus passed my spare time during the second week.

On Monday last I met my committee the first time, and gave the entire affair into their hands, intending to abide by their arrangements with yours; but of their proceedings I have as yet heard nothing.

I just feel that on my part an omission has been perpetrated in not letting you know early this week what I had done, for which you may judge me as you please.

I am not offended at your publishing the notes exchanged between us; but think you have in this case reckoned without your host. As you have sent them to the *Reasoner*, I shall, if they be inserted, seek admission for them into the *Bible and the People*, and request you to send this also to the *Reasoner*.

Hoping that by this time you have heard from the joint committee, and that I have spoken in the proposals coming through their hands, so that you must understand,

I am, yours faithfully,

To Charles Southwell, London. WILLIAM BARKER.

Letter 9.—*From Rev. Mr. Barker.*

Blackburn, March 9th, 1853.

Dear Sir,—In answer to yours of Friday, I have only to say that the committee are at work, but what their decisions are I cannot tell.

Concerning the conditions, I would add that if they cannot arrange in accordance with them, I shall not consider myself bound to forward any alterations.

I think with you, that if a discussion be held, it will be necessary to publish the correspondence we have had before we publicly meet.

Waiting now, as yourself, the decision of the committee,

I am, yours truly,

Charles Southwell, Esq., London. WILLIAM BARKER.

CLERICAL INTERFERENCE WITH SECULAR EDUCATION.

An instance of clerical interference occurred a few days since in a village not a hundred miles from Cheltenham. The features of 'the case' show what the clergy will do, and what their wealthy neighbours will aid them to do. The facts are these. A youth recently produced a pamphlet in favour of pure Secular Education, but without condemning the Bible as a book calculated to our instruction—in short defending, with some few emendations, the scheme put forth by Messrs. Cobden and Bright. The author was connected with a Reading Society in the village, established for the benefit of the working men there. The vicar of the parish happened to be the president, while the curate and the wealthy parishoners formed the committee of this society. This committee having proposed to deliver lectures to the working men, our young author was solicited to join with them in doing likewise. By some means—how it does not appear—it became known to the vicar that he was the author of the pamphlet referred to; and the vicar, with an endowment peculiar to vicars, set his face at once against the pamphlet and proposed lecturer—the hitherto well-respected though now heterodox member—and without any preliminary notice causes the lectures to be withdrawn and the unfortunate author prohibited, like an excluded heathen, from further sharing any relations with the Reading Society.

I will say nothing of the ungentlemanly proceedings on the part of the committee and their president (the vicar), nor will I say anything of the accidental qualities of those who composed that committee, such qualities being simply wealth, which, like poverty, can only be regarded as an accident; though, as professedly intelligent men, they should have exhibited their autocrasy with some regard to manners. In matters of this description, however, they seldom refer to the usages of gentility, and permit their prejudices to overcome the sacred institutions of humanity (for be it premised their whole proceedings were conducted with closed doors, without opportunity for vindication or otherwise). To be a man is no claim with them, though they regard the investiture of Paul when before Festus saying 'I am a man and a Roman citizen' as proclaiming the privilege and stirring up the sympathies of the human race. The word *gentleman* finds no correlative abstract to express its quality with them; and it is too well known to need even repetition that their gentility is *mean*, and their good manners which they may sometimes exhibit towards those they term their 'inferiors' are generally very narrow in their import.

I forward you this instance of clerical interference with the rights of private judgment and an individual that you may give it publicity if you think it advisable so to do, in the hope that the publicity, if given, may kindle such a spirit as shall induce every free mind to join in aiding to destroy those attempts on the part of a portion of society to vitiate the free expression of opinion, which might tend to terminate the exercise of an authority, the use of which is so strikingly abused in this instance, and no doubt in many others not brought before the public. Clerical intolerants may outpray even saints in churches, but they certainly do not outshine in courtesy and good manners those they profess to teach and guide. Those who outvie in courtesy are those yet unknown, because trodden down, members of the mass, and the sooner these latter occupy their natural and merited position the better for society at large.

Cheltenham. R. S.

The Leader.

A COMPLETE FIRST-CLASS WEEKLY NEWSPAPER:

POLITICAL AND LITERARY REVIEW.

[ESTABLISHED 1850.]

Published every Saturday in time for the Afternoon mails, Price Sixpence; and can be procured from News-agents in all parts of England, or direct from the office, 7, Wellington Street, Strand, London.

THE TESTIMONIAL COMMITTEE for collecting tributes from the friends of Free-thought, to constitute a Presentation to Mr. G. JACOB HOLYOAKE, announce that List-papers are ready for delivery on application, addressed to the 'Secretary of the Testimonial Committee, 23, John Street, Fitzroy Square, London.' The communications received by the Committee have, in variety and cordiality, exceeded their anticipation; and they have fixed on the Whitsun week in which to hold the public Presentation, so that provincial friends visiting London may have an opportunity of being present.

All List-papers to be returned not later than the 30th of April next.

Mr. JAMES WATSON, Treasurer,
Mr. YOUNG, Chairman.
Mr. TURLEY, Secretary.

Just publishing,

SECULAR TRACTS, by the REV. J. H. HINTON, M.A.

No. 1.—A LECTURE delivered at the Royal British Institution, Cowper Street, London, Mar. 3rd, 1853, on the conclusion of the Discussion between Mr. G. J. Holyoake and the Rev. Brewin Grant. Price 3d., or 21s. per 100.

No. 2.—The REASONABLENESS of PRAYER VINDICATED. Price 1d., or 7s. per 100.

No. 3.—GODLINESS PROFITABLE for ALL THINGS, the substance of a Sermon preached at Devonshire Square Chapel, London, Feb. 27th, 1853, on the Secular Aspects of Christianity.

No. 4 may be expected early in April, on SOCIAL INEQUALITIES.

London: Houlston and Stoneman, 65, Paternoster Row.

MR. C. F. NICHOLLS is prepared to Lecture on the following subjects:—

1. Chartist Ethics. 2. Political Advocacy.
The Mormons: their Prophet & their Progress.
Self-Reliance.
Martin Chuzzlewit: its Moral.
Poems of Alfred Tennyson.
1. Progress and Development of Free Inquiry.
2. The Positive Side of Free Inquiry.
The Doctrine of Circumstances: its Moral Value.

A Glance at the History of the Last Sixty Years.
Robert Owen, and 'The Revolution in the Mind and Practice of the Human Race.'
Mr. Cobden's Letters, '1793 and 1853.'
The Crystal Palace and the Sabbath.

For terms, apply by letter to 10, Great Winchester Street, City.

REFORMERS' LIBRARY, AND LIBRARY OF FREE THOUGHT,
240, Strand, Three Doors from Temple Bar.

Price 10s. 6d. Three vols. octavo, published by Hetherington at 27s.,

A FEW Hundred Bible Contradictions, a Hunt after the Devil, and other odd Matters. By the late Lieutenant Peter Le Count, R.N.

'It is a book of rare excellence, caustic wit, and acute argument. Such an analysis of the Bible probably never appeared in any age or nation. It combines the strong sense of "The Age of Reason" with deeper research than the "Diegesis." Every page is a battering ram in full play against the walls of inspiration. Natural eloquence and classic lore, crowds of arguments and references, are combined and displayed with mathematical precision and unequalled brevity. Egyptian sage and Catholic priest, Chinese philosopher and Methodist preacher, Indian seers and Hebrew rabbis, Greeks, Romans, and English, all ages, languages, arts, sciences, the bowels of the earth, and the milky way, are all overrun in Dr. P. Y.'s learned, earnest, nimble, and indefatigable "Hunt after the Devil."'—Vide G. J. Holyoake in the *Movement*.

E. T. having reason to believe that many booksellers refuse to execute orders for the above, undertakes to forward the work to all parts of the country upon the receipt of a Post Office Order to the above amount, payable in the Strand.

PORTRAIT OF THOMAS PAINE.
Just Published, Price 1s., or by Post 1s. 3d.,
(Size, 12 inches by 9),
SHARP'S COPPER-PLATE LINE ENGRAVING.

Now Ready, in a Wrapper, price 2d., or by Post 3d.,
DEATH-BED REPENTANCE: a Lecture, by R. Cooper. New edition, revised by the author.
E. Truelove, Reformers' Library, 240, Strand, three doors from Temple Bar.
The Trade Supplied.

GUIDE TO THE LECTURE ROOM.

[It is requested that those Secretaries of Institutions who may wish to have their lectures announced in the *Reasoner*, will please send in their programmes as soon as printed.]

Literary Institution, John Street, Fitzroy Square.—April 3rd [7], G. J. Holyoake, 'Rev. T. Binney's Views of Secularism.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—April 3rd [7], Robert Le Blond, Esq., 'The Crystal Palace—ought it to open on Sundays?'—Discussion on Tuesday evenings.—Saturday evenings [8], an Harmonic Meeting.

Hall of Science, City Road.—April 3rd [7], Thomas Cooper will lecture.

Commercial Hall, Philpot Street, Commercial Road East.—April 3rd [11 a.m. and 7½ p.m.] Mr. C. Southwell will lecture.—Discussion after the lectures.—Discussion, Tuesday [8].—Friday [8], Lecture by Mr. Southwell.

National Hall, 242, High Holborn.—April 3rd [7], P. W. Perfitt will Lecture.

Secular Hall, Goldsmiths' Row, Hackney Road.—Discussion on Sunday mornings at 11, and Wednesday evenings at 8.—April 3rd [7], a Lecture.

Eclectic Institute, Denmark Street, Soho.—April 3rd [11 a.m.], J. B. O'Brien, R.A., will Lecture.

Hoxton Mutual Instruction Society, 4, Gloucester Terrace.—April 3rd [8½], a Lecture.

Hoxton Secular Society, 4, Gloucester Terrace.—Meeting every Sunday morning at 11.

Bradford Secular Society, Mitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.

Secular Institution, Charles Street, Old Garratt, Manchester.—April 3rd [6½], a Lecture.

Progressionist Hall, Cheapside, Leeds.—April 3rd [6½], a Lecture.

Mutual Improvement Society, Five Ways, Dudley.—April 3rd [7], a Lecture.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a reading room.

Secular Institution, Bowkers' Row, Bolton.—Meeting every Sunday evening at 6.

Eclectic Society, 14, Garthland Street, Glasgow.—April 3rd [6½], a Lecture.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—April 3rd [6½], a Lecture.—Wednesday evenings [8], a Dicussion.

Secular Hall, 6, Market Street, Newcastle.—April 3rd [7], a Lecture.

Leicester Secular Society, 148, Belgrave Gate.—Lecture and Discussion every Sunday evening.

Working Man's Hall, Keighley. — Meeting every Sunday evening at 6.—April 3rd [6], Mr. J. Smith, 'The Doctrine of Necessity.'

ECONOMIC FREEHOLD LAND ASSOCIATION

(Enrolled as the 'Economic Benefit Building Society'). Central Office, Literary Institution, John Street, Tottenham Court Road. President: William Coningham, Esq. Bankers: London and Westminster Bank, Marylebone Branch. Secretary: Mr. Henry A. Ivory, 52, College Place, Camden Town.

PROSPECTUS.

The chief object of this Association is to promote the social elevation and political enfranchisement of the industrious classes.

It will afford a secure investment for the savings of the working man, and enable him, by his own industry and frugality, to enjoy the advantages attending the possession of freehold land.

In a political point of view, the Association is of the utmost importance. It will confer the right of a county vote, and by that means bring the popular will to bear upon county elections, where it is so very much needed.

The Association proposes to form a common fund by the union of the contributions of the members, and with this fund to purchase large tracts of eligible building land, and retail the same to the members at the wholesale price, in lots available for building purposes, which may be used by the members themselves, or let on building leases.

Members of this Association will be allowed to suspend their payments in times of depression of trade or illness without incurring fines; or they may withdraw from the Society altogether.

There is no limit to the number of shares to be held by any individual; but he cannot have more than two allotments in any piece or parcel of land purchased by the Association.

The mode of allotment is as follows:—When an estate is purchased, the surveyor makes a plan of it, divides it into two parts, and after having divided it into two parts, subdivides these parts into lots; the lots of the first part become the respective properties of the senior members on the books of the Association, and the lots of the second part are balloted for amongst the remaining members generally. Thus the senior member is certain of his allotment, and the junior member, even at that time, has a chance of his allotment; but even if unsuccessful in the ballot, when in succession he shall stand in the position of the senior member, he will possess the same certainty as was realised by that individual.

The law expenses of conveyance and mortgage are based upon the most economical principle, and are guaranteed not to exceed 30s. per deed, exclusive of stamps and parchment.

Each member is charged from the time he enters, consequently no arrears have to be paid.

The payments to the Society are not increased after the member has obtained his allotment, and when his subscriptions are paid, his deed of conveyance and mortgage is handed to him, with a receipt on the latter.

Interest will be allowed on subscriptions paid in advance.

The members of this Association are not confined to the metropolis. Non-residence will not disqualify a voter.

Shares £30 each. Entrance fee, 1s. per share. Payments, 1s. per share per week, with an additional 6d. per share for expenses per quarter, any subscription day during the quarter. Ladies and minors are equally eligible to the benefits of this Association. Members can enrol for shares between the hours of eight and ten every Saturday evening, at the Central Office. Further particulars may be obtained on application to the secretary. Country members can send post-office orders to the secretary.

London: Printed by Holyoake, Tyndale, and Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 14.] WEDNESDAY, APRIL 6, 1853. [Price 1d.

EIGHT OF THE ARTICLES.

Government and the Working Man's Press ... 209
Acknowledgment of the Letter of Mr. Barker 213
The Balance of the Cowper Street Debate .. 215
Copy of a Letter addressed to Mr. Southwell 216
Probable Controversy in Scotland 217
The Theosophy of the Egyptians..... 218
Rev. R. Ashton's Letter and Rev. H. Hinton 220
Teachers of Secularism in the Churches 221

THE GOVERNMENT AND THE WORKING MAN'S PRESS.

LETTER I.—TO THE RIGHT HON. THOMAS MILNER GIBSON, M.P.

Sir,—Permit me to address to you, the President of the 'Association for Promoting the Repeal of the Taxes on Knowledge,' some considerations of the arguments upon which the Government seem disposed to rely in justification of its present proceedings against the unstamped press.

The fiscal freedom of the press is essentially a working man's question. Whether the Taxes on Knowledge be repealed or not, is of little consequence to the rich man. *He* can command a newspaper at any price. He can have one printed for his own immediate use if he pleases, and this has sometimes been done. It is true that the ignorance of the lower classes comes home to the upper sooner or later—not the operatives' ignorance of books merely, but their compelled ignorance of life and politics, of the arts and social opportunities of improving life. Literary ignorance is commonly assumed as the sole ignorance sought to be removed by the advocates of untaxed knowledge, whereas it is social ignorance; for it is the ignorance not so much of books as of life and industrial opportunity that constitutes the chief sources of crime, discontent, and danger; and the privation of cheap and wholesome newspapers fosters this serious law-imposed ignorance. The reflective and experienced among the working class know this, and to them the repeal of the taxes on knowledge is of individual importance.

Thousands of persons are friendly to cheap education who are unfriendly to cheap newspapers, not seeing that cheap newspapers are, in a hard-working, much occupied country like ours, the indispensable precursors of cheap schools. By legal rate or voluntary effort, open a school to-morrow in every street in every town, yet you would not get children there. The child will not go of its own intuition, and the majority of parents would not care to send their children. The child does not go voluntarily to school, because it knows not the value of instruction—and the father neglects to send his children for precisely the same reason. Next to his own Parents the poor student reverences his tutor—the half-instructed artisan will go without meals in order to buy the last great work on Chemistry or Political Economy—the indigent scholar pursues nightly studies, grows prematurely old, and sinks into the grave just as the mere sensual man begins to enjoy the fulness of life; but this devotion, toil, and noble preference, are manifested by those who have once floated on the imperial sea of knowledge, which carries the

persevering learner into radiant worlds of emulation and power, whence no man ever willingly returned. The man who knows what intelligence is, will give his *health* and *life* for it, but the man who does not know what it is, counts it a needless possession, if not a social penalty. Such persons neither go to schools nor care for schools—and would not send their children, without some compulsion, if you would teach them for nothing. This indifference is not the fault of the poor, as poor—it is the fault of their condition. The rich would act in the same way if they were not under wiser influences and easier circumstances. Reared without knowledge and labouring without leisure, you will never have our population intelligent if you wait till *they take the initiative*. You must put knowledge in their way. It must meet them with their wants. It must lie side by side with their rude and humble excitements. Give them freely, copiously, and incessantly, the news *they care for*, and they will come to acquire an interest in what they do not now care for at all. Curiosity is the parent of thought. As Mr. Cobden said at Exeter Hall lately, at one of the Anti-Knowledge Tax Society's meetings—'If Hodge wants to know when Farmer Stoat's cow died, or when his neighbour Giles killed his pig—let him know it. Neither you nor I take the least interest in these exciting topics, but let him who does have his curiosity gratified. He may come some day to look farther, and we may find him curious about higher questions, and more ennobling interests.' Cheap, plain, and popular working-*class* newspapers are just the things to reach the ploughman and the operative—and nothing else can. They will enlighten the cottage and empty the gin palace. Overrun the land with cheap newspapers, and cheap schools will follow, for the want of schools will then be felt. There will be a demand for them. Yes, and this cheap and humble press would be a universal lion's provider for the dearer and abler press, which is now comparatively unread by the mass of the people. What is the common complaint? Is it not that a philosophic and high-toned paper is too good to succeed—that the public do not appreciate it? The abler a weekly paper is in England, the fewer readers it has, apart from class connections. It is continually observed that the least refined journals succeed the best with the populace. Nothing can correct this but a cheap news press, rising up in every district, originating its own readers, bringing out and developing local faculties, and thus generating and cultivating a wide-spread taste, which, expanding year by year, will never rest till gratified at the highest sources and in the most perfect manner. The undeveloped readers of our best papers lie in thousands neglected over our whole land. This is not a declamatory conjecture, but a statement of facts known to the writer, who, in a hundred districts, could give the names and addresses of numerous would-be readers of our best journals, daily and weekly, if they could be reached in the only way in which they are accessible. As free trade has created new trade—as railways have begotten traffic—as navigation has developed emigration—so a cheap rustic and operative press will extend and maintain a dear and scholarly press, and the day will come when no man will believe that the press of the educated gentleman opposed and stood in some sort of implied, though unexpressed fear, of the press of the untaught working man. There is no reason to suppose our present government really adverse to the free dissemination of knowledge, but besides their own convictions to satisfy they have existing interests to consult, and the present sixpenny newspapers consider their interests in danger by some imaginary competition to rise up with the creation of a local penny newspaper trade. At this point the ministers falter: the danger is utterly unfounded—but the sixpenny interest urge it, the government believe it, and the people suffer from it.

Mr. Phinn, the member for Bath, in stating the case of the Inland Revenue office before Mr. Henry at Bow Street, in the late decision given there, took the *Potteries Free Press* in his hand, and said confidently to the magistrate, 'If this is not a newspaper, what is?' The same remark has, I believe, been made in the House of Commons; and in many newspaper offices, and in other quarters, the same impression prevails. Even the *Daily News* assumes (March 18th) that should the *Potteries Free Press* be admitted as a class paper, not liable to the stamp, there is an end of all distinction between the journals now licensed by the Inland Revenue office and the stamped newspaper press. Now, deferentially, but emphatically, be it said, the *Potteries Free Press* is *not* a newspaper according to Inland Revenue office practice. It is essentially *a class* newspaper, separated by a wide barrier from the regular newspaper press. The magistrate does not flounder here in an ocean of casuistries. He confronts two unmistakeable extremes—the poor man's paper and the rich man's paper—and the distinction between them is as broad as poverty. To him who, having eyes, will see there is between the penny and stamped newspaper a wide gulf which the poor man can never pass. Nor is this an argument to exempt the *Potteries* paper. The theory of Inland Revenue decisions exempts *all* such penny papers. The fact is, no penny newspaper does exist, or can exist in this country, which can compete with the regular high-priced newspapers. Repeal every fiscal impost now on the statutes, and no penny newspaper could be produced capable of competing with the six-penny journal.

The *Potteries Free Press* is indeed a newspaper according to the act of Parliament, and so are all the papers now exempted by the Stamp Office, on the ground of their being *class* papers. The definition of a newspaper guiding Mr. Henry's decision at Bow Street, is, 'any paper containing public news, intelligence, or occurrences, which is printed for sale, and published periodically at intervals not exceeding twenty-six days.' 6th and 7th Wm. IV., c. 76.

There is no escape from this in point of law. But the Inland Revenue officials have been suffered for seventeen years to interpret the newspaper acts at discretion, and they pressed for judgment against Mr. Truelove at Bow Street, on the ground that, according to their custom, the *Potteries* (Penny) *Free Press* was indistinguishable from the usual newspaper, and that it was, as Mr. Henry alleged in his judgment, a wrong to the revenue-paying papers to tax them, and allow the said *Free Press* to be published stamp free. The fact is, it is no fiscal injustice at all. No penny paper can (permit me to reiterate) compete with the revenue-paying regular newspaper press.

Try the question in that practical manner in which the House of Commons tests the real merits of any case. Will any man able to buy the *Spectator*, *Examiner*, *Leader*, *Nonconformist*, or any regular newspaper, buy a *Potteries Free Press* INSTEAD? Not one. This *Free Press* is edited with marked ability and good taste—but it only supplies *a pennyworth of news for a penny*; and no politician—no man in business—nor any man in his senses, will put up with *one* pennyworth of information when he wants *six*. Besides, the news of a penny paper is not really news, but composed of second-hand worn-out news—of some interest and value to the poor man, who cannot get better, but of no interest and no value to the gentleman, the tradesman, or the regular middle class newspaper buyer. No penny journal can command the highest sources of news, nor will the excise duty and cost of paper and necessary salaries of editors, writers, and reporters, ever permit any penny proprietary in this country to compete with the regular newspaper.

The nature of things is against it. The events of the week can never be recorded for one penny, and the usual newspaper buyers want *all* the news, and that *early*, and they *will have it*. Take off the taxes on knowledge to-morrow, and we shall have cheap papers for the poor, and better papers for the rich; but the same class distinctions founded on price will exist. The penny paper will be a penny paper still, and the higher priced paper will be better in proportion to its price, and will, as now, be sought after by all who want a perfect journal; and the regular newspapers will have this advantage, that more readers will be created for them by the Penny Pioneer Press.

Some urge, that the provincial press is in some districts indifferently edited, and that the workman's press might compete with it. The only result would be, that the gentleman's journal would be quickened and improved—*not superseded*. The greater resources of the rich proprietors would always enable them to keep in the first rank. The penny newspaper compete with the sixpenny or fourpenny or threepenny one! As well argue that the third class on the railway will displace the first and second—that the omnibus interest will destroy the cab interest—that the beer-houses will abolish the hotels—that the sixpenny ordinary will supersede the half-crown and five shilling *table d'hôte*—that the threepenny concert will attract the audience from the Royal Italian Opera. No! all these preferences are part of human nature, and they have their seat in what is nearly as strong as human nature—in human custom, pride, and convenience, which an act of parliament did not make, and which the repeal of the newspaper stamp act will not change.

What gives the *Times* its predominance—the penny stamp or its inexhaustible resources and commanding ability? If Great Britain were overrun with penny newspapers to-morrow, the *Times* would still be the king of journals, while the present public taste remains. I see men grow pale with wrath over its pages, and yet they buy it: they curse it—and take it in. Watch the *habitués* of the news-room where all the dailies lie, and you will find that those who hate the *Times* the worst read it first. The same is true of all ability the world over. Whatever journal, daily or weekly, is first in power, will retain its readers, and multiply them in the good (unstamped) time which is coming. The repeal of the taxes on knowledge will create a small pioneer news literature—a second-rate newspaper trade, which does not exist now, and which will carry small portions of light, knowledge, and refinement to thousands who now get none—and who are prevented getting any by those who (with shame be it written) can command *all* sources themselves, and command them without stint or fail—but who act thus under the impression that the sale of the humble penny paper will supersede the sale of its proud sixpenny predecessor: as well argue that the sale of common calico for the poor man's child will destroy the consumption of fine linen for the rich man's heir. It is like saying that the poor man with only one penny in his pocket, shall not propitiate his hunger at that price lest that privilege should stop the sale of sixpenny loaves.

Suffer me, in a second letter, to complete these representations, explaining how the high priced press is an English institution, which a deluge of operative newspapers can neither disturb nor defraud the Inland Revenue.

I have the honour to be, Sir, your obedient servant,

GEORGE JACOB HOLYOAKE.

Woburn Buildings, Euston Square, March 31, 1853.

[Mr. Milner Gibson's motion for the repeal of the advertisement, stamp, and

paper duties stands first for Thursday, the 14th of April, before which day all petitions should be sent in addressed to the private residence, in London, of the M.P. for the district, and enclosed in a wrapper open at the ends, and marked 'Petition to Parliament.' We hope our readers will urge all influential electors with whom they are acquainted to write to their Members requesting them to vote for any or all of the three resolutions which will, as usual, be put separately to the House.]

ACKNOWLEDGMENT OF THE LETTER OF MR. JOSEPH BARKER.

Those of our readers who remember Mr. Joseph Barker as the Rev. Joseph Barker, Wesleyan preacher, about 1840, and the light in which he then not unnaturally regarded Mr. Owen, his principles, and his colleagues, will agree with us that the letter we last week published is perhaps as noble an instance of candour, manliness, and good feeling, as ever was put on record. It has been read with one feeling of interest and admiration in every part of this country in which it has appeared.

On the evening of receiving it I had an appointment to breakfast with Mr. Owen and a gentleman diplomatically connected with the late American government, a disciple of Mr. Owen's since 1824. Another valued friend of Mr. Owen's, in constant communication with the United States anti-slavery leaders, was our host—and there Mr. Owen heard Mr. Barker's letter read with those feelings of satisfaction that such a communication was calculated to inspire.

Touching the parts which relate to myself in Mr. Barker's letter, I have to say that every sentiment of former difference of opinion has long been succeeded in my own thoughts by a very high personal estimation of Mr. Barker. After visiting him in Leeds, and listening to passages of his autobiography, I became impressed (and I believe I gave expression to my convictions at the time) with a strong personal respect for his character. None but a very superior man could at his years have fought his way to his later conclusions, and none but a brave man would dared to have published them. That Mr. Barker was a man of talent was admitted by those who dissented from him as well as by those who agreed with him. And now I believe that a strong moral feeling was at the bottom both of his understandings and his misunderstandings. A literary critic, whose judgment I always valued, told me many years ago, that no man in the North, indeed no tribune in England, had such a wonderful command of the old vigorous Saxon tongue as our ancient opponent. As a Religious Reformer, Mr. Barker has left behind him in this land hundreds and thousands grateful to him for the new and purer light by which they now walk. It was meeting with this class of persons everywhere in my journeyings that awakened my attention, and corrected my former impressions as to his great usefulness of later years. And it is a great satisfaction to me to be able to count henceforth upon his personal friendship and esteem.

Mr. James Watson, who shares with me the sentiments herein expressed, will duly transmit the *Reasoner* to Millwood; and Mr. Barker will find in these pages, and in other publications which shall reach him, that we shall appreciate his admirable criticism.

Mr. Barker's description of Secularism is as happily expressed as though he had been studying it. He catches by intuition its perfect spirit. His specification of it as an 'art' must be held to include its attributes as a human 'science;' for all 'art,' properly speaking, has 'science' for its precursor. Secularism does not

include 'philosophy,' understood in an absolute sense, as Mr. Barker appears to use the term—that is, as a solution of the great problems of the origin of the universe and the final destiny of man. But we hope this philosophy is possible, and we shall listen as eagerly and as reverently as Mr. Barker himself to whomsoever is able to explain it.

Our own work here is prospering in a very unexpected manner. A steady enthusiasm, growing out of conviction, is manifesting itself in every part of the empire. At length the clergy are putting to the test our declaration that 'opposition is our opportunity:' and, if appearances are to be trusted, our declaration will prove to be right. Able colleagues, who have been for some time comparatively silent, are re-entering the field; and not the least cheering event of the hour is the letter we last week recorded from our friend Mr. Joseph Barker.

We hope the day is not far distant when, with ample means and more practical precaution, we shall recommence the problem of Socialism, for we have an unfaltering trust that Mr. Barker's hopes will be realised.

We shall await with interest the receipt of the report of the proceedings of the Bible Convention; and any communication with which Mr. Barker may favour us will be a pleasure to ourselves and to our readers.

The volumes of the *Reasoner* (as soon as we can collect them), and our weekly issues, shall be transmitted with pleasure; and Mr. Barker shall be as welcome to them as to Salvation, 'without money and without price.'

If the letters referred to were omitted from the *Leader*, it must have been because they enforced opinions which the editors believed, perhaps erroneously, had ample publicity elsewhere. Proscribed opinion never appeals in vain for publicity in the *Leader*, at whatever cost to itself in conventional estimation. Free discussion was never maintained in any newspaper in so gallant and costly a manner. The *Leader's* practical defence of the right of independent thinking has greatly elevated free-thought in this country. Wide diversity of opinions exists as to American affairs, and the *Leader* has been the leading journal in England in establishing an Anglo-American public opinion. I know that it is under no influences except those of independent convictions. Every line is honest; and if it errs, it is with the best feeling both towards the United States and the freedom of its humblest sons and daughters, black and white. My own sympathy with the noble labours of the Abolitionists I have expressed in the most unequivocal manner in the pages of that paper. In a journal of independent convictions there must be differences of opinion, nor do my own coincide with the *Leader's* in all questions, and in some cases where Mr. Barker differs I should share his difference. For instance, though I do not think the ladies of Stafford House are precisely the persons (being some of them aristocratic duchesses) to command the ear of the democratic men and women of America, I utterly dissent from the spirit that undervalues their interference. Every form of public action on the part of woman is to be applauded for its example. Suppose they do, in their sympathy for the negro of New Orleans, forget the white negroes in Bond Street; let us rejoice at their remote humanity—it will return home next year wiser and healthier for having travelled.

Glad of Mr. Barker's improved health, we beg to assure him of our esteem and affection.

G. J. Holyoake.

[Since writing this we have received a letter from the Rev. Brooke Herford, of Todmorden, as remarkable in its way as that of Mr. Barker. Next week we shall have the pleasure of inserting it.

The demands for last week's number again exceed our preparation. We shall therefore, to meet the wishes of many who desire to possess this letter of Mr. Barker's, reprint it with the above response, at 1d.]

THE BALANCE OF THE COWPER STREET DEBATE.

Those who live under the impression that Controversies are always profitable may be instructed by the issue of the Cowper Street Debate. In no instance were there fairer reasons to suppose that personal expenses would be met. The total proceeds were £94. It was stated to the committees that the Cowper Street School Room would be charged three guineas for the six nights—a very reasonable sum—but the charge ultimately made was more than £7, besides expenses for damages. The Reporters gave an opinion that the Reporting would amount to about £26 or £30; but two copies of the Report being wanted, for the convenience of the Speakers between the nights of debate, a further charge of £30 was made for the second copy, which caused the Reporting to amount to £60. The Chairman of Mr. Holyoake's Committee wished to have agreements at each step as to charges, but it was Mr. Holyoake's desire that understandings should be accepted. In the absence of any agreement the Reporters reverted, as they had a legal right to do, to the customary charge of 4d. per folio of 72 words. Had they thought to apprise the joint Committees that the *second* copy would be charged as a new Report, some other arrangement would have been adopted. As the Cowper Street Discussion was not a Parliamentary or Law proceeding, with ample funds to draw upon, a special agreement could have been made with other Reporters to have furnished the required report at £40. The other items of the balance-sheet we cannot quote from memory (and our copy is inaccessible at this writing), but they are immaterial. Advertisements, printing, expenses of policemen, doorkeepers, &c., soon easily absorb the remainder of the receipts. The balance divided between the speakers was 17s. Had not the Hall been crowded—a circumstance none could ensure—the loss to each speaker must have been very large. The Discussion will, according to its sale, yield some returns, but what they may be is as yet in the future. Whatever they are, they are to be equally shared by the disputants. Mr. Holyoake relinquished his usual engagements at the end of November, expecting the debate would take place as appointed in December. It was postponed by his opponent till the end of January—it lasted six weeks—and since Mr. Holyoake has preferred remaining in town to read proofs, as it might cause much delay if the proofs had to follow him about the country and await his opportunity of attending to them. As it is, each proof has been promptly read and returned, and by the time this is read probably as far as the fifth night's report will be in print.

The balance-sheet itself we still intend to give in full on another occasion.

[No. 4 of the *Wayside Points*, completing the correspondence with the Rev. Mr. Grant, is now ready.

No. 4 of the Child's Secular School Books is ready, completing that series.

Next week Vol. III. of the 'Cabinet of Reason,' entitled 'Organisation: not of Arms—but Ideas,' by G. J. Holyoake, will be ready.

A meeting of those friends who wish to form a Secular Society will be held at Mr. Courtman's Temperance Hotel, George Street, Ashton-under-Lyne, at six o'clock, p.m., Sunday, April 10th.

We are desired to say which has done most service to truth, philosophy or poetry. Why, poetry is philosophy set to music.]

COPY OF A LETTER ADDRESSED TO MR. CHARLES SOUTHWELL.

Dear Sir,—An intimacy with you as a public man for at least eight years, during the more early part of which time I have often listened with pleasure to your expositions of materialist philosophy, led me the other day, through an advertisement in the *Reasoner*, to attend one of your lectures at Philpot Street. My visit to that place confirmed an opinion I have held for some time, that the passing of the free trade measures has so far satisfied for a time the minds of men that Socialism, Secularism, Chartism, and other of those isms which very properly occupied men's minds, have suffered a temporary defeat.

There's an ebb and flow in the tide of abstract systems as there is in that of the common affairs of men, and that current which free trade stayed for a time seems once more inclined to flow. Men after having eaten their full, are again awake to the fact that they live not by bread alone. Meetings are daily being held anent the stamp on newspapers and the taxes on knowledge, and doubtless those impediments to the diffusion of useful knowledge may be looked upon as dying embers of a fast perishing system of misrule.

We want the Crystal Palace opened on Sundays, but publicans and priests are stirring heaven and earth to prevent us. We have had a Cowper Street discussion, and Mr. Holyoake has thrown a mantle of respectability and calm and dignified manliness which to admiration has astonished thousands, at a system which before they associated with all that was vile and destructive to man. We have Lord John Russell as a minister too, saying in his place in Parliament that it is unjust to withhold political privileges on account of religious opinions, and that persecution for religion is an odious practice, against which the voice of Parliament should be raised, and he was loudly cheered for the sentiment.

All these things look well, but they require to be followed up, and that cannot be done while such as you—who of all men has demanded respect for unbelief—are, if I may so say, confined to the narrow atmosphere of Philpot Street Hall; and this brings me to the object of my addressing you.

I have to propose that if you from among your friends will raise a sum, say £20 to £30, I will lay down a sum of £20 towards such expense as may be necessary to your providing the use of a larger hall, in which your energy can be made available to a larger class of persons. I have no doubt with such a sum a start could be made, and that you could manage to make such arrangements as would carry out the object I have named. I propose that the before-mentioned sum should be entrusted to you by way of loan, to be returned when the success of the establishment would admit of the same, and that a correct account of all receipts and expenses be kept, and be open to the inspection of such as might favour with subscriptions. In such case I would propose that you take all risk and management, and at your own expense engage lecturers when such were required, believing as I do that a person in your position can manage more successfully than can a board, who often expend their time in discussing while a single individual would be acting.

Excuse my proposal of these details. If you will undertake this task, I for one will feel greatly obliged to you. I enclose my address, and my money is ready any day you show me signatures to the amount named.

NOTE BY MR. SOUTHWELL.

In reference to foregoing letter, I will say first it is admirably timed, as a hall capable of accommodating more than 300 persons, and situate in a densely popu-

lated neighbourhood, is now at my disposal, or rather will be, if the suggestion of my generous friend is acted upon. Under these circumstances I doubt not you will find a place in the forthcoming *Reasoner* for my friend's letter. Its publication may obtain for me the required number of signatures. Should the required number be forthcoming any time within the next month, I shall be enabled to open, and devote to useful purposes, one of the best halls in this metropolis. Persons disposed to assist in the way suggested by my friend, can address to me, Saville Cottage, Saville Row, Canal Bridge, Mile End Road; or to Mr. Watson, Publisher, Queen's Head Passage, Paternoster Row, who has kindly consented to take charge of subscriptions.

Yours, &c.,

C. Southwell.

PROBABLE CONTROVERSY IN SCOTLAND.

In a paragraph on the recent debate, the *Christian Journal*, a Scottish paper, observes—'The spacious room has been crammed on every occasion, full an hour before the time for the debate to commence, by a thoroughly intelligent audience. The general proposition to be discussed was announced in these terms: "What advantage would accrue to mankind in general, and to the working classes in particular, by the removal of Christianity and the substitution of Secularism [the new term for atheism] in its stead?" The discussion has been conducted with great ability on both sides. Short-hand writers were engaged to take a *verbatim* report of the speeches, and it is intended to publish them in an exceedingly cheap form; and there can be no doubt that they will be extensively read all over the country. We understand that it is intended to send Mr. Grant on a mission to the working classes to counteract the baneful effect of certain atheist and Socialist lecturers, who are just now labouring most resolutely to spread their poisonous notions among this class of our people—the great mass of whom, unhappily, are but too easily led away from the truth. Mr. Holyoake, we are informed, is to enter upon a "Secularist" campaign in the chief towns of Scotland; and it is to be hoped that some able Christian minister—Dr. Anderson, for example—well skilled in controversy, will take care that he shall not, unchecked, sow broadcast through the land principles so pernicious in their influence, that, if embraced, they cannot fail to be productive of much evil here, and lead them to eternal destruction hereafter.'

To our Subscribers.—To many of our constant subscribers we have to explain that the numbers from 2 to 9 of this volume are out of print, excepting always the sets reserved for volumes. We shall do the best we can to prevent this recurring. Our readers who usually receive their number on the week of its publication, ought not to have been disappointed, as each week we printed more than were demanded in that week. Before long we hope to have the command of machinery, which will do much to prevent the possibility of disappointment. We continue to receive from all quarters reports of the useful effects of the late debate, and new demands for the *Reasoner*. We have also to acknowledge the fairness and impartiality of many religious booksellers, Church of England and Dissenting, who now supply it.

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

THE THEOSOPHY OF THE EGYPTIANS,

BEING AN ELUCIDATION OF THE TREATISE ON PROVIDENCE BY SYNESIUS.

BY JANUARY SEARLE.

V.

Thus the idea of Providence is kept continually in view. Life, too, is represented as a ceaseless warfare—a battle between the soul and the evil dæmons. The old enemy, even in the days of Egyptian darkness, was recognised as the 'roaring lion,' with his vast limbs and claws, his wild and horrible eyes, his dreadful head and neck of fire and thunder—going about seeking whom he might devour. But it will be well to mark how philosophical and in strict keeping with the Egyptian science, as revealed in this treatise, is the following statement of evil operations:—

'These dæmons, however, who are the progeny of matter, wish to make souls their own, and the manner in which they attack them is as follows. It is not possible in the earth that there should be some one who has not a portion of the irrational soul. And this, indeed, the *multitude hurl forth as their defence, but the wise man suspends for his essence.* All souls, however, necessarily have this part. *Evil dæmons through this, as through that which is allied to them, invade and betray the animal.* For in reality that which then takes place resembles a siege. For as coals are swiftly enkindled by torches, through their adaptation to fire, so the nature of these dæmons being passive, or rather being a lively and moveable passion, when it approaches the soul, excites the passion which is in it, and produces it from capacity into energy. For each thing operates by juxtaposition. But everything that suffers is coassimilated to that which acts upon it. Thus dæmons inflame desire, thus they inflame anger, and all such evils as are the sisters of these, associating with souls through the parts that are adapted to themselves, which naturally perceive the presence of these dæmons, and are excited and corroborated by them, rising against intellect, till they either vanquish the whole soul or despair of its caption. This, then, is the greatest of contests. For there is neither any time nor any mode, nor any place, in which they cease to attack, and hence invade the soul from whence no one would expect an assault. Their snares are everywhere, their machines everywhere, and on all sides they excite an intestine war till they either vanquish or abandon the attempt. But the gods from on high are spectators of these beautiful contests in which you will be crowned, as I also wish you may in those of the second rank. I am afraid, however, that though you will vanquish in the former, you will be vanquished in the latter contests. For when the divine part of the soul does not follow the inferior part, but frequently restrains it, and is converted to itself, *then in process of time it becomes so corroborated as to sustain all attacks, and so resplendent as it were, that it no longer receives the influxes of dæmons. Thus, therefore, the whole animal then becomes truly divine and one.* And this is a celestial plant in the earth which does not receive a foreign engraftment, so as to produce fruits from it, but changes that which is foreign into its own nature. Evil dæmons, therefore, despairing of obtaining the victory over it, then entirely contend in the second contest, *which consists in endeavouring to extirpate this plant from the earth, and destroy it, as in no respect adapted to themselves.* For they are ashamed of being vanquished, if some one of

a nature foreign to themselves subdues them, and is resident in the places which belong to them; this being in reality, and appearing to be a trophy of victory. For a man of this kind is not only a detriment to them in himself, but causes others also to revolt from their dominion. *For when virtue is the object of emulation vice must necessarily perish.*

'On this account, therefore, these dæmons endeavour by stratagems to destroy every one, whether he be a private person or a potentate, who refuses obedience to the law of matter. As you, however, are a king, it will be easier for you than for a private person to guard against their attacks. For they assault externally, if they do not make any progress in their internal attempts, by war, sedition, and by such things as injure the body, by which, however, that king will not be in the least subdued who pays attention to himself. *For that is not to be conquered in which strength and wisdom are conjoined.* But when these are separated from each other, strength being without skill, and wisdom being imbecile, they are easily subdued.'

How profound and beautiful is this teaching; how *generic* its truth; how applicable to the circumstances and condition of all living men! The old gospel is greater than the new, and accords more musically with the rational judgment. To make a man's salvation depend upon himself, upon his own brave and heroic battles against passions within, and evil dæmons without, so that the former may be subdued and harmonised until the whole nature becomes divine, and the latter vanquished, utterly routed, and driven beyond the barriers of assault, never more to return—this, I say, is a conceivable and rational requirement, and, by the 'grace of God,' not an impossibility to accomplish. It is the only base upon which religion can stand, or, at all events, the only one upon which it can satisfactorily vindicate its claims to the intellect. For it is not just to make my salvation the consequence of the holiness and death of another, whether that other be man or God. My salvation ought to be the consequence of *my own* actions. The doctrine of imputed righteousness is so bad that it is almost immoral. The Egyptians saw this clearly enough, and insisted that every man should stand on his own legs, and be responsible for his own deeds. True it is that they relied upon Providence, but it was Providence in his general government, and they were taught 'not to molest the gods' by requiring them to 'aid individual efforts,' that all men were able, if willing, to be saved by their own internal resources. Therefore they said that strength and wisdom conjoined were equal to any emergency. And this action was symbolised in the worship of the Egyptians. Hear what the father of Osiris says upon this subject:—

'The conception indeed, my son, of your forefathers in the formation of sacred images is perfectly admirable. For the Egyptians make a twofold representation of the dæmon Hermes, placing a young man by the side of an elderly man, intending to signify by this that he who rightly inspects sacred concerns ought to be both intelligent and strong, one of these being imperfect in affording utility without the other. On this account, also, a sphinx is established by us in the vestibules of our temples as a sacred symbol of the conjunction of these two gods; the beast in this figure signifieth strength, but the man wisdom. For strength when destitute of the ruling aid of wisdom is borne along with stupid astonishment, mingling and confounding all things; and intellect is useless for the purposes of action when it is deprived of the subserviency of hands. But virtue and fortune are scarcely indeed found to unite, and when they do, it is in great characters such as yourself in whom they concur.'

THE REV. ROBERT ASHTON'S LETTER IN THE 'BANNER,' AND THE REV. HOWARD HINTON'S LECTURE.

PLEASE to allow me space for a few reflections on 'foul-mouthedness' and 'audacity.' There are discussions 'looming in the future,' and as in some of them I may take part, it is desirable that the charge of audacious foul-mouthedness made by people who are by no means particular either in their language or their conduct, should be met and shown to be a stale device—a weak and most wicked invention of the enemy.

Audacious foul-mouthedness has so often been charged upon me that many, on whom calumny oft-repeated is sure to take effect, believe me guilty of it. They are imposed upon. No man more than myself despises mere vapouring or simple insolence, and though my language may be *strong*, in no instance can it be proved *foul*. My speech at Cowper Street annoyed the parsons, not because it was foul, but because it was true. What in the *Nonconformist* I am reported to have said is a very small part of the entire speech. But from that speech in its entirety—as it was spoken—I defy my accusers to cull a single sentence of which any reasonable and really decent opponent would complain. Who are my accusers? What manner of speakers and writers are they? One is the Rev. Robert Ashton, that fastidious gentleman who thought proper to denounce me in the *Banner* as 'a foul-mouthed and daring atheist.' He is shocked at my strong language. The denouncer of Christianity as altogether delusive, from foundation to apex a nuisance, he considers 'not tolerable and not to be endured.' But mark, sir, the language of this man who professes to be disgusted with my daring outspokenness. In a letter to the *Banner*—that letter in which exception was taken to audacious foul-mouthedness—he says: 'Secularism, as expounded by its advocate and illustrated by its opponent, is manifestly only disguised atheism, varnished infidelity, an aping of morality, the jackdaw strutting in peacock's feathers, the demon of darkness outwitting himself by assuming too thin a veil to hide his deformity and blackness.' Pretty strong this for a parson who objects to 'foul-mouthedness,' and stigmatises as 'audacious' a denunciation of that scheme of salvation he preaches up the truth of. It is surely no less indecent in Robert Ashton to proclaim 'Secularism varnished infidelity, an aping of morality, a jackdaw strutting in peacock's feathers'—worse yet—'a very demon of darkness assuming a veil too thin to hide his deformity and blackness,' than in Charles Southwell to proclaim 'Christianity a delusion, a mockery, a snare, and a nuisance.' My reverend censor is not satisfied that Christians should enjoy a monopoly of salvation and other good things too numerous to mention here, but asserts their right and title to a monopoly of invective, or, if he pleases, of 'foul-mouthedness.' When Grant declared before assembled thousands that 'Secularism wore a mask, and for the vilest purposes,' my squeamish censor who now protests against 'foul-mouthedness,' applauded the sentiment. No one present at a recent discussion seemed more heartily to enjoy personal abuse, the most reckless ever heard, than the Rev. Robert Ashton, who has now the modesty to take me to task for my freedom of language. He applauded the most offensive personalities, and, least decent of all, sarcasms, I ever listened to, and now, forsooth, complains of my 'foul-mouthedness.' Another reverend gentleman who cannot endure strong language (always associated with indecency by the priests who suffer from it) is Mr. Hinton. Now, sir, his review of your controversy was not only a one-sided affair, but the completest imaginable hash of a thousand-times-served-up meats for *weak*

stomachs, seasoned, highly-spiced delightfully with spurious sarcasm and 'foul-mouthed' inuendo. This pattern-preacher described secularism as *a scheme to get up a crusade against property, to abolish all private rights.* Amid laughter and cheers (no one laughing more loudly or cheering more lustily than Robert Ashton), he said *Secularism will make little way while men pay respect to the precept 'thou shalt not steal.'* Here, if you please, Mr. Editor, is a *nice* combination of 'audacity' and 'foul-mouthedness.' But has the Rev. Robert Ashton protested against it? His reverend friend insinuates, and more than insinuates, that secularists are thieves—a set of fellows who would abolish property, abolish all private rights, and make the best possible arrangements for a general scramble in the midst of general confusion. Yet my censor is silent. No, I am wrong. The oracle *has* spoken—not, however, in *condemnation*, but high *approval*, of his reverend coadjutor's discourse, which he considers so admirable and telling that secularism never can survive it, but must, at a period far from remote, give up the ghost. Did I say of Christians and Christianity one tithe of the things our Ashtons and Hintons say of secularists and secularism, forthwith they would get up a cry of 'foul-mouthedness.' Such is the consistency of Christians, who rarely object to invective, however bitter, or sarcasm, however 'foul-mouthed,' unless such sarcasm and invective are directed against the 'scheme' they support.

Yours ever faithfully,

CHARLES SOUTHWELL.

TEACHERS OF SECULARISM IN THE CHURCHES.

IN page 8 of the *Bradford Observer* for March 10th, 1853, I find the following in a report of the Rev. J. P. Chown's lectures to the working classes:—'One great cause of the condition of the working classes not being what it ought to be was that sufficient attention was not paid to their dwellings. He thought this a question of *supreme* importance. He would place it before education. Let them put a man in a good house, and they inspired him with self-respect. So long as any of the working classes were lodged in filthy ill-conditioned places, they would remain, in spite of education, vicious and corrupt. Where there was an utter want of drainage and ventilation in the abodes of the working classes, how was it possible for dwellings to be healthy? Where the sleeping accommodation of parents and children (and it was mock delicacy to shrink from this question) was inadequate, how could human beings grow up with that pure delicacy and refinement which it was desirable they should possess? Angels from heaven brought into such abodes would not remain angels for a single night.'

Fourteen years ago the only lecturers to the working classes in Bradford were the Socialists—the only men who gave utterance to sentiments similar to the above were the followers of Robert Owen. In 1840 I withdrew from the church now presided over by the Rev. J. P. Chown, simply because that church objected to such sentiments, and it accepted my resignation rather than run the risk of the infection of such principles. I am glad that they can tolerate them now. Their co-operation will be gladly hailed by all secularists, whose object being not to war with speculative opinions for the sake of warfare, but to remove the causes of human misery. If it be true that 'the working classes will remain vicious and corrupt, in spite of education, so long as they are surrounded by inferior circumstances,' who is responsible for their vice and corruption? What becomes of their free agency? Where the justice of future punishments? If 'angels from heaven, in such cir-

cumstances, would not remain angels for a single night,' what is the use of tracts, sermons, precepts, missionaries, or Bibles? If you feed the people with poison, what matters it that you beseech them to be healthy? If you shroud them in darkness, what matters it that you cry aloud 'Open your eyes?' Let Mr. Chown carry out the principles he has advocated, and deeds must take the place of words. I wonder not that such doctrines should be appreciated by the people. They were prepared for them long ago, and Christian ministers (however difficult it may be to reconcile them with their favourite creeds) must teach them, or give up the working classes to the secularists. JOHN ELLIS.

Reasoner Propaganda.

To promote the efficiency of the *Reasoner* as an organ of Propagandism, one friend subscribes 10s. weekly, some a monthly sum, others 1s. each weekly—others intermediate amounts or make special remittances, according to ability or earnestness. An annual contribution of 1s. from each reader would be easy, equitable, and sufficient. What is remitted, in whatever proportion, is acknowledged here, and accounted for at the end of the volume.

From Whitehaven.—Charles M'Kim, 1s.; William Lea, 1s.; Peter Lennon, 1s.
Per Mr. E. A. Scholey, Birmingham.—Luke Griffin, 1s.; E. A. Scholey, 1s.; Y. E., 1s.
Miscellaneous.—Mr. Lambert, Oxford, 1s.—T. M., Dublin, 10s.—J. W., 1s.—Une Jeune Ami, from the 15th to the 19th, 2s.—A friend of Une Jeune Ami, 1s.—Æ, Worcester, 2s. 6d.—E. Palmer, Birmingham,* 9s.—Homulus, 1s.—D. P., Brighton, 1s.—S. G. and S. B., Exeter, 10s.—Stephen Bulmer, Bolton, 1s.—J. F. G., Holloway Road, 1s.—Robert Clegg, Heywood, 1s.—W. S. Twoell, 1s.—J. Aird, per J. Taylor, 2s. 6d.—J. Taylor, 1s.—J. J., Dumbartonshire. 1s.—James Cunie, Paisley, per Mr. Motherwell, 4s.—D. Bauvard, Little Bolton, 1s.—A. Bacon, 1s.—R. R., 10s. R. Carlile, of America, vol. xiv., 10s.—J. W., 20s.—E. Woodstock, 1s.—A Friend, per Mr. Watson, 10s.—J. R., 1s.—G. Y., 5s.—James Hall and friends, 4s. 6d.—W. H. Holyoak, 1s.—A. Marsh, Clerkenwell, 1s. 6d.—A Briton, 1s.—Albert Lee, 1s. Total (including 458s. 8d. acknowledged in No. 7), 583s. 8d.

NEW CRYSTAL PALACE, SYDENHAM.†

Not yet the palm trees flourish there,
Not yet the creepers hang their hair
From arch and trellis, breathing round
Enchantment o'er the fairy ground.
Not yet the sparkling fountains fling
Their cool jets 'mid the blossoming:
But we have seen what art can do—
We know she can again renew
The beauties of that famous pile,
The pride and wonder of our isle,
That as by magic sleight was wrought,
Obedient to the master thought.
Here we shall find a summer clime
In midst of dreary winter time—
Here lovely flowers of tropic birth
Will blossom in adopted earth—
Here orange groves will scent the air,
And wondrous plants of virtues rare
Will please the eye and teach the mind.
Here, best of all, the poor may find
A Sabbath's undegrading rest.
And 'mid God's varied works may learn to know him best. M.

* The 1s. acknowledged in our last list should have been 10s.
† From 'Pawsey's Ladies' Fashionable Repository for 1853.' Longman & Co.

Died, on the 5th of March, 1853, Mrs. Henrietta Moynham, of 26, Blackfriars Road. Her death was occasioned by her recent confinement with her eighth child. She died firm in the principles of secularism. She was well known to friends at the Lambeth Social Institution, and esteemed for her moral worth alike by Christian and freethinker.

The Leader.

A COMPLETE FIRST-CLASS WEEKLY NEWSPAPER:

POLITICAL AND LITERARY REVIEW.

[ESTABLISHED 1850.]

Published every Saturday in time for the Afternoon mails, Price Sixpence; and can be procured from News-agents in all parts of England, or direct from the office, 7, Wellington Street, Strand, London.

THE TESTIMONIAL COMMITTEE for collecting tributes from the friends of Freethought, to constitute a Presentation to Mr. G. JACOB HOLYOAKE, announce that List-papers are ready for delivery on application, addressed to the 'Secretary of the Testimonial Committee, 23, John Street, Fitzroy Square, London.' The communications received by the Committee have, in variety and cordiality, exceeded their anticipation; and they have fixed on the Whitsun week in which to hold the public Presentation, so that provincial friends visiting London may have an opportunity of being present.

All List-papers to be returned not later than the 30th of April next.

Mr. JAMES WATSON, Treasurer.
Mr. YOUNG, Chairman.
Mr. TURLEY, Secretary.

REFORMERS' LIBRARY, AND LIBRARY OF FREE THOUGHT,
240, Strand, Three Doors from Temple Bar.

Price 10s. 6d. Three vols. octavo, published by Hetherington at 27s.,

A FEW Hundred Bible Contradictions, a Hunt after the Devil, and other odd Matters. By the late Lieutenant Peter Le Count, R.N.

'It is a book of rare excellence, caustic wit, and acute argument. Such an analysis of the Bible probably never appeared in any age or nation. It combines the strong sense of "The Age of Reason" with deeper research than the "Diegesis." Every page is a battering ram in full play against the walls of Inspiration. Natural eloquence and classic lore, crowds of arguments and references, are combined and displayed with mathematical precision and unequalled brevity. Egyptian sage and Catholic priest, Chinese philosopher and Methodist preacher, Indian seers and Hebrew rabbis, Greeks, Romans, and English, all ages, languages, arts, sciences, the bowels of the earth, and the milky way, are all overrun in Dr. P. Y.'s learned, earnest, nimble, and indefatigable "Hunt after the Devil."'—Vide G. J. Holyoake in the *Movement*.

E. T. having reason to believe that many booksellers refuse to execute orders for the above, undertakes to forward the work to all parts of the country upon the receipt of a Post Office Order to the above amount, payable in the Strand.

PORTRAIT OF THOMAS PAINE.
Just Published, Price 1s., or by Post 1s. 3d.,
(Size, 12 inches by 9),
SHARP'S COPPER-PLATE LINE ENGRAVING.

Now Ready, in a Wrapper, price 2d., or by Post 3d.,
DEATH-BED REPENTANCE: a Lecture, by R. Cooper. New edition, revised by the author.

E. Truelove, Reformers' Library, 240, Strand, three doors from Temple Bar.
The Trade Supplied.

MR. C. F. NICHOLLS is prepared to Lecture on the following subjects:—

1. Chartist Ethics. 2. Political Advocacy.
The Mormons: their Prophet & their Progress.
Self-Reliance.
Martin Chuzzlewit: its Moral.
Poems of Alfred Tennyson.
1. Progress and Development of Free Inquiry.
2. The Positive Side of Free Inquiry.
The Doctrine of Circumstances: its Moral Value.
A Glance at the History of the Last Sixty Years.
Robert Owen, and 'The Revolution in the Mind and Practice of the Human Race.'
Mr. Cobden's Letters, '1793 and 1853.'
The Crystal Palace and the Sabbath.

For terms, apply by letter to 10, Great Winchester Street, City.

GUIDE TO THE LECTURE ROOM.

[It is requested that those Secretaries of Institutions who may wish to have their lectures announced in the *Reasoner*, will please send in their programmes as soon as printed.]

Literary Institution, John Street, Fitzroy Square.—April 10th [7], G. J. Holyoake, 'Rev. T. Binney's Views of Secularism.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—April 10th [7], Thomas Cooper, 'Italy and her great Patriots: Rienzi, Massaniello, and Mazzini.'—Discussion on Tuesday evenings.—Saturday evenings [8], an Harmonic Meeting.

Hall of Science, City Road.—April 10th [7], a lecture.

Commercial Hall, Philpot Street, Commercial Road East.—April 10th [11 a.m. and 7½ p.m.] Mr. J. S. Ellis will lecture.—Discussion after the lectures.—Discussion, Tuesday [8].—Friday [8], Lecture by Mr. Ellis.

North London Mental Improvement Society, Hawley Road, Kentish Town.—April 14th [8], Discussion, 'Is Geological Science in Harmony with Sacred Record?'

Secular Hall, Goldsmiths' Row, Hackney Road.—Discussion on Sunday mornings at 11, and Wednesday evenings at 8.—April 10th [7], Mr. Henry Thomas, 'Comic Literature.'

Hoxton Mutual Instruction Society, 4, Gloucester Terrace.—April 13th [8½], a Lecture.

Hoxton Secular Society, 4, Gloucester Terrace.—Meeting every Sunday morning at 11.

Bradford Secular Society, Mitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.

Secular Institution, 4, Dale Street, Manchester.—April 10th [6], Reading and Discussion.

Progressionist Hall, Cheapside, Leeds.—April 10th [6½], a Lecture.

Mutual Improvement Society, Five Ways, Dudley.—April 10th [7], a Lecture.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a reading room.

Secular Institution, Bowkers' Row, Bolton.—Meeting every Sunday evening at 6.

Eclectic Society, 14, Garthland Street, Glasgow.—April 10th [6½], a Lecture.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—April 10th [6½], a Lecture.—Wednesday evenings [8], a Discussion.

Secular Hall, 6, Market Street, Newcastle.—April 10th [7], a Lecture.

Leicester Secular Society, 148, Belgrave Gate.—Lecture and Discussion every Sunday evening.

Working Man's Hall, Keighley.—Meeting every Sunday evening at 6.—April 10th [6], a Lecture.

NEW FORMS OF CO-OPERATION.

THERE is now in operation a Metropolitan & Provincial Joint Stock BREWERY COMPANY. Incorporated by Act of Parliament. Capital £200,000, in 40,000 shares of £5 each, with power to increase it to £1,000,000. Calls not exceeding 10s. per share, and of which three months' notice must be given; only one call at present has been made.

Offices, 13, Upper Wellington Street, Strand.

Directors: John Francis Bontems, Esq., Hemel Hempstead, Herts; Charles Henry Edmands, Esq., Oakley Lodge, Chelsea; Joseph Hawkins, Esq., Bushey, Herts; Edward Vansittart Neale, Esq., 3, Old Square, Lincoln's Inn; Thomas Jones Saunders, Esq., Davies Street, Berkeley Square; Sidney Stevens, Esq., Bell Grove, Welling, Kent.

The distinctive features of this Company are—

Genuine beer. Reduced price.

Shares and calls within the reach of all consumers, who, by becoming Shareholders, reap the advantages of buyers and sellers.

Admission of a person as subscriber by a single payment of £1, which entitles him to a greater reduction in price, and confers various other advantages over the ordinary purchaser, and avoids all further liability.

Right of shareholders and subscribers to view the premises and materials used.

Admission (after payment of a dividend of five per cent. to the shareholders) of the workmen regularly employed to participate with the shareholders in the surplus profits in proportion to the wages earned.

Those who do take malt beverages had better have them as wholesome as possible, and at economical prices; and the means effectually to secure such good and wholesome beverages is to become shareholders in, or subscribers to, the above Company. Besides, the quality of the beer and porter brewed by this Company has been tested by an eminent analytical chemist—William Bastic, Analytical Chemist, 2, Brook Street, Bond Street, London.

To meet the fraudulent practices connected with the bottling of Ales and Porter, the Company have made arrangements for supplying these articles in Bottles of the Standard Imperial Measure. A comparison of the Company's Bottles with those commonly sold as quarts and pints will at once show the moderation of the Company's charges.

Application for shares, or for further information, to be made to the manager, Mr. W. Stevens, at the chief office as above.

A PLEA for the BOTANIC PRACTICE of MEDICINE. By John Skelton, No. 11, East Parade, Leeds, lecturer and professor of the Botanic Practice of Medicine. Its author seeks to grapple mind with mind—with the Allopath, Homœopath, Hydropath, Mesmerist, and Chronothermalist. Just published, price 2s. 6d.

THE FAMILY MEDICAL ADVISER.

This work has been pronounced the most brief, comprehensive, and practical of any that has appeared on the botanic practice of medicine; and the best evidence of its merits is seen in the fact of five thousand copies having sold in the towns of Bradford, Leeds, and neighbourhood, in one year. By the same Author. Just published, the 3rd edition, price 2s. 6d.

THE BOTANIC RECORD & FAMILY HERBAL: a monthly Periodical. Just published, No. 12, price 1d.

Published by J. Watson, Queen's Head Passage, Paternoster Row; and may be had of all booksellers in town and country. Agents for the sale of the above works in London: Messrs. W. Gains and Butler, and Macculloch, herbalists, Covent Garden Market.

London: Printed by Holyoake, Tyndale, and Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 15.] WEDNESDAY, APRIL 13, 1853. [PRICE 1d.

EIGHT OF THE ARTICLES.

Government and the Working Man's Press..	225	The Crystal Palace Question	234
The Young Clergy	230	Letter from the Rev. W. Barker	234
Autobiography of a Universalist Minister ..	232	Balance Sheet of the Cowper Street Debate	235
'The Real Question'	233	Inquest on the Dead Churches	236

THE GOVERNMENT AND THE WORKING MAN'S PRESS.

LETTER II.—TO THE RIGHT HON. THOMAS MILNER GIBSON, M.P.

SIR,—The maintenance of the existing Taxes on Knowledge is not a question of law, for the Inland Revenue Office prosecute a vendor for *wilfully* and *knowingly* selling a certain broadsheet—*as a newspaper*, when the said Revenue Office cannot themselves define a newspaper in accordance with their own practice—when three out of four Exchequer barons have lost their way in the attempt—when the Crown lawyers fail to explain what it is—when an acute stipendiary magistrate, assisted by an able barrister, the learned member for Bath, and the entire board of Inland Revenue, takes seven days to arrive at a decision. No, this cannot be a question of law, for the Stamp Office has for years ignored the law, and now prosecute blindly an accidental vendor for violating the letter of an act of which they openly and confessedly violate both *letter* and *spirit*. The sole question to be made clear is one of revenue. Will a penny broadsheet, of real or imaginary news, affect the sale and endanger the pecuniary interest of the stamped high priced press? Is the penny paper the Aaron rod of journalism, capable of swallowing up its sixpenny compeers? That is the question. I answer *no*, and proceed to justify my negative on official and patent grounds.

The Stamp Office must know that under the existing law and custom it is impossible for the penny to absorb the sixpenny press. The red stamp on the newspaper gives it *postal* privilege, and without this no broadsheet can practically become a newspaper. *The fact is, no machinery exists for the transmission of unstamped papers.* Anything save a *local* circulation is impossible. Every paper intended for general distribution must be printed three or four days, and in some instances seven days prior to its date—it, therefore, can contain no news of any value to the professional reader of any station, and this was an element in the calculation of those who framed the act of 1836. No fear of the Stamp Office deters me from publishing news in the *Reasoner*. With subscribers sufficient to convert it into a newspaper, and a desire to do it—the non-existence of the machinery for circulating it under a loss of two or three days renders such conversion impracticable. The abolition of postal transmission would involve new circulating machinery for all papers. So that in the face of the existence of the newspaper

postal stamp, the plea of the Inland Revenue Office that the penny unstamped paper in the metropolis can defraud the revenue, is an official error.

But may not a local penny paper compete with a stamped paper—both being sold exclusively in *one* town? I have answered this query by a comparison of the relative value of each journal limited by its price. Besides the overriding intrinsic advantage of a perfect journal, who does not know that the high priced newspaper is an English Institution, supported by commercial necessity and conventional pride? If the sixpenny paper were as inane as dulness and vacuity could make it, it would still sell, and pay in most connections, *because it costs sixpence.* Go ask the advertisers. Why, the journal at sixpence, which does not sell 1,000, and which is not known to sell 1,000, can get advertisements refused to the threepenny paper, which sells 90,000. Numerous tradesmen will not advertise in a threepenny paper, and would be inclined to bring an action against any one who should put their advertisement in a *penny* paper. The fact would be held to challenge the respectability of their position, and endanger their connections. Thus, English society and habits are so well defined, and so inflexible, that the working man having a press of his own, will in no hurtful way affect existing newspaper interests.

More, indeed, might be said on this head. The government do not, and need not subsidise the English press. The advertisers do that unconsciously. They govern the tone of our journals, and will continue to do so by the constitution of English commerce and society. But why advertising is an administrative influence, and under what law it operates, it would be irrelevant to discuss here. I limit myself to showing, that our stamped press is quite safe from any competition (and high priced papers will always be safe from injury) by the existence of the poor man's paper. The Inland Revenue Office's practical definition of a newspaper is, 'a weekly or fortnightly journal *competing with the stamped press, and thus defrauding the revenue.*' No penny papers can do this. They would rather create new readers of the stamped press, and by augmenting the demand for the best papers, strengthen their interest, and increase the revenue. As proprietor (by proxy), it has fallen to me to witness the expenditure of large sums in the establishment of high priced newspapers. Not sixpence of such capital would have been held in solution had there existed a penny unstamped press to have created readers. Not as a theorist, or a special pleader, but as a practical journalist, I aver unhesitatingly that the stamped newspaper press, and the revenue too, would benefit greatly by the existence of an unstamped penny press. The present policy of the Inland Revenue Office is defrauding the revenue more than all the unstamped newsvendors of the country put together can do; for, while the stamp lasts, they are the seed-plots of the revenue, as they would be the benefactors of high priced first class journals, if the stamp were abolished. For myself, I would ten times rather set up a sixpenny newspaper in a district abounding in unstamped papers, than in a place where none existed.

And here lies close at our hands a clear answer to all who fear that an untaxed press would, in this country, descend to the level of the 'rowdy' portion of the American press. Never! unless English nature and English culture should also be changed by the same Act of Parliament which unstamps the press. Can the skilful mechanic endure bad machinery? Will the cultivated architect endure an incongruous building? or a painter endure a daub? or an orator spouting? or a practical politician loud-mouthed rant? or the scholar illiterateness? or the artist bad taste? And as of art and manners, so of newspapers. The cultivated, thoughtful operative even will not tolerate a paper inflated, antagonistic, and

superficial. So of other and more educated classes. National culture will govern the taste of the English press, and 'rowdy' journals will never sell in Great Britain, until we possess a 'rowdy' population and Yankee backwoods. In the United States the same law holds good. The first-class journals of that country are supported by the cream of the inhabitants, and the rising tone of the American press generally indicates what it will be on the social consolidation of the great transatlantic Republic.

The Inland Revenue Board, through Mr. Phinn, M.P., confess that they do not follow the Act of Parliament, except when they seek to put down the poor man's paper. The Inland Revenue Commissioners neglect to comply with the provisions of the very Act for violating which they prosecute Mr. Truelove; and they permit *class* newspapers, although no word is found in the Act of Parliament mentioning or exempting *class* papers. But upon their own ground it may be maintained that the *Potteries Free Press* is a class paper. The Inland Revenue Office permit the *Athenæum*, the *Builder*, the *Lancet*, the *Law Times*, but not the *Potteries Free Press*. Literature, architecture, medicine, and law are licensed, but not the poor man's politics. I raise no objection on the fact that the aforementioned journals are permitted: I rather rejoice at it. My argument is, that the operative's class journal should be permitted also. The *Athenæum* (always the generous, disinterested, and able advocate of a free, popular press) thinks that a distinction exists between 'news' and 'public news.' But literary, architectural, and medical occurrences are 'public news,' else why are they made '*public*,' else why do the 'public' buy the record, and why does every intelligent public man crave the information? 'The advocates of non-taxation' have not raised the question of exclusion—the Commissioners of Inland Revenue have done that, by menacing and proceeding against humble papers for publishing public news without themselves furnishing any parliamentary definition warranting their exclusive interference. The public themselves demand to know whether our press is free so long as it is at the mercy of the decisions of an irresponsible and lawless board sitting at Somerset House.

First, take the point of revenue, and then the point of class definition. The *Athenæum*, *Builder*, &c., are taken by many persons INSTEAD of newspapers. Persons not caring much about politics, find in the discursive columns of the literary, legal, architectural, and medical journals that which satisfies *them*. Thus the Revenue lose *their* penny stamps, though these classes of persons are ten times better able to pay it than the poor potters of South Staffordshire. Moreover, these parties whom the Inland Revenue *might* tax did once pay, and *could* now pay, the tax, while the poor potters never did pay it and never can. The Inland Revenue Office could extract the penny stamp from these classical, and scientific, and professional readers, and not deprive them of any knowledge. This partial, capricious Office, however, leaves *them* and pursues the humble and comparatively indigent potters, who are thereby shut out from any knowledge, and kept in ignorance—and the Stamp Office 'wilfully and knowingly' do this; Mr. Phinn, M.P., professionally defends it—the newspaper press (supposed to be the friends of the people) think it right—and an education-loving government permit it. The potters cannot buy a sixpenny paper, nor a threepenny one, nor a twopenny one—they can only buy a penny one. They have no more money to spend in this way; and Lord John Russell, a great constitutional statesmen, who makes speeches to Leeds Mechanics' Institution, and Mr. Gladstone, of Oxford University, say the potters shall not have a pennyworth of political knowledge—the Inland Revenue officers

shall prosecute all vendors so long as poor potters cannot pay sixpence. Thus talks a leading Minister of the Crown, and the select representative of a renowned University, to the poor, indigent, knowledge-craving operative; and thus the working classes are taught to reverence the magnanimity of learning, wealth, government, and collegiate institutions.

Now, the *Potteries Free Press* is a class paper, and so are, and so must be, all penny papers. The paper which is read by *all* classes (the only proper newspaper) must contain something for *all* classes; and no penny paper can do that. The threepenny papers cannot do it. It costs more money to set up and sustain a threepenny stamped paper than a sixpenny one. One of three things you must have to establish a threepenny organ; a large connection—a highly popular name—or inexhaustible funds; and with all three conditions, the result is a threepenny paper below the standard of excellence and fulness of the higher priced papers. No workman even takes a threepenny paper who can afford a sixpenny one. The threepenny paper being lower in tone and fulness than the sixpenny one, the penny paper is more incomplete still. The character of the information it must give will be peculiar—in fact, *class* news. That which the penny readers want is not that which the sixpenny readers want—which the gentleman, the politician, and the tradesman require. True, your penny papers *might* contain something to be found also in the regular newspaper, but it would bear no more proportion to its *class-matter* than the gossip columns in the *Athenæum* or *Builder* bear to the general contents of those journals. Thus, the true class character of operative papers is imposed by the imperative law of their class wants.

Court and Parliamentary proceedings I take to be the purest, and the *Athenæum* of the 26th ult. allows them to be the most taxable departments of political news. Yet the portion of this a penny journalist would take would form but a small item in his paper. When the solicitor of the Board of Inland Revenue some time ago declared that the Budget-speech of the Chancellor of the Exchequer was *not* news, and the Queen's speech *was*, I published in the *Reasoner* the next Queen's speech that was delivered, and the Stamp Office did not prosecute me (nor do I desire them to); but mark the result: the publication of that speech nearly cost me half my subscribers, who could not think whatever they had done that I should take that mode of retaliation. With all respect to her Majesty be it said, no unstamped paper could exist if it dealt freely in royal orations.

No one has a higher respect than myself for the House of Commons. I never sympathise with those who underrate its utility, its deliberative sagacity, or its general personal integrity, but really though my own reverence for it is such as to entitle me to a perpetual seat in the Strangers' Gallery, I could not venture to publish its speeches in any popular periodical unless they should become a trifle more lively and somewhat more relevant to working men's interests. Thus the news which is intrinsically political and taxable, is so little in demand by the readers of an unstamped press, and would be given in such infinitessimal quantities that it would form but the *exception* to the *class* matter, just as happens in the journal now exempted by the Board of Inland Revenue.

The fact is, since the last acts of Parliament were passed against the popular newspaper press, the article 'news' has expanded immensely beyond the Parliamentary definition; and the Board of Inland Revenue have been silently compelled to ignore the act themselves. Up to 1836 political news was the staple news—now, literary news, scientific news, architectural news, medical news, fine arts news, legal news, educational news, critical news, social news, temperance news,

trade news, commercial news, religious news, and twenty other kinds of news, have sprung into distinct and class prominence, each class more or less paid the stamp-tax indirectly through the newspapers in 1836, but since then the Commissioners of the Board of Inland Revenue have been obliged insensibly to relax their hold on all these departments of news—they have invented an immense definition called 'class' news, and licensed them all under that head—*except* WORKING-CLASS NEWS. They do permit 'the fair trader to be defrauded,' they do permit the stamped newspaper proprietary to have their interests 'invaded' by all the associations and professional classes in the land, able to pay the tax—they exempt the clergyman, they exempt the professor, they exempt the physician, they exempt the lawyer, they exempt the architect; each of these gentlemen may have *his* class newspaper—the Inland Revenue only hunt up the potters of South Staffordshire, or the indigent operative of our large towns. As Mr. Washington Wilks said at the late working-class meeting at the National Hall, at the founding of the 'Free-Press Union,' the 'Government pass by the rich man's flocks and herds, and seize upon the poor man's single lamb.'

Political news, which the Parliament had in view to tax, is now only a fragment of that news which the Stamp Office licenses, and if the stamp is retained at all, it ought to become not a professed tax on news, but on price, and ought to be confined to the fivepenny and sixpenny papers, whose respectability it might thereby secure. The taxes on knowledge have no effect now but that of preventing the diffusion of knowledge and lowering the tone of the entire press, by withholding the purifying element of intellectual competition.

Here I close my argument. The fiscal question is at the bottom of the trial between the Government and the People. Neither the spirit of the law—nor the letter of the law—nor the imaginary intentions of bygone legislatures—nor indefinable distinctions between news and public news, constitutes the root of the Inland Revenue proceedings. It is probable that neither the Government nor the Commissioners are unfriendly to a popular press. Their practical inquiries are, does the revenue suffer—has the existing stamped newspaper interest a right to complain if we allow unstamped penny newspapers?

Those who look below the surface, will see that the *Potteries Free Press* was no infringement of the revenue, and the Stamp Office ought to know it. That paper, under present fiscal restrictions, cannot exist at all—no working man's newspaper can without extraneous aid. The present writer collected the largest subscription to sustain the aforesaid *Free Press*. All the ingenuity in the potteries cannot make it pay, for sufficient subscribers cannot be got under existing legal difficulties. If postal transmission at one penny per copy were granted to the unstamped press to-morrow, the working-class could not use it. The extra penny would raise the price too high. The working man, therefore, waits the permission of Parliament to have printed for him such class news as he wants, and he waits the repeal of the excise duty on paper which will enable him to be served cheaper, and he waits the creation of new machinery by vendors for the prompter transmission of his paper—till then *his* penny newspaper is impossible, and the late assertion made by the Inland Revenue Office, and reiterated by Mr. Henry, at Bow Street, that the operatives' penny paper defrauds the revenue, or is an injustice to the stamped organ, is false in fact, is a crime against knowledge, and a reproach to the Commissioners who make it, to the Magistrate who believes it, and the Government who enforce it.

As one allied to the working classes, not by hypothesis but in fact, I thank you,

sir, Mr. Cobden, Mr. Scholefield, of Birmingham, and all your Parliamentary colleagues friendly to the freedom of the working man's press, for the efforts you are making in the face of misrepresentations, unpleasant to bear and troublesome to refute, for the sake of persons who can only repay you in barren thanks.

I have, sir, the honour to be your obedient servant,

GEORGE JACOB HOLYOAKE.

Woburn Buildings, Euston Square, London, April 8th, 1853.

THE YOUNG CLERGY.

WE have great pleasure in calling the attention of our readers to the following letter, which we print for the honour it does to its writer. It shows what a spirit of true Christian tolerance there is rising in the church. Were its examples more frequent, that strange mission we have before alluded to as being Mr. Holyoake's mission—namely, that of promulgating his views of religion with the same untiring energy as distinguishes the missionaries of Christianity—would be rendered almost nugatory, since the church would then be fulfilling much of what Mr. Holyoake complains it does not now fulfil. This letter is addressed by a minister of the Gospel to Mr. Holyoake himself.—*Leader*, April 3.

Moulcterhall, near Todmorden, March 28, 1853.

MY DEAR SIR,—I hardly think that you will recollect me amid the many ministers with whom you are continually meeting in various parts of the country; however, at the risk of your construing my letter into impertinent familiarity, I yield to a strong prompting, which I have for some time past felt, to write to you.

If you were in general fairly dealt with, and pettifogging and unjust opponents were the exception—not the rule—of those who publicly oppose or privately discuss you, I should feel inclined to keep neutral; but as it is, I cannot feel it right any longer to do so, since neutrality would be acquiescence in the *prevalent* tone respecting you.

I am but a young man to be a minister—very young indeed—but weak and insignificant as may be my voice, I wish to give it against the gross injustice with which you and those holding your opinions are everywhere treated, and treated especially, I grieve to say, by recognised teachers of Christianity. I have for long eagerly watched the progress of the controversy between yourself and Christianity. I have seen much of the way you are spoken of, and to, by Christians, both by voice and pen. I have mingled with many of different sects, and hardly do I find anywhere a man who does not rouse my indignation by the unjust and uncharitable (*I* would say unchristian) way in which you are spoken of, the plain meaning of what you say perverted, and even your generosity and courtesy of debate attributed to the worst motives.

On the other hand, I have heard much and seen something of you, having on one occasion heard a lecture of yours, at which time I opposed your views, and have for more than a year taken in your *Reasoner*, have read most of it, always with interest, not seldom with profit, though not perhaps of the kind you would expect. I tell you candidly, that it has sometimes given me doubts about details and minor matters, but these very doubts leading me to examine more honestly for myself points which I had before probably (like many other men) *taken on trust*, it has still ever in the end given me a stronger, deeper, and more living faith in religion itself. However, in all that I have heard and read, though I have found occasional outbursts of indignation which I could not blame, I have felt that the spirit which I would fain claim as 'Christian,' has been on your side. I do not regret that it has been so on your part, but I am sorry and ashamed that it has not been so on the part of Christians, and especially of Christian ministers.

I cannot join in the outcry against 'Secularism.' I think your definition of it in the *Reasoner* and in the late debate has been fair and *definite*. Believing, indeed, *true* Christianity to be (to apply an arithmetical sign to religion) 'Secularism x a religious spirit'—a religious spirit, too, that can work out in a shorter way, and *surer*, as man's heart is truer than his intellect, the painful problems of life and duty which 'Secularism' proposes by science and philosophy to solve, I still admit that you take just exception to the *current* Christianity, which is too often a mere miserable soul-saving-by-hook-or-by-crook affair, making the very opposition between earthly and heavenly duties which you allege, but which it is now attempted to deny.

I am not a believer in mankind reaching truth by a 'pendulous' motion between extremes, else I should welcome your movement. As it is, I look on it with pain. I have earnestly opposed it, and must ever do so—not with *talk* alone, however—never, I hope, with scorn or abuse.

Among my friends in Todmorden I value very much the friendship of some of your friends and followers; to some extent I think I possess their confidence; and I would now respectfully solicit *your* friendship.

I know not when you may be thinking of coming to Todmorden again, but if you *do* come here, or are passing through at any time, will you take up your quarters at my house? Believe me, this is not a *general invitation*, not meant to be accepted, but a most special one, of which I hope you will avail yourself. I live about two miles from Todmorden itself, near to Eastwood station, in a country place, retired and pleasant, where I think a day or two's quiet resting would at times be not unwelcome to you.

Believe me, dear sir, faithfully yours,

To Mr. G. J. Holyoake, &c., &c. BROOKE HERFORD.

P.S.—The carelessness of expression and informality of this letter will sufficiently evince that it is written to *you*, not to or *for* the public in general. What I have said herein, however, I have said before, both in public and in private, and am, therefore, careless about secrecy. If, therefore, *in any way*, you would like to make use of this letter, you are welcome. I leave it with you.

It is but an act of justice to Christianity to quote this letter in these pages. Sometimes commenting upon the tone of some Evangelical opponents, we are the more bound to admit that a different spirit exists in other circles of the Christian world. We indeed believe that the tone in question is justified by Scripture; but when Christian Ministers highly competent to form an opinion assert their dissent from our impressions, not only in language, but in practice, we give the fact publicity, and allow that it has great weight even against our own conclusions. It is a different reading from our own, and given under circumstances entitling it to dispassionate consideration.

Some of our readers have thought that the frequent esteem expressed in this journal, and elsewhere, for many Christian Ministers, and for Christians generally, was rather the result of formal respectfulness than proceeding from a conviction founded on experience. Such a letter as the above must justify the course we have taken, and, we trust, do much to satisfy any doubting friends that great injustice would be done to both the Christianity of our day—especially among the young clergy—were we not to discriminate between those who represent its genial aspects and those who distil into imputations its (as we read them) harsh precepts.

I well remember Mr. Brooke Herford on the only occasion when I had the pleasure of meeting him. I remember, too, that his opposition was marked no less by ability than friendliness. The opportunity of accepting his generous invitation will increase the satisfaction with which I shall next visit Todmorden: and if, in conversing upon the great problems upon which we differ, I do not come to see as he sees, assuredly it will not be because of any prejudice intervening.

Several ministers I ought to say—and some of them Evangelical Ministers—have at times invited me to become their passing guest; and in two or three instances I have spent agreeable and instructive days at the 'Minister's House' and at 'the Rectory'—but this is the first occasion in which the invitation has been given openly. G. J. H.

AUTOBIOGRAPHY OF A UNIVERSALIST MINISTER.*

BY PANTHEA.

The English public are, generally speaking, very ignorant of the variety of developments presented by American life. Of the unscrupulous language and still more unscrupulous actions which characterise American politicians, and attack our hopes for humanity, we know enough and to spare; but of the redeeming side of the picture—of the numerous under-strata of Western society—of its religious communities and its social experiments—of its newly-sprung cities and its wild romantic solitudes—of its popular favourites and its unpopular heroes—we know little or nothing. We are, indeed, acquainted with a sprinkling of American names in the great high-roads of literature; we have heard of Cooper and Irving, of Bryant and Longfellow, of Prescott and Bancroft, of Channing and Emerson; and those of us who have literary or philanthropic connections over the water, are probably acquainted with several names of note in various departments, for which a public already exists in England. But let any one take up an American Review or Biography, and what a host of men will he find referred to as having produced noteworthy effects on the minds of large multitudes, of which not a trace has ever reached England! What interesting local traditions—what magnificent scenery—what exquisite poetry—what noble speculations—all unknown to us! What is generally known of the marvellous 'Monuments of the Mississippi Valley'—of the thousand wonders of the Mammoth Cave in Kentucky—of the exquisite poems of C. P. Crouch—of the interesting speculations of Elizabeth Peabody—of the profound and searching disquisitions of Henry Thoreau? And yet these Americans are Saxons, chiefly descended from the same stock as ourselves, and, up to a comparatively recent period, sharing the same historic memories and the same religious faith: their sea-ports are within a fortnight's sail of us, and their country is intersected by good railroads. It is really high time that we should open our eyes and understandings to study the great world of realities which lies stretched before us in the fresh Western sunlight.

The work to which this notice is intended to draw attention, is well fitted to waken up slumberers. It is the Autobiography of the Rev. Abel C. Thomas, pastor of the First Universalist Church in Philadelphia. A portrait is prefixed, which is very characteristic of its subject, as he appears in the narrative—upright, bold, and utterly undauntable. What also appears in the narrative, but not in the portrait, is an inexhaustible fund of humour, buoyancy, and generous good-will. The autobiography is full of interest, and conveys a good deal of information concerning the state of religious parties in America. To give an epitome of the book is not my intention; I rather seek to induce readers to purchase it for themselves. It is moderately cheap, and may be had at Mr. Thomas's present lodgings, 12, South Crescent, Alfred Place, Tottenham Court Road, till the first of next May when our author will quit England for the Continent. He is now on a missionary visit to Europe, and has preached several times in London. His sermons are said,

* Autobiography of the Rev. Abel C. Thomas. Boston, 1852.

by those who have heard him, to be characterised by graphic power and forceful argument. Indeed, he seems to be the very man for a missionary—and few popular missions can be more useful than his to the Calvinistic world—viz., the Universal Love of God to man and the consequent falsity of the doctrine of an Eternal Hell, 'Deliverance to the captives, and recovering of sight to the blind!' To this gracious work he has devoted himself from earliest manhood, and has pursued it with a vigour and success which it is very pleasing to read of. The 'Autobiography' contains graphic accounts of many passages of missionary enterprise—of his public discussions and private adventures—his exciting campaigns with the Churches, and his delightful 'relief-seasons' among friends—all told with unfailing good-humour and good-will towards every one concerned, and interspersed with many excellent remarks on matters theological and secular. There are occasional interpretations of Scripture which appear more ingenious than convincing, and sometimes the author's sense of humour is rather too exuberantly indulged upon religious themes; but on the whole, the book is a delightful one, and should be in the hands of every thinker who wishes to know 'how they manage these things in America?'*

[To be concluded.]

'THE REAL QUESTION.'

The Rev. J. Howard Hinton, who was umpire (it will be remembered) at the recent discussion between the Rev. Brewin Grant and myself, printed a lecture which he delivered a week after the discussion, embodying his views relative to the subjects we debated. In this lecture occurred the following sentence:—

'The real question is the divine origin of the Bible. Let this be disproved, and we maintain no fight for its contents.'

Mr. Thomas Cooper immediately wrote to the Rev. Mr. Hinton, expressing the interest he felt in reading that sentence; and offering to meet Mr. H. in public discussion to disprove 'the divine origin of the Bible.' Mr. H. answered very courteously; but *declined* the discussion. Mr. C. (after the exchange of another letter or two), wrote to ask Mr. H.'s permission that the correspondence might appear in the *Reasoner;* but Mr. H. has not yielded his consent.

I merely record this, that our readers, whether heterodox or orthodox, may learn that if 'the real question' be left without debate, it is not because there is no one among us willing—and I am sure I may say, able—to debate it.

G. J. Holyoake.

NEW VOLUME OF THE 'CABINET OF REASON.'

Now ready (price 6d.) vol. 3, entitled 'Organisation: not of Arms—but Ideas,' by G. Jacob Holyoake. It bears the following dedication:—'To George Dawson, M.A., a Minister who, initiating and not servilely creeping after public opinion, is ever found on the side of the people; and recognising Humanity to be a fact as well as Christianity, has a genial word for all who earnestly attempt the improvement of human condition.'

* Mr. Thomas was the originator of the 'Lowell Offering,' and he is the 'distinguished clergyman of the Universalist denomination' of whom that amusing anecdote is narrated in Mr. Holyoake's 'Public Speaking and Debate' (p. 23), concerning his alleged mal-treatment of his wife, he being, at that time, without a wife.

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

THE CRYSTAL PALACE QUESTION.

I AM astonished to observe you have studiously, or nearly so, avoided taking part in the present discussion in reference to the opening of the Crystal Palace on Sundays. Will you favour me, as one of your subscribers for some years past, by stating whether you have any valid reasons to justify such a line of policy? ROBERT LE BLOND.

[The above question is a very natural one, but we think the writer has overlooked the papers we have inserted at various times on the working man's side of the Crystal Palace question—especially a recent essay by Mr. Frank Grant. In the debate in the British Institution, reiterated arguments in favour of this step were stated by Mr. Holyoake, which will be extensively circulated in the report about to be published. We purposely abstained from taking part in the public meetings in the metropolis, lest opponents of the opening of the Palace should represent the movement as being conducted by persons opposed to religion. We however rejoice in the great and honourable effort of Mr. Le Blond, which he is able to make with intrinsic service to the object in view.—ED.]

LETTER FROM THE REV. WILLIAM BARKER.

I HAVE this day seen the *Reasoner*, and find that the letters exchanged between myself and Mr. Southwell are not published in the order in which they were written. This is unfortunate, as it confuses the minds of readers, of both schools. Will you allow the following correction? Read them in this order—1, 2, 4, 5, 3, 8, 7, 9, 6.

No. 6 was received through one of Mr. Southwell's committee, and therefore should not interrupt the order of the other letters.

I object to that part of letter the 3rd, which reads, 'it seems to me that discussion upon plain terms and thorough principles will not suit you.' *They are not in Mr. Southwell's letter to me*—nor do they convey the same meaning as his words, which are—'I take it for granted that you decline to enter upon the controversy, by yourself proposed, which conduct may be prudent,' &c.

Such an alteration I cannot account for, or tolerate; but let it be rectified in the pages of the *Reasoner*, and there it may end. I do not blame the editor of the *Reasoner*, But remain, sir, yours, &c.,

Blackburn, April 1st, 1853. W. BARKER.

[We published the correspondence in the order and language in which we received it. Any error Mr. Southwell will, we are sure, readily correct.—ED.]

[A Tea Party and Public Meeting will be held at the National Hall, Holborn, on Wednesday evening, April 13th, at five o'clock, in honour of the memory of 'the incorruptible' Maximillian Robespierre. Messrs. Louis Blanc, Nadaud, G. W. M. Reynolds, and others, will attend. The President of the National Reform League, James Bronterre O'Brien, B.A., will preside. The proceeds will be devoted to the aid of the Proscribed.]

BALANCE SHEET OF THE COWPER STREET DISCUSSION.

Dr.	£	s.	d.
Jan. 20. By sale of single and course tickets	15	17	0
Jan. 27. Ditto	13	8	6
Feb. 3. Ditto	11	2	3
Feb. 10. By single tickets.. ..	10	3	5
Feb. 17. Ditto	8	4	3
Feb. 24. Ditto	10	9	1
Messrs. Ward, tickets	15	1	0
Mr. Watson, ditto.....	10	9	0
Mr. Ashton, ditto	0	2	0
	£94	16	6

(Signed)

Cr.	£	s.	d.	£	s.	d.
Advertisements—						
Dispatch	0	18	0			
British Banner.....	1	6	0			
Nonconformist....	0	8	0			
Leader	0	16	0			
Reasoner	0	12	0	— 4	0	0
Printing—						
Unwin	0	4	6			
Reed and Pardon.	2	8	0			
Tyndale and Co....	1	10	0	— 4	2	6
Reporting—						
To Messrs. Reed & Clark, short-hand writers, two verbatim reports of the discussion (3,666 folios at 4d.).....*61	2	0				
Postage	0	7	0			
Mr. Hamilton (1st night)	2	10	0	— 62	10	0
Hire of room and repairs				10	15	6
Police				3	0	0
Bill-posting				1	10	0
Attendance of money takers, ticket takers, and other persons						
Collins & Golland.	2	14	0			
Strutt	1	10	0			
Chew and woman..	1	5	0			
Two check takers.	1	13	0	— 7	2	0
Mr. Ashton's expenses				0	10	6
Envelopes				0	9	0
To balance paid to Messrs. Grant and Holyoake				0	17	0
				£94	16	6

ROBT. ASHTON. J. WATSON.

EXPENSES OF COWPER STREET DISCUSSION.

YOUR account of the expenses in the last *Reasoner* is scarcely correct, and appears, unintentionally on your part through misapprehension, to cast reflection on some parties there adverted to.

First, with respect to the hire of the room, there was no agreement that the expense should be £3 3s. The usual charge is £1 6s. a night, but if taken for several evenings, £1 1s. each night; but even then it is not expected that the meeting will last more than two or three hours, whereas the room, in the case of the discussion, was occupied six hours each night. It was hinted that possibly the trustees might let us have the room for 10s. 6d. per night; but when the time and expenses were taken into account they could not do it in justice to their constituents; besides, it would be establishing a precedent that it would be inconvenient to adopt in the future. The amount actually paid for the hire of the room was £6 10s., which was a reduction of £1 6s. from the full charge.

*For this £61 9s., £60 was taken.

Second, with regard to the reporters, you have entirely misapprehended the arrangement. There was a positive contract with them that they should charge 4d. per folio of 72 words, which is exactly half the expense of law reporting; and they fulfilled their contract honourably, both with respect to their time and their charge. Their account was £61 9s., being £61 2s. for 3,666 folios, and 7s. for postages of copies; they remitted £1 9s., and were paid £60. This was certainly double the amount the committee expected, and even the several reporters of whom estimates were sought imagined; but the report was so much longer than was anticipated, and besides the urgency for copies was such that there was not time for a first report to be transcribed and then a second copy taken from it, but two simultaneous transcriptions were obliged to be taken, and several hands employed. The account, with the estimate, was put into competent hands to be examined, and the opinion given was that the charge was both just according to contract and less by one-half than would be made by professional reporters in any law court in the kingdom. Greatly to the disappointment, therefore, of the committee, the reporting absorbing so much of the fund collected, left only the trifling balance of 17s. to be divided between the disputants. ROBT. ASHTON.

ON THE REV. MR. JOHNSTONE'S LETTER.

IN reply to the Rev. Mr. Johnstone's letter in the *Reasoner* of March 7th, I beg to repeat that my notes were taken down *verbatim* as addressed from the pulpit. Mr. Johnstone, as do the great majority of Scotch clergymen, spoke extempore, and might therefore have inadvertently given expression to the species of catachresis, which he now disowns, and which probably he might not have allowed to occur in composition written in the quietude of a study. This I am not now unwilling to suppose may have been the case; at the same time I conscientiously and firmly vindicate my own innocence and exactness as the individual by whom the brief report was forwarded for publication in the *Reasoner*. T. E. G.

INQUEST ON THE DEAD CHURCHES.

THE newspapers inform us that a Conference of Dissenting Ministers has been convened, to be held in Chester, 'to consider the present serious state of affairs in regard to the deadness of the churches and the alienation of the working classes.' The working classes are the living classes who produce not only the means of preserving their own lives, but the lives of other classes; hence we do not wonder at their alienation from the churches if the churches are dead. The living and the dead cannot remain together with safety. But may we not ask—Why are the churches dead? It is not for want of ministers, chapels, Bbiles, wealth, influence, respectability. They have all these, yet they are dead. What will be the verdict of the jury? Will it be 'Died from the visitation of God,' or 'Died from want of proper nourishment,' with a recommendation to the shepherds to feed them with more substantial, wholesome, and rational food, and give them more healthy exercise? JOHN ELLIS.

MANY MATTERS.

MR. JOSEPH BARKER'S letter, which appeared in No. 13, with the acknowledgment of Mr. Holyoake, is now issued in a separate form, at 1d.

We have great pleasure in announcing the following sums received by Mr. Watson in furtherance of the proposed Hall for Mr. Southwell:—Per Mr. G. Anderson, £11 8s.; per Mr. Wm. Kenney, £1.

Petitions are in circulation in the State of New York, asking for the enactment of a law by which the cohabitation of unmarried persons becomes legal marriage, and their offspring legitimate. It is thought by many that such a law would prove the greatest bar to licentiousness ever enacted.

The secularists of Halifax have re-published from the *Leader* 2,000 copies of the peroration of the debate on Secularism at the Royal British Institution.

The Discussion in the Royal British Institution, between the Rev. Mr. Grant and Mr. Holyoake, we believe will be published before this notice appears.

The secretaries of the Metropolitan and Provincial Secular Societies who have not yet communicated with Mr. J. P. Adams, *Reasoner* office, are requested to do so without delay, to facilitate arrangements for effective and united action.

A meeting of the shareholders of the Manchester Secular Hall Company will be held at the house of Mr. Samuel Ingham, 'Moulders' Arms,' on Friday evening next, for the purpose of electing a secretary. Business to commence at eight o'clock.

An old friend of progress, reduced in circumstances, has left a list of books with Mr. H. Cook, bookseller, 5, Sims's Alley, Broadmead, Bristol, which he is empowered to sell at a reduced rate. Among the books are the following:—Haslam's Letters to the Clergy; Discussion between Jones and Barker at Oldham; Investigator, by Southwell; the Movement; Trials of Southwell, Holyoake, Paterson, &c.; Oracle of Reason, two volumes; Freethinker's Information; Existence of Christ Disproved, &c.

RECEIVED.—J. Nettleton.—Philomath.—J. R.—J. Hemingway. (His friendly suggestions shall receive attention).—J. Comley.—John Ellis.—'Functions of the Press.'—S. R. H.—W. Singleton.—G. Smallwood.—G. E. Harris.—R. G. W.—C. D. Young.—G. Mawby.—J. Webster.—H. Baker. (Bohn's edition of Milton.)—J. Scott.—E. T. K.—J. W.—G. Edwards.—T. A. Reed.—A Briton.—W. Arbuckle.—B. H.—W. T. H.—James Hay.—J. Ashmore.—R. Clarke.—J. Fisher.—Thomas Hall.—J. Cowen.—D. Gardiner. (No letter has been sent.)—J. Bebbington. (Thanks for the papers.)—H. L. H. Grant.—Rev. W. Barker.—H. Ward.—'Une Jeune Ami.' (The previous letter came to hand.)—D. Wallwork.—C. Sibley (and his courteous assurances.)—H. Tomkinson.—J. Adams.—J. Nettleson.—T. E. G. (and his friendly and valuable consideration).—J. Hay.—W. J. H.—S. R. H.—R. Carr. (We coincide with his remarks on conduct).—R. Clarke. (He will see attention is being drawn to this subject.)—'Une Jeune Ami.' (The £1 has been handed to the Testimonial Committee.)

HOLYOAKE & CO.,

PROVINCIAL

NEWS AND BOOK AGENTS,

3, QUEEN'S HEAD PASSAGE, PATERNOSTER ROW, LONDON.

For many years past Messrs. H. and Co. have received continual applications to supply country parcels, so as to insure a circulation of freethought and progressive publications in every part of Great Britain. They therefore announce that in the first week in May they will commence to supply News-agents and Booksellers. Enclosures carefully attended to. Orders not accompanied by cash must contain references in town.

Opinion can never be a power until it can command means of publicity. Therefore Messrs. Holyoake & Co. solicit the co-operation of their friends and the trade in establishing provincial connections.

SHILLING SUBSCRIPTION FOR EUROPEAN FREEDOM.

Per Mr. Wynn, Ashton-under-Lyne.
James Williamson.
John Andrew.
James Wild.
William Orme.
Kirk Smith.
John Wood.
William Elison.
Edward Malison.
James Hindle.

Per Mr. James Shepherd, jun., Portsmouth.
James Shepherd, jun.
William Parks.
James White.
John Barker.
John Oxenham.

Per Mr. Thomas Wilcock, Bradford.
John Harison.
Polish Refugee.
Joseph Hudson, 3s.
William Clark.

Per Mr. John Middleton, Hartlepool.
Joseph Walton.
John Middleton.
James Caldwell.
Mark Parkinson.

Per Mr. J. Motherwell, Paisley.
John M'Vean.
Thomas M'Kean.
Peter Crawford.
Thomas Meniel.
John Parkhill.
Robert Paterson.
John Henen.
W. L.
John Paul.
Andrew Robertson.

Per Mr. William Nye, Luton.
Rev. J. Bourne.
Frank Robinson.
Thos. Tomlinson.
Mr. Wooton.
Mr. Raban.
Mr. Mabley.
Mr. Wiseman.
William Harriss.
William Nye.
J. Cooper.
A Friend.

Per Mr. J. Place and Mr. J. Radford, Nottingham.
Joseph Radford.
Joseph Place.
George Place.
Thomas Smithurst, Fornsfield.
John Smithurst, do.
George Almey.
'Chainon.'
Cordelia H. Hall.
William Lovett.
Edward P. Cox.
Benjamin Glover.
William Selby.
John Finch.
Charles Broadhead.
James Neele.
A Friend.
Robert Whitten.
Richard Whitley.
A Friend.
Mr. Maltby.
A Friend.
Mr. Kirk.

Per Mr. W. Newsome, Heckmondwike.
James Elam.
George Toulson.
Charles Pickering.
Thomas Pickerton.
Jacob Thornton.

Per Mr. Kenny, London.
W. J. Layne.
J. Wilkinson.
W. Whenman.
J. Watson.
J. W. Fletcher.

Per Mr. John Russell, Barrhead.
Robertson Fisher.
Robert Lochead.
Wm. Cunningham.
John Ormrod.
David Patterson.
James Littler.
Frazer Thompson.
Charles Johnstone.
Edward Hannah.
Daniel Campbell.
Thomas Pinkerton.
James M. Cairn.
James Johnstone.
John Dinnon.
Thomas Allan.
John Easdon.
James Thomson.
James Turner.
Andrew Hutchison.

Miscellaneous.
T. S. H. Green, Cheshunt.
Une jeune ami.
T. W. Twoell.
John Marsden, Hyde.
Martha Hunt, Hyde.
W. Collins, Yardley, per Mr. J. Bates, 10s.

[Twenty-fourth 100 Names.]

The Leader.

A COMPLETE FIRST-CLASS WEEKLY NEWSPAPER:

POLITICAL AND LITERARY REVIEW.

[ESTABLISHED 1850.]

Published every Saturday in time for the Afternoon mails, Price Sixpence; and can be procured from News-agents in all parts of England, or direct from the office, 7, Wellington Street, Strand, London.

THE TESTIMONIAL COMMITTEE for collecting tributes from the friends of Freethought, to constitute a Presentation to Mr. G. JACOB HOLYOAKE, announce that List-papers have been forwarded into the provinces to numerous correspondents, and further applications addressed to the 'Secretary of the Testimonial Committee, 23, John Street, Fitzroy Square, London,' will meet with prompt attention. The communications received by the Committee have, in variety and cordiality and amount, exceeded their anticipation; and they have fixed on the Whitsun week in which to hold the public Presentation, so that provincial friends visiting London may have an opportunity of being present. Many distinguished names, and those of persons far from agreeing with Mr. Holyoake in speculative opinions, have frankly, practically, and generously testified to the usefulness of the free utterance of opinion in his person.

Post-office orders to be made payable to James Watson, Treasurer.

All List-papers to be returned not later than the 30th of April next.

Friends desirous of being present at the presentation, will oblige by sending, as far as possible, their names to the secretary by the 22nd inst., that Assembly Rooms large enough to accommodate all may be secured.

Mr. JAMES WATSON, Treasurer.
Mr. YOUNG, Chairman.
Mr. TURLEY, Secretary.

THE METROPOLITAN INSTITUTION COMPANY, Completely Registered, pursuant to 7th and 8th Victoria, cap. 110, for providing accommodation for a Public Institution, to be called the HALL OF SCIENCE AND LITERATURE. Capital £5,000. Shares £1 each, deposit 6d. per share; calls not to exceed 1s. per share per month.

Trustees—W. D. Saull, Peter Ludgate, Thomas Cooper, D. W. Ruffy, Michael Hanhart, sen., Charles Tiffin, sen.

Treasurers—Wm. Devonshire Saull and Peter Ludgate, Esqrs.

Secretary—Mr. Thomas Whitaker.

Temporary Office, 23, John Street, Tottenham Court Road, London.

OBJECT.—The object of the Company is by means of donations and shares to raise a fund for erecting or purchasing a large and commodious Hall or Institution, to contain a lecture room capable of accommodating at least 3,000 persons, with committee room, library, and depôt for books, reading room, class rooms, school rooms, and other conveniences, in place of the John Street Institution, the lease of which will expire about the year 1857. THOMAS WHITAKER, Sec.

A PUBLIC MEETING will be held at the Hall of Science, City Road, on Wednesday, April 20th, at 8 in the evening, to explain the Objects and Rules of the Company, and dispose of the remaining Shares. Mr. James Watson in the chair.

The Abstract of the Rules, Price One Penny, may be obtained of Mr. Goddard, Bookseller, 22, John Street, Fitzroy Square.

REFORMERS' LIBRARY, AND LIBRARY OF FREE THOUGHT,
240, Strand, Three Doors from Temple Bar.

Price 10s. 6d. Three vols. octavo, published by Hetherington at 27s.,

A FEW Hundred Bible Contradictions, a Hunt after the Devil, and other odd Matters. By the late Lieutenant Peter Le Count, R.N.

'It is a book of rare excellence, caustic wit, and acute argument. Such an analysis of the Bible probably never appeared in any age or nation. It combines the strong sense of "The Age of Reason" with deeper research than the "Diegesis." Every page is a battering ram in full play against the walls of inspiration. Natural eloquence and classic lore, crowds of arguments and references, are combined and displayed with mathematical precision and unequalled brevity. Egyptian sage and Catholic priest, Chinese philosopher and Methodist preacher, Indian seers and Hebrew rabbis, Greeks, Romans, and English, all ages, languages, arts, sciences, the bowels of the earth, and the milky way, are all overrun in Dr. P. V.'s learned, earnest, nimble, and indefatigable "Hunt after the Devil."'—Vide G. J. Holyoake in the *Movement*.

E. T. having reason to believe that many booksellers refuse to execute orders for the above, undertakes to forward the work to all parts of the country upon the receipt of a Post Office Order to the above amount, payable in the Strand.

PORTRAIT OF THOMAS PAINE.
Just Published, Price 1s., or by Post 1s. 3d.,
(Size, 12 inches by 9),
SHARP'S COPPER-PLATE LINE ENGRAVING.

Now Ready, in a Wrapper, price 2d., or by Post 3d.,
DEATH-BED REPENTANCE: a Lecture, by R. Cooper. New edition, revised by the author.
E. Truelove, Reformers' Library, 240, Strand, three doors from Temple Bar
The Trade Supplied.

GUIDE TO THE LECTURE ROOM.

[It is requested that those Secretaries of Institutions who may wish to have their lectures announced in the *Reasoner*, will please send in their programmes as soon as printed.]

Literary Institution, John Street, Fitzroy Square. —April 17th [7], Robert Cooper, 'Review of the Discussion between the Rev. Brewin Grant and Mr. G. J. Holyoake.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—April 17th [7], Henry Thomas, 'Life and Writings of Thomas Ingoldsby,' with selections from his comic writings.—Discussion on Tuesday evenings.—Saturday evenings [8], an Harmonic Meeting.

Hall of Science, City Road.—April 17th [7], Thomas Cooper will lecture.

Commercial Hall, Philpot Street, Commercial Road East.—April 17th [11 a.m. and 7½ p.m.] Mr. J. S. Ellis will lecture.—Discussion after the lectures.—Discussion, Tuesday [8].—Friday [8], Lecture by Mr. Ellis.

North London Mental Improvement Society, Hawley Road, Kentish Town.—April 21st [8], Mr. Scatliff, M.R.C.S., 'Human Physiology.'

Secular Hall, Goldsmiths' Row, Hackney Road. —April 17th [7], Mr. G. Jacob Holyoake, 'Science: its Discipline to the Scholar and its Service to Man.'

Hoxton Mutual Instruction Society, 4, Gloucester Terrace.—April 18th [8], a Lecture.

Hoxton Secular Society, 4, Gloucester Terrace. —Meeting every Sunday morning at 11.

Bradford Secular Society, Mitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.

Secular Institution, 4, Dale Street, Manchester. —April 17th [6], Reading and Discussion.

Progressionist Hall, Cheapside, Leeds.—April 17th [6½], a Lecture.

Mutual Improvement Society, Five Ways, Dudley.—April 17th [7], a Lecture.

Nottingham Secular Society, North Street.— Sunday evenings [6½], a lecture. Saturday evenings [7½], a reading room.

Secular Institution, Bowkers' Row, Bolton.— Meeting every Sunday evening at 6.

Eclectic Society, 14, Garthland Street, Glasgow. —April 17th [6½], a Lecture.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—April 17th [6½], a Lecture. —Wednesday evenings [8], a Discussion.

Secular Hall, 6, Market Street, Newcastle.— April 17th [7], a Lecture.

Leicester Secular Society, 148, Belgrave Gate.— Lecture and Discussion every Sunday evening.

Working Man's Hall, Keighley.— Meeting every Sunday evening at 6.

Preston Secular Society, Plough Inn Room, Friargate.—Discussion every Sunday evening at 7.

Derby Secular Society, Mr. B. Hagen's, Harmony Cottage, Old Uttoxeter Road.— Meeting every Sunday evening at 6½.

NEW FORMS OF CO-OPERATION.

THERE is now in operation a Metropolitan & Provincial Joint Stock BREWERY COMPANY. Incorporated by Act of Parliament. Capital £200,000, in 40,000 shares of £5 each, with power to increase it to £1,000,000. Calls not exceeding 10s. per share, and of which three months' notice must be given.

Offices, 13, Upper Wellington Street, Strand.

Directors: John Francis Bontems, Esq., Hemel Hempstead, Herts; Charles Henry Edmands, Esq., Oakley Lodge, Chelsea; William Holloway, Esq., Watford, Herts; Edward Vansittart Neale, Esq., 3, Old Square, Lincoln's Inn; Sidney Stevens, Esq., Bell Grove, Welling, Kent.

The distinctive features of this Company are— Genuine beer. Reduced price.

Shares and calls within the reach of all consumers, who, by becoming Shareholders, reap the advantages of buyers and sellers.

Admission of a person as subscriber by a single payment of £1, which entitles him to a greater reduction in price, and confers various other advantages over the ordinary purchaser, and avoids all further liability.

Right of shareholders and subscribers to view the premises and materials used.

Admission (after payment of a dividend of five per cent. to the shareholders) of the workmen regularly employed to participate with the shareholders in the surplus profits in proportion to the wages earned.

Those who do take malt beverages had better have them as wholesome as possible, and at economical prices; and the more effectually to secure such good and wholesome beverages is to become shareholders in, or subscribers to, the above Company. Besides, the quality of the beer and porter brewed by this Company has been tested by an eminent analytical chemist—William Bastic, Analytical Chemist, 2, Brook Street, Bond Street, London.

To meet the fraudulent practices connected with the bottling of Ales and Porter, the Company heve made arrangements for supplying these articles in Bottles of the Standard Imperial Measure. A comparison of the Company's Bottles with those commonly sold as quarts and pints will at once show the moderation of the Company's charges.

Application for shares, or for further information, to be made to the manager, Mr. W. Stevens, at the chief office as above.

A PLEA for the BOTANIC PRACTICE of MEDICINE. By John Skelton, No. 11, East Parade, Leeds, lecturer and professor of the Botanic Practice of Medicine. Its author seeks to grapple mind with mind—with the Allopath, Homœopath, Hydropath, Mesmerist, and Chronothermalist. Just published, price 2s. 6d.

THE FAMILY MEDICAL ADVISER.

This work has been pronounced the most brief, comprehensive, and practical of any that has appeared on the botanic practice of medicine; and the best evidence of its merits is seen in the fact of five thousand copies having sold in the towns of Bradford, Leeds, and neighbourhood, in one year. By the same Author. Just published, the 3rd edition, price 2s. 6d.

THE BOTANIC RECORD & FAMILY HERBAL: a monthly Periodical. Just published, No. 12, price 1d.

Published by J. Watson, Queen's Head Passage, Paternoster Row; and may be had of all booksellers in town and country. Agents for the sale of the above works in London: Messrs. W. Gains and Butler, and Macculloch, herbalists, Covent Garden Market.

London: Printed by Holyoake, Tyndale, and Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 16.] WEDNESDAY, APRIL 20, 1853. [Price 1d.

EIGHT OF THE ARTICLES.

Those Rapping Spirits	241	Letter from the Editor of the 'Mermaid'	248
Mr. Linton's recent Writings	243	Visit to Joseph Barker	250
Autobiography of a Universalist Minister	244	Stories for Children	250
New Policy of Unitarians	245	'Evangelical Magazine' on the Controversy	251

THOSE RAPPING SPIRITS.

At the request of Dr. A., I went one evening lately to see Mrs. Hayden, and converse with the assumed 'spirits.' The deceased person I thought of she told me was present, and sundry rappings followed. But it seemed to me so irreverential to my lost friend, my tutor (Mr. D. W.), to suppose that he was at the instantaneous bidding of an unknown American 'medium,' that I could not prevail on myself to go through the form of asking any questions; and Mrs. Hayden put them for me. The answers were partly right and partly wrong. The rapping itself is so undignified a mode of communication, that the spirits must have lost their self-respect to adopt it. The only persons dead whom I wished to converse with, if the thing were possible, were those for whom I had too much reverence to treat for a moment with the indecorousness of that mode of communication. Dr. A. had what were called 'rapping' responses with Mr. Henry Hetherington, but I could not for a moment believe that our bluff friend Hetherington would submit to rap in that frivolous way. He would more likely have kicked the table over in resentment at the unmanly supposition.

Mrs. Hayden seemed to me to act in good faith, and is an ingenuous looking person. The raps may result from a galvanic circle being broken by a peculiar 'medium,' as some American writer has suggested. I did not, however, go to test any theories, nor suspect any trick; nor did I leave thinking there was a trick. But I do not believe for one moment that there is any spirit in the case.

The person at whose request the 'spirits' appear, is the one called the 'medium.' In my case the 'medium,' addressing the surface of the table, said, 'Would the spirits be good enough to appear? Mr. Holyoake wishes to be convinced, and to converse with a friend.' The spirits were very courteous, and said they would appear, and did. Now if these 'spirits' have ears to hear, why not voices to speak? if they can rap, why not articulate?—the power of making one noise implies the organisation for making more than one. The physical ability to move tables might, one would think, make some more dignified demonstration.

A gentleman, a friend of Mr. Owen's, lately connected with the United States Government, told me that some members of his own family were 'mediums.' He could not doubt *their* good faith. In America the number of 'mediums' was so great as to include many persons above all suspicion of imposture. Still *he* quite disbelieved in there being any 'spirit' speaking.

Dr. Ashburner is a believer. Neither Dr. A.'s great knowledge, freedom from superstition, nor good faith can be doubted. He believes that he can explain the whole by one of his profound magnetic theories. It must be this which inclines *him* to accept the spirit theory. The evidence, as far as I can apprehend it, on which he believes, does not satisfy me—rather dissatisfies me. Mr. Owen in his good nature is a believer. But Mr. Owen is so courteous, that he would be sure to believe a lady must be in the right, and so unsuspecting that he never suspects appearances. He has astonished his friends by publishing a 'manifesto' on the subject. Next week we will endeavour to quote it, and also his 'narrative' of his amusing communications from the spirit world. But Mr. Owen is not alone. Mr. Hugh Doherty looks with a friendly eye on the 'rappers,' and the editor of the *Family Herald* is said to be a believer—which, if true, is remarkable, as being, his readers say, the only thing in which he does believe. If he should be half as critical on the rapping as on materialism, he would soon explode the miracle.

Putnam's New Monthly, an American magazine, gives this account of the appearance of the mediums in a public hall in Rochester, U.S. One committee at least had exhausted its acumen in attempting to discover the mystery; then an adjourned public meeting, after some discussion, selected another committee, consisting of five well known and respected citizens, including three of social and political eminence, who made a further investigation in another place, with substantially the same results—viz., that the answers were often wrong, but the 'raps' were undiscoverable. Thereupon a third committee was appointed, who appointed a sub-committee of ladies, who took the 'mediums' into a private room of an hotel to which they were strangers, disrobed and searched them, to be certain that no machinery or fixtures were concealed beneath their dresses whereby the mysterious sounds were produced. The 'mediums' were then made to stand on pillows, with ankles tied with handkerchiefs; but all in vain. The 'raps' were repeated, and intelligent answers to unpremeditated questions were thereby given. A physician had previously applied a stethescope to the breasts of the 'mediums,' in order to be sure that the sounds were not made by ventriloquism. He reported that no movement of their lungs or chests was perceptible when the sounds were heard. At the first trial of stauding the 'mediums' on glass, no sounds were perceived; but the experiment was repeated, and the 'raps' were heard as usual. At one of the meetings for investigation, the committee excluded all persons but themselves and the 'mediums,' in order to preclude the chance of collusion by unsuspected outsiders. At one meeting, members of the committee *wrote* their questions privately, so that the 'mediums' could not know, by any ordinary means, what was their purport; and yet the replies to them, by 'raps,' were said to have been given correctly. So with regard to *mental* questions. On these points, however, no reports were made by either committee as such. Their formal scrutiny was limited to the single point of detecting the trick or juggle in which the 'raps' were presumed to originate; and on this point their reports were unanimous, that every facility for investigation was proffered them, and that no cheat could be detected.

Being asked what he thought of these tests, Mr. Lewes answered 'I do not believe them.' The *Chambers's Journal* contains accounts more wonderful still of rapping demonstrations, attested by 'eye-witnesses.' But the editor adds, as we should, 'Those eye-witnesses!'

The *Zoist* of this quarter gives by far the best account of the whole process of rapping yet published, with diagrams showing how the raps are made, and the tables moved, and says if you put a candle under the table the raps cease—from

which it may be inferred that the spirits dislike 'Palmer's patents.' Not having had any evidence of trick myself, I do not acquiesce in the explanation.

If the theory of the *Zoist* be right, and genuine 'raps' can be produced mechanically, and answers equally as good as those of the reputed spirits can be furnished (which we indeed doubt not) by other means—let some one advertise artificial *séances* which would soon eclipse the real ones, if the imitation throughout *can* be produced.

Mr. Joseph Barker makes a communication to the *Liberator* to the effect that he has had communications with the spirits, who appear to have made a favourable impression upon him. He says:—'These rappings have given me very great pleasure. I have longed for an opportunity of witnessing some such experiment for some time. I was anxious, if possible, to obtain some satisfactory evidence of the conscious existence of departed friends in another state. What I have witnessed gives me some hope that some such evidence may be given. I do not consider that the experiments which I have witnessed thus far give this full evidence; though it certainly comes nearer to such evidence than anything else with which I am acquainted. If I should obtain such evidence in future sittings, I shall rejoice with joy unspeakable.'

The Martineau and Atkinson 'Letters on Man's Nature and Development,' have thrown so much new light on the possible development of humanity, that we look with respect on any well-reputed revelations—but we submit that in this case nothing is communicated but what the circle at the rapping table already know, and this is done with a vagueness and fallibility which deprives it of all force, and with an indecorousness which deprives it of respect.

The answers of the supposed spirits being never articulate, but simple *rappings*, on or under a table, can afford no intelligent satisfaction nor conclusion; nor have we seen in any of the reputed answers information which can be considered new. It is remarkable that religious people, pious duchesses, noblemen, and others distinguished in the religious world, have accepted these manifestations as real, notwithstanding that every spirit thus manifesting itself ought to be at the same time either in Heaven or Hell, or too seriously occupied (according to the Scriptures) in awaiting an advent into one of those spheres, to be able to respond by playful and frivolous raps to the call of every 'medium' who may please to summon them from Paradise or Purgatory. G. J. H.

MR. LINTON'S RECENT TRACT.

The editor of the *Political Examiner*, in No. 7 of that journal, has written a review of a recent tract by Mr. Linton entitled a 'Defence of Earnestness.' In this tract Mr. Linton makes some adverse remarks in reference to myself. I offer my acknowledgments to the editor of the *Political Examiner* for his defensive notice. In an article on negro slavery elsewhere published, there occurs a quotation from Lloyd Garrison, omitting a sentence which it seems belongs to it. Mr. Linton says I omitted it with ill intent, while the truth is the quotation was made from the pages of Mr. Richard Webb, an earnest friend of Garrison's. Mr. Webb sent me his pamphlet from which the quotation was made. Mr. Webb omits the sentence in question, and as I never saw the original passage I could not know that there was any omission in the case. The sentence was this—'The apathy of the people is enough to make every statue leap from its pedestal, and hasten the resurrection of the dead.' There could have been no reason for omitting this sen-

tence in the 'Ion' letters, where its omission occurred. It is worth remarking that Wendell Phillips in his great Vindication of the Abolitionists in his Boston speech in reply to the letters ascribed to me makes no complaint at the omission Mr. Linton condemns.

The last time I alluded to any difference of opinion with Mr. Linton it was in the matter of Lord Palmerston; it seemed to me so ludicrous that I laughed at it: but as Mr. Linton's impressions are repeated I explain the matter of fact in his last remarks—the matter of opinion must be left to time.

To many who have asked me to notice these matters further, I offer this reason for not doing it. Mr. Linton is one whose sympathies are all with freedom. His antagonism leads him to do injustice to others, and makes you think lightly of a political friendship which may be withdrawn without notice and cancelled without cause. But this shall not blind us to the intrinsic merits of Mr. Linton's writings in other respects. In this paper, and elsewhere, we have quoted passages of separate excellence.

Vol. 8 of the *Reasoner* gave evidence how generously he defended us when we were attacked by the *Literary Gazette*, and he probably would do it again if we were unjustly assailed and his help was needed. But he reserves to himself the right of censuring us where he thinks we are wrong, and it is quite natural that his opposition should be as vehement as his friendship. Mr. Linton is utterly incapable of saying an untrue thing or of doing an unjust one if he knew it—but he often does both without knowing it when beset by an antagonism. From his criticisms, therefore, we will learn what we can, explain where explanation can be useful, and count the rest as the contingency of misunderstood advocacy. G. J. H.

AUTOBIOGRAPHY OF A UNIVERSALIST MINISTER.

[CONCLUDED.]

The book is so full of striking passages, that one scarcely knows which to extract in preference. Perhaps the following will be among those most likely to interest the readers of the *Reasoner*.

MR. ABNER KNEELAND.

The summer of 1834 was a season of much excitement among the Sceptics of Philadelphia. Their excitement seemed to be pleasurable; but in what the pleasure consisted I could not learn. They were united in a denial of Divine Revelation—some of them doubted a future conscious existence; others denied it without qualification; and a few were open Atheists, as affecting any intelligent creative First Cause.

Among the latter was Mr. Abner Kneeland, who came hither from New York, in July, on a mission of Sceptic Evangelism! He duly entered life as a Baptist clergyman, served some time as a Universalist, and was raised to the sublime degree of a Believer in all Unbelief, by Miss Frances Wright. He has gone home, we trust, to a world in which there is no darkness and no sorrow—where all is light and blessedness for ever.

Let me not speak of him unkindly. With all his errors of judgment, he was a man of excellent moral character, of amiable spirit, and imperturbable calmness; and never have I seen a person of more venerable and commanding presence. Our personal relations were always agreeable, notwithstanding our direct antagonism in opinion—a fact which it affords me much pleasure to remember.

Mr. Kneeland was both credulous and incredulous. Two little girls in New York, by looking into a tumbler of water, ascertained the spot on the North River where Captain Kidd's money was buried—so they assured Mr. K.—and he believed them, and invested all he had in the world in a digging operation. Yet he denied the ancient seers of Holy Writ!—pp. 170-1.

PHRENOLOGY AND REVELATION.

The dawn of New Year, 1839, brought with it a present from a friend, without clue to the donor. It consisted of an elegant copy of the Bible, and a set of tickets to George Combe's Lectures on Phrenology. I had studied the Scriptures with some diligence for many years, and had been one of the first to greet the Fowlers in Philadelphia, as exponents of the doctrines of Gall and Spurzheim. My friend probably knew how closely Revelation and Phrenology were associated in my thoughts. I had said in the pulpit, plainly, that next to the Bible, in importance and practical value, I placed the book entitled 'The Constitution of Man;' and so the present combined a copy of the former, with tickets of admission to hear the author of the latter.

Was it not remarkable that only three clergymen attended that first series of Combe's lectures in Philadelphia? Elder Frederick Plummer, Rev. S. W. Fuller, and myself.

The fact was *not* remarkable; for 'orthodoxy' has never countenanced the beginnings of *any* science. The bearings and distances are always taken and nicely calculated, before the Church navy will even speak a stranger craft with civility. There is loud boasting of trained officers, and trusty crews, and great guns, in the huge men-of-war; but fear of Infidel Pirates suggests that 'discretion is the better part of valour,' and each vessel of science must first establish an 'orthodox' character, or must show its irresistible magazine of Facts, before its flag is so much as saluted on the high seas!

It is needless to say that Mr. Combe greatly instructed us, nor that he was greatly pleased to find even three inquiring clergymen in Philadelphia. The number was enlarged at his second course. Meanwhile Mr. Fuller and myself formed a pleasant acquaintance with the distinguished lecturer, and hoped that he afterwards remembered us, not as independent thinkers merely, but as his personal friends.—pp. 247-8.

A HINT FOR YOUNG DEBATERS.

Earnestness of delivery, even warmth of language, is not incompatible with courtesy, of which we had an amusing and profitable example.

Rev. Russell Streeter had the floor. Independently of his reputation as a pithy and pungent writer and speaker, there was abundant attraction in his forcible and glowing matter and manner to secure profound attention; meanwhile, we noticed a piece of paper on the coat-cuff of his left sleeve. We knew not its use or purpose, until the speaker closed. 'I was apprehensive,' said he, 'that I might wax warm in this debate, and therefore I pinned this admonition to my sleeve, "Keep Cool."' Yet he had been as spicy as pepper, displaying withal the courtesy of the Christian gentleman.—p. 189.

NEW POLICY OF UNITARIANS.

JOHN MILTON, in a well known passage, speaks of Truth as entering the world with her Divine Master, but soon incurring the fate of the fabled God of Egypt, and leaving to her sad disciples the endless task of collecting and reuniting into a

perfect form the scattered fragments of her once glorious body. From this he bursts into a noble invective against those who would lay the violent hands of restraint on the earnest searchers, and limit the pious contributions within their own dogmatic measure of perfection.

There is, at least, this beauty in the allegory, that it marks very accurately the two distinct stages in the acquisition of truth: the time when it is still in the hands of the separate investigator, and the time when it has been fitted into and reassumed its proper place in the general framework of ascertained Knowledge and recognised Belief. These stages seem essential in the progress of opinion. The first is the proper and separate work of the individual and the sect; the second is the result of the approximating movements in the minds of all individuals, and within all sects. In the former, some conception of truth, and its corresponding conviction of error, are seized hold of, and pushed to their seeming consequences by the individual or the individual sect. Being the assertion of what is believed to be truth by that individual or sect alone, the controversy is naturally simply dogmatic, and moves independently on its way, in strong contrast and bitter hostility to surrounding opinion. While the battle rages, and during the heat of actual conflict, neither party feels or stays to examine the impression which the arms of its adversary has made on its defences; it is not until the din of battle has ceased, and a lull has taken place in the roar of controversy, that the front which the opposing ranks now present becomes matter of observation. It is then seen that the line of battle is wholly changed; that neither party stands in its original position; that the ranks are broken and the lines mingled; and that the struggle can never be again renewed with the same weapons or in the same array. Each party has learnt to estimate the other's strength, and imparted some impression of its own. The contact of minds has altered the mould of all, and even the strongest bear marks of the encounter. With the discovery of our own weaknesses comes a more serious consideration of the strongholds of others. It is then that the work of comparison properly begins, and that the ideas which were confined within the boundaries of one party alone become the subjects of attention to all. The work of assimilation begins, and in proportion to the degree of error is the degree of modification in each.

We believe that the Unitarian controversy has arrived at this stage; and that we are rapidly ceasing to be the sole depositories of the leading points of our faith. It is clearly our interest and our duty—our future hope and our present work to assist and complete this important process. In doing this we must not—it appears to us to be worse than useless that we should—present the controversy to other churches in the same form in which it first came across their view. We have now to deal with possible allies much more than with avowed enemies; with wavering sympathies rather than with confirmed aversion. In such a case it is clearly our duty to present much more prominently resemblances than differences; to treat differences rather as misconceptions of truth than as fundamental errors. For this purpose we must enter the enemy's camp, mingle with their present opinions, and seek the foundation of our arguments, not in what old traditional Trinitarianism is according to the books, but in the ideas and feelings which Trinitarians of the present day wish to express, and think to be expressed, in their present doctrines. These ideas and feelings in earnest thinkers will be the genuine product of the mind and heart, and ought therefore to find some response and embodiment in the truth itself. It was because our own religious sires were influenced by a desire to realise such ideas and feelings that they departed on their

separate and solitary path, which led them to our present opinions. If then those opinions have the breadth and the resources of truth, they ought to be able to proffer to us some embodiment of the ideas and inborn inspirations of our Trinitarian brethren also, in a purer and nobler form, in harmony with our own fundamental ideas. If we have not already embodied such ideas, it is the more needful that we should do so at once, and make more complete the storehouse of our faith, from a knowledge of the requirements of our opponents.

There is one point of view in which we think such a conduct of our controversy would be extremely important. It would do more than anything else to get rid of that indifferentism so fashionable among the writers of the present day. They tell us that *controversy is useless*, and the advocacy of particular opinions waste of time; for not only is truth unattainable, but error is indestructible. They place their thrones side by side, at least in this world, on an equal foundation, for they tell us that both one and the other are equally the essential product of inevitable phases of the human mind and heart. They tell us that Protestantism may be true and Romanism false, but that Romanism will last as long as Protestantism, because it is the natural expression of a certain state of mind and feelings, to which Protestantism presents an embodiment of the opposite but not more inevitable mental and emotional state. We utterly disbelieve the assertion. Truth was never meant to be confined to one half only of human nature; and if Protestantism does not present the means of receiving and setting forth in their noblest forms all phases of the mind and heart, it is because Protestantism has been narrowed to less dimensions than truth, or because it has never been properly developed to meet the wants of those beyond its own communion. It is the controversial and antagonistic isolation which the Protestant controversy has always retained, which sustains in separate and unsympathising camps the earnest of both parties. It is so we apprehend with Calvinism and Unitarianism. In paper creeds the two faiths seem to us as antagonistic as darkness and light, but if we ask the earnest and thinking Calvinist what it is that he thinks he finds embodied in his own creed and wanting in ours, we shall, if we are not mistaken, learn the existence of many ideas and feelings which will not only enable us to meet him next time with better chances of success on the field of controversy, but if carried home with us will present our own faith to our minds in new and purer, and hitherto unimagined forms of beauty.

It is this style of controversy which we recommend—one of sympathy and inquiry, rather than of hostility and dogmatism. We recommend religious controversy on the basis of the ideas of our opponents. We would give it a positive, rather than a negative, character; we would make it supply and amend, rather than substitute. We advocate religious controversy, but we deprecate religious antagonism.—*Inquirer*, No. 510.

NEW VOLUME OF THE 'CABINET OF REASON.'

Now ready (price 6d) vol. 3, entitled 'Organisation: not of Arms—but Ideas,' by G. Jacob Holyoake. It bears the following dedication:—'To George Dawson, M.A., a Minister who, initiating and not servilely creeping after public opinion, is ever found on the side of the people; and recognising Humanity to be a fact as well as Christianity, has a genial word for all who earnestly attempt the improvement of human condition.'

LETTER FROM THE EDITOR OF THE 'MERMAID.'

From a letter received from Australia, written by Mr. Henry Thomas Holyoake, we make the following extracts of practical interest. It is dated Melbourne, December, 1852, and addressed to the editor of the *Leader*:—

Sir,—The readers of the *Leader* may perhaps be glad of a practical fact or two from this quarter, where I have arrived just long enough to look round me. Anyhow you may be willing to tolerate a communication from a co-(marine) journalist, for into such I have been transmuted.

Understanding that people who journey 'Diggings'-ward should learn self-reliance as soon as possible, I thought it prudent to cultivate that quality on the way, and as an introduction to collecting 'Nuggets' in Australia, I tried my hand at collecting one by the road. You will say there are no 'diggings' on the sea, but there are diggings everywhere to the open eye and the working hand. On board the Panama I found Mr. Preston, formerly employed as a writing clerk in your office, and we concerted a journal which, not having the fear of the stamp office before our eyes, became a regular marine newspaper. In the neighbourhood of the Canary Islands you may set Somerset House at defiance. We called our paper the *Mermaid*, which I composed and Mr. Preston copied, and which we sold at half-a-crown each number. It was not only the *Leader* of the Panama, but was in fact (competition being impossible), the 'leading journal' of those seas. We had numerous subscribers, and, when a memorable incident occurred, a great demand for our journal; and when the first mate, Mr. John Henry Allen, fell overboard and was drowned, the copies rose to *five shillings* each in the captain's cabin. Like all exemplary journalists, we exercised a moral influence, and public delinquents, both in the higher and lower classes in our vessel, were careful not to appear in our 'Police Reports.' By the end of the voyage myself and colleague were much the richer for our literary experiment.

On Monday morning, October 11, 1852, we came in sight of land. On the following morning we entered Port Philip Heads, and anchored before Williams Town, in sight of the town of Melbourne, after a beautiful passage of one hundred days. Before us lay the strand of Australia, stretching for miles round a very grand-looking bay. The sky was blue, and the sun hotter and brighter than in England. After our ship had come to anchor about an hour, a little schooner put off to us. We asked the four men who came on board, how the gold diggings were getting on, how provisions sold, and if there were any good and cheap lodgings to be had? They began to laugh, and with a significant shake of the head, recommended us to stay till we got on shore, and then we should find out. We did not consider that answer satisfactory. 'Well,' said an old man, 'you can't get a house, room, cellar, or stable for less than £3 10s. per week.' 'What does bread sell at?' we asked. He replied, '2s. 6d. for a 4lb. loaf, and that you can't say will hurt you. Besides, I'll tell you something else. If you want a dinner of common bread and potatoes, it will cost 2s. 6d.; if a bed to sleep in, 5s.; and if you have any *coppers* in your pockets, keep them there, for you won't get anybody to take them!' We thought he was joking, till we wanted to go on shore next morning, when we found every word quite true. We were charged 5s. a-head to be taken the ship on shore, only one mile and a half; and when we wanted to return to again, the boatmen demanded 10s. each. We gave them 7s. 6d.

I got on shore about eleven o'clock, and into Melbourne by one. I had to pay 15s. to come-in the steamer from the ship to Melbourne, a distance of ten miles.

I offered a poor-looking Irishman 10s. to take my boxes from the ship into the town. He said, 'Well, if you can't afford to pay £1, I will give you 10s.;' and put his hand into his pocket and pulled out a handful of sovereigns, and offered me his hand to take from. I told him I did not want his money, but that I could not pay £1. 'Well, then,' said he, 'put your boxes in my dray, and I will take them for nothing, and you shall give me the money some other day.' I ultimately gave him 18s. It cost me altogether in getting from the *Panama* to Melbourne, £3 6s. 4d. The first thing I did after dinner was to go and look for work as a saddler, having taken the precaution to provide myself with the means of pursuing that avocation if opportunity offered and necessity induced. The first shop I entered afforded me an engagement, where I am now piece-master foreman in Mr. Kidd's establishment, and I earn, by my own hand labour, £10 per week. On Saturday, November 27, I settled for four saddles at £3 10s. each; my wages were consequently £14. Yes, the sum of £14 for one week's work! You may say you cannot believe it, but it is quite true. There have been more gold diggings discovered this week near Mount Alexander; and the consequence will be that saddlery will be dearer and wages higher than ever.

There are men up at the 'diggings' making their £50 and £100 a day. You will doubtless ask why I am not there also? My answer is, that I can do better in town. You must remember, that though hundreds are doing well at the diggings, there are thousands starving. There are at this moment more than 10,000 diggers, and if you divide amongst them the gold found, it will not average more than £3 per man per week. Certainly I might be one of the 'lucky dogs,' and make my fortune in a month, but against that you must place nearly 100,000 chances.

It was my opinion before leaving England, that a man could get more in town, by working for the diggers, than he could by being a digger himself. Experience has confirmed that impression. Daily there are men coming down from the diggings wearied and heart-broken at their ill success; whilst, on the other hand, there are men coming into town mad with the dazzling fortunes they have made.

Putting these facts together, my argument is this. I am getting, and can continue to get, £10 per week. That is sure and safe. Now, I must be very fortunate indeed if I made more than £10 per week at the diggings. Where the majority of the new and old comers make a fatal mistake is here. They hear of some digger getting three, four, five, and even six hundred pounds' worth of gold in a week, then away they rush, never thinking for a moment that the fortunate man has, in all probability, been digging for six or more months, at an expense of about £6 per week, before meeting with this good luck. If we consider that a man who gets out of a hole £500 worth of gold, and spends in the getting £6 per week for six months, with the additional expense of being idle a month before in preparing to dig, and a month after in disposing of what he has dug, he will not be found to be much better off, either in pocket or health, than the man who has been earning in town £10 or even £6 per week. I shall do better in town than at the diggings, as will nearly all who know a trade.—Yours faithfully, (the late) EDITOR OF THE 'MERMAID.'

THE CENTRAL SECULAR SOCIETY.

ON Sunday morning, May 1st, at eleven o'clock, the friends in London personally interested in Secularism, are requested to meet at the Hall of Science, City Road, to receive the report of the Central Secular Society. G. J. H.

VISIT TO JOSEPH BARKER.

Millwood, Knox Co. (Ohio), Dec. 25, 1852.

Dear Garrison,—I am in the happy home of Joseph and Frances Barker. They live here in love and peace, with their three children—two sons and one daughter, the eldest twenty-one the youngest seventeen. They have one of the finest farms in this region—160 acres—and a more healthy situation could not be desired; an abundance of purest spring water flowing from two large springs close to their door, and an orchard that yielded this year over 350 bushels of apples. I wish you could hear the crowing of cocks, the cackling and clucking of hens, the quacking of ducks, and the harsh note of Guinea fowls. Their log cabin is surrounded by some 200 chickens, a quantity of ducks, and lots of fat turkies; a fine flock of sheep, several horses and colts, a number of cows and young cattle, and a noble great dog, that goes out and in, watching over all in the cabin and out of it with Yankee care and Newfoundland dignity. Amid this rural scenery live Joseph and Frances Barker, with their children, in great comfort and plenty. I knew them, and was with them amid persecution and obloquy, poverty and depression, endured for humanity's sake, in Newcastle-on-Tyne. Then they were hunted by sectarian priests and bigots, and scarcely knew from day to day whence was to come their next meal. It does me good to see them surrounded by comforts, earned by honest and beneficial industry in serving the cause of the oppressed; for if any man has served the cause of the toiling millions of England truly and perseveringly, amid poverty and misrepresentation, that man is Joseph Barker. He has not come here to luxuriate in idleness. Of all the acts of his life, none has touched my heart more deeply than that which has identified him with the cause of the American slave. Joseph and Frances Barker, and their children, will not add one feather to the load that crushes the slaves and free coloured people of this mock Republic. They will help to lighten that burden, to break the chain of slavery, and hasten its abolition or the dissolution of the Union.—*Extract from a letter from H. C. Wright to the editor of the Liberator.*

STORIES FOR CHILDREN.

MORGIANA AND THE ROBBERS.

There is a book of stories called the Arabian Nights. When you grow older perhaps you will read it. I have never read it; but I have been told that a story about Morgiana and the Robbers may be found there. This is the story as it was told to me.

There was a row of houses all alike, but one of them had gold in it. A man called a robber, because he would take other people's things, meant to rob the house with the gold in it. But as the houses were all alike, he would not know when night came which house to rob, so he took a piece of chalk, and made a cross on the door of the house with the gold in. He could see the white chalk mark in the dark, and then he would know the house again.

Now Morgiana was a sharp girl, and found out what the robber wanted to do; so when the robber was away she took a piece of chalk and made a cross on all the doors, so that they appeared all alike, and when the robber came at night he found the same mark on every door, and he did not know which was the right house, and he had to go back without robbing the house he had marked. Was not Morgiana a clever girl?—*From 'Original Stories' in Mr. Holyoake's 'Child's First Reading Book,'* just published.

THE 'EVANGELICAL MAGAZINE' ON THE LATE CONTROVERSY.

[In order to present both sides of religious opinion on the discussion, we take the following from this month's *Evangelical Magazine and Missionary Chronicle*, No. 364, New Series, pp. 217-18.]

Our readers must have perceived that we have an exceedingly low estimate of the powers of Mr. Holyoake, encountered first by Mr. Townley, and then by Mr. Grant. We have had doubts whether the easy flippancy of such an apostle of atheism should be advertised by association with men capable of dealing logically with an argument. We may be wrong in this impression; but a careful examination of Mr. Holyoake's appearances in the late public controversy, only tends to confirm our original impression. He is capable of following out no argument, and of being tied down to no conclusion. And, in such circumstances, is it worth while to muster half the bad* people of London, or of any other great city, for the inevitable purpose of making a hero of a man who can never rise to this status by his own unaided influence?

Let us not be mistaken. If there should arise an atheist of power, let him be confronted by all means; but let us not set up a steam-engine of vast power to kill a gnat. It is, perhaps, an evil *at best* to furnish an arena for the utterance of atheistic blasphemies too horrible to be even named; but if this shall prove necessary, let us be sure that the interests of religion and humanity demand it imperatively. Mr. Holyoake is not the man to make such a stir about. He will settle down into his own native insignificance, if men of power do not give importance to his feeble and illogical declamations.

While we make these observations with all deliberation and seriousness, we would not have any of our readers conclude that we think meanly of the powers of Mr. Grant. On the contrary, we believe that he is capable of meeting an antagonist of real ability, and would gain the day, were victory possible. With such an opponent as Mr. Holyoake, victory is a thing out of the question. He cannot keep five minutes to a single point. Are we, then, for losing the services of Mr. Grant? Far otherwise. Let him lecture *in the length and breadth of the land, to those classes most liable to the assaults of atheism; and at the close of each lecture let him encourage interrogatories from the working people themselves, misled by the apostles of athcism.* This will do a world of good.† And there lives not a man better qualified for the undertaking than Mr. Grant. He has done his part nobly in the late controversy. And if anything had been given him to do he would have done it manfully; but to reason with Mr. Holyoake was a thing above even his power.

The *Leicester Mercury* (we believe of April 9) says:—'In our last week's notice of the annual meeting of the Northampton Auxiliary Town Missionary Society we misprinted a statement by the Rev. G. Nicholson, to the effect that he had the names of 1,000 infidels in his pocket—it should have been "of two infidels," &c. The report having been written in haste, the word two had very much the appearance of 1,000 in numerals.'

We wish to purchase volumes of the *Reasoner*—9 to 11 for Mr. Joseph Barker, 7 to 11 for Mr. Thomas Cooper, and a set for a friend in Yorkshire, who has just parted with his copy for some gentlemen in Canada, where we learn interest is being taken in secularism.

---

* The majority of the late audiences were *Christians*. What does the *Evangelical* mean?—Ed. *R.*

† We are of the same opinion.—Ed. *R.*

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

NEW LIGHT OF GEOLOGY.

I HAVE heard two lectures in the Court House, Burnley, by the Rev. A. Strachan, on the authenticity of the 'Mosaic Writings.' The first was an attempt to show that the Mosaic account was more rational than any other account on record. The rev. gentleman stated that the ancient Phœnicians believed that the world was made from mud, but he told us to compare that with the sublime account as given by Moses. Well, sir, I did, and totally failed to see anything in which Moses excelled, save assertions. I think yet that it is quite as rational to think the world was made of mud as that it was made of nothing. He told all who were sceptically inclined to keep it a secret, because he said if we told anybody they would think we were come out of St. Giles's in London. He told the audience that the infidels had not one respectable author amongst them.

On the second night he told us that various opinions existed in regard to the first chapter of Genesis. He believed the days of Moses were not geological days, but days of twenty-four hours. He said geologists spoke of animals and plants which existed before Adam, but he believed in no animals that were above a week older than him. Geology, too, he told us, spoke of preadamite animals; but the rev. lecturer said he believed Paul, and that by sin death entered the world. After other marvellous remarks, he quoted Hobbes, Rousseau, 'Hume on Adultery,' &c.

Rev. R. D. Wilson moved a vote of thanks to the lecturer, but, to be honest, he must say he entirely disagreed with the lecturer's anti-geological notions, and thought the Rev. Dr. Pye Smith had given us the right clue to the interpretation of the Bible, even admitting popular theology to be correct.

Rev. Mr. Strachan said his brother had a right to differ from him on the subject. All minds were not constituted alike; and it would be as rational to disagree with Mr. Wilson because he was two or three inches taller than him, as because he did not believe like him.

Why not apply the same rule to us? These lectures were delivered under the auspices of the Mechanics' Institution.

THOMAS ELLIS.

LETTER FROM R. T. BUCK, OF SHEFFIELD.

IN a few days I leave Sheffield for the United States. But I hope the connection between us will not be broken; nay, it cannot, although we may be severed by a 'great gulf'—the ocean, for I shall ever remember with heartfelt gratitude the good I have received from you through the *Reasoner* and other of your works; and wherever I go I shall make it my duty to let others partake of the benefits which I have received. I shall take with me a good number of the 'Logic of Death' to distribute among those belonging to the fold of Christ. My usual quantity of *Reasoners* I shall have sent me every week. I could not do without them, for I shall be most anxious to know how the secular movement is progressing. The Cowper Street debate I had intended to be my companion during a portion of the voyage, but I am much afraid it will not be out before I go. If such should be the case, it will have to follow me. I hope to send you an occasional line to let you know what I am doing. I intend also to forward you, at times, something for the Propagandist Fund.

RICHARD T. BUCK.

THE BLACKBURN DEBATE.—EXTRACTS FROM A LETTER FROM MR. SOUTHWELL.

My controversy with the Rev. William Barker commenced last night. I know not the exact number present, but guess there were at least 900 listeners. The Rechabites' Hall is said to contain near a thousand, and it was full. My reverend opponent made no complaint either of my foulmouthedness or audacity. Last week I delivered three lectures in Over Darwen to audiences averaging between three and four hundred 'souls.' No lectures of a similar kind had been delivered in that little town. The excitement was great, especially at the close of my last discourse. At present I am busy as a certain personage in a high wind. This evening my debate with Mr. Barker will close, To-morrow evening I shall deliver yet another 'blasphemous' discourse in Over Darwen. After that I know not what may come—perhaps the deluge. Our friends here express surprise at the silence of Grant. That reverend gentleman ought to accept my challenge, or furnish the grounds and reasons which may justify a refusal. Perhaps he thinks such another victory as he gained at Cowper Street undesirable. Not long since he drew upon himself a severe castigation here. Certain Swedenborgians of Blackburn being denounced by the terrible hero of a three years' mission, they challenged him to controversy. Grant, in one of his letters, sneeringly asked, 'If a horse correspond to the human mind, what doth a jackass correspond to?' His Swedenborgian friend replied, 'A jackass corresponds to Brewin Grant.' The joke got wind, and provoked much merriment. A secularly-inclined tradesman in Blackburn hath, as it were, embalmed Grant's query to the New Church and their rejoinder in lines now circulating for Christian edification. On my return to London I will endeavour to see you. Till then I can promise to remain faithfully, &c.,

Blackburn, April 14, 1853. CHARLES SOUTHWELL.

QUERIES PROPOSED BY THE SOCIETY OF ARTS.

1. Has your Institution a News-Room, and how does it answer?
2. What number of—
   London Daily Papers,
   London Weekly Papers,
   Provincial Papers,
   Serials, and
   Quarterlies,

do you take in? And how far does the cost in each class affect the supply?

3. Which class is most sought after by readers, and do any difficulties arise in consequence of the demand for that particular class?

4. Is Local News sufficiently attended to in the local papers; and if not, to what cause is the neglect attributable?

[Secretaries of Secular Societies and others among our readers who can answer these queries, will please forward the replies to the *Reasoner* office.]

MANY MATTERS.

MR. JOSEPH BARKER'S letter, which appeared in No. 13, with the acknowledgment of Mr. Holyoake, is now issued in a separate form, at 1d.

Copies of the *Leader* from which we quoted the two letters to the Hon. T. Milner Gibson, M.P., were sent to the leading members of the Government in both Houses, and to the principal Members of the House of Commons.

Mr. Ellis (who is well known to our friends in the north as one of the first to commence secular schools, and as a lecturer on rational education), has been requested by the Central Secular Society to address and to assist any of our societies to form schools in their places of meeting, where it may be deemed desirable. He will be at liberty to visit the provinces from the 24th to the 30th of May, and will be happy to devote that time to the furtherance of the secular cause. Those who wish to secure his services are desired to apply as early as possible, in order that the most advantageous arrangements may be made. Address, 8, George Street, New Road, London.

RECEIVED.—J. Bates. (The newspaper not being marked, the paragraph was not noticed). — H. Cook.—A. C. Steven.—S. Aunger.—*The Conservative Bulwark*.—'Thompson's Pencil Sketches.'—H. G. Clark. (We agree with H. G. C. We will neither publish nor censure the remarks of so old a minister as the Rev. Mr. Pike.)—G. Forbes.—W. Hilton.

HOLYOAKE & CO.,

PROVINCIAL

NEWS AND BOOK AGENTS,

3, QUEEN'S HEAD PASSAGE, PATERNOSTER ROW, LONDON.

For many years past Messrs. H. and Co. have received continual applications to supply country parcels, so as to insure a circulation of freethought and progressive publications in every part of Great Britain. They therefore announce that in the first week in May they will commence to supply News-agents and Booksellers. Enclosures carefully attended to. Orders not accompanied by cash must contain references in town.

Opinion can never be a power until it can command means of publicity. Therefore Messrs. H. & Co. solicit the co-operation of their friends and the trade in establishing provincial connections.

CHRISTIANITY AND SECULARISM.

NOW ready, in 12mo (nearly 200 pages), price 2s., cloth, a Verbatim Report of the PUBLIC DISCUSSION between the Rev. BREWIN GRANT, B.A., and G. J. HOLYOAKE, Esq., held in the Royal British Institution, Cowper Street, Finsbury, on Six successive Thursday Evenings, in January and February, 1853.

Question :—What Advantages would accrue to mankind generally, and to the Working Classes in particular, by the removal of Christianity and the substitution of Secularism in its place?

Just published, in foolscap 8vo, 2s. 6d., cloth, or post free 3s.,

RELIGION and BUSINESS; or Spiritual Life in one of its Secular Departments. By A. J. MORRIS, of Holloway.

'Wherever Religion is a Business, there will Business be a Religion.'

Ward and Co., 27, Paternoster Row.

THE TESTIMONIAL FUND.

A PLAIN and FANCY DRESS BALL will be held at Mr. John Ellis's Lecture Hall, 8, George Street, Euston Square, on Tuesday, April 26th, on behalf of the above object, under the entire management of Mr. Mills. Dancing to commence at half-past Eight o'clock. Single Tickets, 1s.; double, 1s. 6d. The whole of the proceeds to be devoted to the above Fund.

Tickets to be had of Mr. Ellis, George Street; Mr. Goddard, 23, John Street, Fitzroy Square; and of Mr. Watson, 3, Queen's Head Passage, Paternoster Row.

POPULAR WORKS.

POPULAR CHRISTIANITY; its Transition State and Probable Development. By F. J. Foxton, A.B. Just published, price 1s. 6d.

Also, just published, 32 pp., price 2d., ORATION on the DEATH of DANIEL WEBSTER. By Theodore Parker.

TRACTS for the TIMES, complete in 1 vol. 1 6

To be had also in separate tracts—

1. The Bible—what it is and what it is not. By Theodore Parker 0 2
2. Christianity—what it is and what it is not. By Theodore Parker.. .. .. .. 0 2
3. Priestly Systems Repugnant to Christian Principles. By the Rev. T. Wilson .. 0 2
4. On the Human Causes which Contributed to the Establishment of Christianity .. 0 2
5. Infallibility, Catholic and Protestant. By the Rev. James Martineau 0 2
6. The Future Prospects of Christianity. By Professor Newman 0 2
7. On Salvation. By the Rev. T. Wilson.. 0 2
8, 9. Strauss's Life of Jesus Examined. By Theodore Parker 0 2

THE FREEMAN. Complete in 1 vol. cl. bds. Contains articles by Messrs. Wilson, Foxton, Clarke, and Metcalf 3 0

Glasgow: J. Miller, Maxwell Street. London: J. Watson, 3, Queen's Head Passage, Paternoster Row.

The Leader.

A COMPLETE FIRST-CLASS WEEKLY NEWSPAPER:

POLITICAL AND LITERARY REVIEW.

[ESTABLISHED 1850.]

Published every Saturday in time for the Afternoon mails, Price Sixpence; and can be procured from News-agents in all parts of England, or direct from the office, 7, Wellington Street, Strand, London.

THE TESTIMONIAL COMMITTEE for collecting tributes from the friends of Freethought, to constitute a Presentation to Mr. G. JACOB HOLYOAKE, announce that List-papers have been forwarded into the provinces to numerous correspondents, and further applications addressed to the 'Secretary of the Testimonial Committee, 23, John Street, Fitzroy Square, London,' will meet with prompt attention. The communications received by the Committee have, in variety and cordiality and amount, exceeded their anticipation; and they have fixed on the Whitsun week in which to hold the public Presentation, so that provincial friends visiting London may have an opportunity of being present. Many distinguished names, and those of persons far from agreeing with Mr. Holyoake in speculative opinions, have frankly, practically, and generously testified to the usefulness of the free utterance of opinion in his person.

Post-office orders to be made payable to James Watson, Treasurer.

All List-papers to be returned not later than the 30th of April next.

Friends desirous of being present at the presentation, will oblige by sending, as far as possible, their names to the secretary by the 22nd inst., that Assembly Rooms large enough to accommodate all may be secured.

Mr. JAMES WATSON, Treasurer.
Mr. YOUNG, Chairman.
Mr. TURLEY, Secretary.

THE METROPOLITAN INSTITUTION COMPANY, Completely Registered, pursuant to 7th and 8th Victoria, cap. 110, for providing accommodation for a Public Institution, to be called the HALL OF SCIENCE AND LITERATURE. Capital £5,000. Shares £1 each, deposit 6d. per share; calls not to exceed 1s. per share per month.

Trustees—W. D. Saull, Peter Ludgate, Thomas Cooper, D. W. Ruffy, Michael Hanhart, sen., Charles Tiffin, sen.

Treasurers—Wm. Devonshire Saull and Peter Ludgate, Esqrs.

Secretary—Mr. Thomas Whitaker.

Temporary Office, 23, John Street, Tottenham Court Road, London.

OBJECT.—The object of the Company is by means of donations and shares to raise a fund for erecting or purchasing a large and commodious Hall or Institution, to contain a lecture room capable of accommodating at least 3,000 persons, with committee room, library, and depôt for books, reading room, class rooms, school rooms, and other conveniences, in place of the John Street Institution, the lease of which will expire about the year 1857. THOMAS WHITAKER, Sec.

The Abstract of the Rules, Price One Penny, may be obtained of Mr. Goddard, Bookseller, 22, John Street, Fitzroy Square.

REFORMERS' LIBRARY, AND LIBRARY OF FREE THOUGHT,

240, Strand, Three Doors from Temple Bar.

Price 10s. 6d. Three vols. octavo, published by Hetherington at 27s.,

A FEW Hundred Bible Contradictions, a Hunt after the Devil, and other odd Matters. By the late Lieutenant Peter Le Count, R.N.

"It is a book of rare excellence, caustic wit, and acute argument. Such an analysis of the Bible probably never appeared in any age or nation. It combines the strong sense of "The Age of Reason" with deeper research than the "Diegesis." Every page is a battering ram in full play against the walls of inspiration. Natural eloquence and classic lore, crowds of arguments and references, are combined and displayed with mathematical precision and unequalled brevity. Egyptian sage and Catholic priest, Chinese philosopher and Methodist preacher, Indian seers and Hebrew rabbis, Greeks, Romans, and English, all ages, languages, arts, sciences, the bowels of the earth, and the milky way, are all overrun in Dr. P. Y.'s learned, earnest, nimble, and indefatigable "Hunt after the Devil."'—Vide G. J. Holyoake in the *Movement*.

E. T. having reason to believe that many booksellers refuse to execute orders for the above, undertakes to forward the work to all parts of the country upon the receipt of a Post Office Order to the above amount, payable in the Strand.

PORTRAIT OF THOMAS PAINE.
Just Published, Price 1s., or by Post 1s. 3d.,
(Size, 12 inches by 9),
SHARP'S COPPER-PLATE LINE ENGRAVING.
Now Ready, in a Wrapper, price 2d., or by Post 3d.,
DEATH-BED REPENTANCE: a Lecture, by R. Cooper. New edition, revised by the author.
E. Truelove, Reformers' Library, 240, Strand, three doors from Temple Bar.
The Trade Supplied.

GUIDE TO THE LECTURE ROOM.

[It is requested that those Secretaries of Institutions who may wish to have their lectures announced in the *Reasoner*, will please send in their programmes as soon as printed.]

Literary Institution, John Street, Fitzroy Square.—April 24th [7], Samuel Kydd, 'Luther—his Life and Labours.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—April 24th [7], Thomas Cooper, 'Washington and the Independence of America.'—Discussion on Tuesday evenings.—Saturday evenings [8], an Harmonic Meeting.

Hall of Science, City Road.—April 24th [7], a Lecture.

Commercial Hall, Philpot Street, Commercial Road East.—April 24th [11 a.m. and 7½ p.m.] Mr. J. S. Ellis will lecture.—Discussion after the lectures.—Discussion, Tuesday [8].—Friday [8], Lecture by Mr. Ellis.

North London Mental Improvement Society, Hawley Road, Kentish Town.—April 28th [8], Mr. Yarnold, 'Popular Proverbs.'

Secular Hall, Goldsmiths' Row, Hackney Road.—April 24th [7], Mr. G. Jacob Holyoake, 'Jewish Morality of the Time of Christ.'

Hoxton Mutual Instruction Society, 4, Gloucester Terrace.—April 26th [8], a Lecture.

Hoxton Secular Society, 4, Gloucester Terrace.—Meeting every Sunday morning at 11.

Bradford Secular Society, Mitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.

Secular Institution, 4, Dale Street, Manchester.—April 24th [6], Reading and Discussion.

Progressionist Hall, Cheapside, Leeds.—April 24th [6½], a Lecture.

Secular School Room, Hammerton Street, Burnley.—Sunday [6], Meeting of Members.

Mutual Improvement Society, Five Ways, Dudley.—April 24th [7], a Lecture.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a reading room.

Secular Institution, Bowkers' Row, Bolton.—Meeting every Sunday evening at 6.

Eclectic Society, 14, Garthland Street, Glasgow.—April 24th [6½], a Lecture.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—April 24th [6½], a Lecture.—Wednesday evenings [8], a Discussion.

Secular Hall, 6, Market Street, Newcastle.—April 24th [7], a Lecture.

Leicester Secular Society, 148, Belgrave Gate.—Lecture and Discussion every Sunday evening.

Working Man's Hall, Keighley.—Meeting every Sunday evening at 6.

Preston Secular Society, Plough Inn Room, Friargate.—Discussion every Sunday evening at 7.

Derby Secular Society, Mr. B. Hagen's, Harmony Cottage, Old Uttoxeter Road.—Meeting every Sunday evening at 6½.

NEW FORMS OF CO-OPERATION.

THERE is now in operation a Metropolitan & Provincial Joint Stock BREWERY COMPANY. Incorporated by Act of Parliament. Capital £200,000, in 40,000 shares of £5 each, with power to increase it to £1,000,000. Calls not exceeding 10s. per share, and of which three months' notice must be given.

Offices, 13, Upper Wellington Street, Strand.

Directors: John Francis Bontems, Esq., Hemel Hempstead, Herts; Charles Henry Edmands, Esq., Oakley Lodge, Chelsea; William Holloway, Esq., Watford, Herts; Edward Vansittart Neale, Esq., 3, Old Square, Lincoln's Inn; Sidney Stevens, Esq., Bell Grove, Welling, Kent.

The distinctive features of this Company are—

Genuine beer. Reduced price.

Shares and calls within the reach of all consumers, who, by becoming Shareholders, reap the advantages of buyers and sellers.

Admission of a person as subscriber by a single payment of £1, which entitles him to a greater reduction in price, and confers various other advantages over the ordinary purchaser, and avoids all further liability.

Right of shareholders and subscribers to view the premises and materials used.

Admission (after payment of a dividend of five per cent. to the shareholders) of the workmen regularly employed to participate with the shareholders in the surplus profits in proportion to the wages earned.

Those who do take malt beverages had better have them as wholesome as possible, and at economical prices; and the more effectually to secure such good and wholesome beverages is to become shareholders in, or subscribers to, the above Company. Besides, the quality of the beer and porter brewed by this Company has been tested by an eminent analytical chemist—William Bastic, Analytical Chemist, 2, Brook Street, Bond Street, London.

To meet the fraudulent practices connected with the bottling of Ales and Porter, the Company have made arrangements for supplying these articles in Bottles of the Standard Imperial Measure. A comparison of the Company's Bottles with those commonly sold as quarts and pints will at once shew the moderation of the Company's charges.

Application for shares, or for further information, to be made to the manager, Mr. W. Stevens, at the chief office as above.

A PLEA for the BOTANIC PRACTICE of MEDICINE. By John Skelton, No. 11, East Parade, Leeds, lecturer and professor of the Botanic Practice of Medicine. Its author seeks to grapple mind with mind—with the Allopath, Homœopath, Hydropath, Mesmerist, and Chronothermalist. Just published, price 2s. 6d.

THE FAMILY MEDICAL ADVISER.

This work has been pronounced the most brief, comprehensive, and practical of any that has appeared on the botanic practice of medicine; and the best evidence of its merits is seen in the fact of five thousand copies having sold in the towns of Bradford, Leeds, and neighbourhood, in one year. By the same Author. Just published, the 3rd edition, price 2s. 6d.

THE BOTANIC RECORD & FAMILY HERBAL: a monthly Periodical. Just published, No. 12, price 1d.

Published by J. Watson, Queen's Head Passage, Paternoster Row; and may be had of all booksellers in town and country. Agents for the sale of the above works in London: Messrs. W. Gains and Butler, and Macculloch, herbalists, Covent Garden Market.

London: Printed by Holyoake, Tyndale, and Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 17.] WEDNESDAY, APRIL 26, 1853. [PRICE 1d.

EIGHT OF THE ARTICLES.

A Second Step in Progress	257	The 'Christian News' on the Debate	262
Letter from the author of the 'Task of To-Day'	258	Lectures on Freethinking Literature.....	263
Foxton's Popular Christianity.....	260	Thoughts on Modern Classical Education ..	264
Secularism Examined	261	The Cry of the Lawful Lanterns	267

A SECOND STEP IN PROGRESS.

WHEN we first engaged in the advocacy of proscribed opinion, the publication of our periodical was frequently menaced by intimidation brought to bear upon the printer. An important tradesman threatening to withdraw his orders (if our work was executed where his was) often obliged a printer, in self-defence, to request us to transfer our printing to a new office, causing us inconvenience, loss, interruption, and uncertainty. It was useless to complain. The only remedy was to print for ourselves, and we provided to do so. The second difficulty in our way lay in circulating what we at length commanded the power of printing. Year after year elapsed, and the periodical, often written with risk and sustained by the tributes of its readers, but slowly attained to its present circulation. With weekly losses and unsold numbers, we had the constant mortification of knowing of numerous readers in important towns and extensive districts who were quite unable to obtain the copies printed for them, and which they were anxious to purchase. The circulating power was in the hands, and at the mercy, of others. The news-agent was more exposed to intimidation than the printer. *He* must expose the work, or he could not sell it; and by exposing it he brought down upon him the notice of some local bigot, and whoever compelled the news-agent to keep our journal out of sight, not only deprived us of the opportunity of being heard, but put us to useless cost of printing what could not be sold; in fact robbed us, as well as persecuted our opinions. Many news-agents would not submit to this interference, and have generously accorded us fair play at their own risk. But it could not be expected that *all* would do so. The claims sometimes of family, sometimes of public position, had to be considered, and the Freethought publication often went under the counter, and was only heard of when asked for, and often not then. Every one knows how much is in the power of a news-agent to 'push' a publication if he feels himself free to do so; and much more may the London agent make the success of a publication. But when an agent has to make up his parcels he will not always enclose works which may cost him his connection. This is very natural; and thus the greatest power of diffusing our books has seldom, or never, been exerted for us. Distant agents continually inform us, that if we would supply them with *whatever* they want, they could have enclosed to them the publications they most professed to sell; but getting their parcels indirectly, they get supplied with our works very irregularly, and sometimes not at all. We have

cared little to publish these facts; it was part of a system under which the news-agents in town and country necessarily acted. It was the course of trade, and not a thing to be complained of, but—*to be remedied.*

Some years ago I addressed a public letter to a well-known friend of free-thought on this very subject. The plan then proposed has been tested by other houses, to whose affairs it was equally applicable. We shall, by degrees, proportioned to our means, proceed to put in practice our own proposals. The victories of the platform give us publicity; but it is by a different machinery that we shall attain permanent, indisputable influence. Our advertisement of the new Publishing Agency will show in what way we commence. Agents in remote districts finding impediments in the way of procuring liberal publications, are requested to communicate with us. We have just issued a little volume on the 'Organisation of Ideas.' It must be ours to organise Means. It is in vain to think for public purposes without the power to utter your thinking; and in the same sense it is useless to print without the power to publish; and it is useless to publish while any influence or impediment stands in the way of your circulating what you publish. We think nothing gained till this is accomplished. Some who watch our proceedings and policy with a friendly eye have thought that our abandonment of antagonism and retaliation was practical submission to our opponents. To have given this impression to any was the fault of the exposition of our course; it was not the fault of our principles of defence. The *pacific* defence is, in our opinion, the strongest. We intend the protection of our friends and the defence of our principles to be both resolute and complete; and the unexpected results which every day brings forth are justifying the course we have taken. We take a new course only because we deem it more effectnal. To the angry word or harsh imputation, now newly showering upon us from sundry pulpits and religious platforms, we must devise a more effective answer than recrimination. It is no less weak than foolish to reply to railing by railing again. To those who have a cause worth defending, a very different and much more serviceable reply is possible. We shall not neglect the verbal reply where it seems useful to offer it; but we will not suffer ourselves to be diverted in this way from taking those steps which shall make it impossible for any one to harm us, or misrepresent us, for any very long time.

G. J. Holyoake.

LETTER FROM THE AUTHOR OF 'THE TASK OF TO-DAY.'

Secunderabad, Feb. 23rd, 1853.

Dear Sir,—Being at present domiciled in the centre of India, and not having made arrangements for receiving the *Reasoner* regularly, so many months have elapsed since the publication of Mr. Chilton's remarks on 'The Task of To-day,' that probably many of your readers have forgotten the subject, and those who do not preserve their copies will be unable to refer to the letter.* I shall therefore proceed with it as if I were writing merely to explain myself to Mr. Chilton, for whose opinion I entertain a great respect; his position as a soldier of freethought of long standing renders the praise he has given to my book particularly gratifying, while his excellent writings on the development theory and other physical subjects, and his knowledge of geology (which, notwithstanding his self-depreciation,

* The letter will be found in No. 312, Vol. XII., May 19th, 1852.

I believe to be much superior to my own), give weight to his strictures, both in my estimation and doubtless in that of many readers of the *Reasoner*.

Mr. Chilton remarks that I make no mention of the fact that 'the Mosaic creation and the Noachian deluge have been given up by all geological authorities.' If he will refer to the passage (page 110) he will find that I am not alluding to either Moses or Noah (the legends regarding whom are most certainly believed, explained, and 'reconciled' by many geologists still), and my intention may clearly be seen by the concluding words of the paragraph—'some theories being indifferent or hostile to the Mosaic history.' No, my objections were not confined to orthodox physics, but were aimed at *any* theory of *creation*, and at every search after the origin of things, which (although Mr. Chilton may advocate no such fruitless endeavour) are clearly attempted in the most popular work on development, 'The Vestiges of Creation,' and in many books still more openly irreligious. My main object in chapter 12 was to enter a protest against being pinned down to any particular theory of the Universe as a necessary consequence of rejecting the Scriptural story, and to explain that although denying the clumsy theological creation, I must yet refuse to accept a nicely-compacted and neatly-finished theory of development, which after all requires either a creative power to compound its fire-mist, or a plastic power to originate its symmetrical evolutions.

I think that the development theory (as a whole) rests on a very scanty induction, and that we know as much of the degradation as we do of the development of species. I therefore wished to convey my sense of the state of doubt or suspension of judgment which I hold to be alone justifiable in the present state of geological and biological knowledge. For this reason I pointed to the nullity of the first link in the theory of the successive development or creation of organic forms in an ascending scale, by showing that the absence of organic remains in what are called the primary rocks was sufficiently explained by the impossibility of such vestiges retaining their forms during the tremendous process by which these rocks were built up. And in the next sentence I alluded to our ignorance as to what that process was, and to the possibility that the formation of granite was going on now in the interior of the globe, which we know is not quiescent. Granite *has* been found injected into the hollows of so-called later rocks—granite younger than the tertiary strata. This I did not know when I wrote the chapter in question.

I also observed (and to this Mr. Chilton objects) that the remains of mammalia cannot be reasonably expected to be found associated with those of sea monsters in strata which were evidently formed beneath the bed of the ocean; and I would wish to call Mr. Chilton's attention to a fact which can scarcely be doubted, that the dry land contemporary with these marine strata is at the present time removed from our observation by being buried beneath the seas of this present period. Now does Mr. Chilton believe it probable that remains of men or of land animals will be found by geologists of the year 6000 in the future dry land formed from the bed of the Atlantic ocean? Certainly men and beasts are drowned sometimes, but in that vast space the vestiges of one of them are no more likely to be turned up by a curious observer than one of the telescopes, tea-kettles, snuff-boxes, warming-pans, or other casual articles which in the course of ages have found their way to the bottom of the sea.

Mr. Chilton says, 'Mr. Bell appears to speak of animals existing in the interior of the globe.' Not exactly. I said, 'there may be animals existing in the inexplorable depths of the ocean, and in the interior of the globe,' and that the fossil

remains of such animals *may* have been hastily set down as those of extinct races. And we *are* ignorant of the constitution of the depths of the ocean and of the interior of the globe. We know that from the surface to the centre of the globe is a distance of four thousand miles; and it does appear to me that to set down this immense space as a barren mass occupied only by inorganic matter, and principally by settled quiescent inorganic matter, would be an eminently unphilosophical dogma. And therefore I alluded to the possible existence of animals in the interior of the globe, on which subject, however, I must confess, with Mr. Chilton, that we are perfectly 'in the dark.'

Again, I said that Scriptural geologists (of whom, I must repeat, many still exist and write books) believe that 'vast numbers of men were destroyed in the Deluge, and yet they have not yet discovered any of their fossil remains.' Mr. Chilton objects to the reiteration of this charge after the abandonment of Moses by Buckland and Pye Smith. Well, then, let that pass, for in the next sentence there is an equivalent argument—viz., that in Egypt, Assyria, South America, &c., no fossil remains of human beings have yet been found, and yet we know of the former existence of powerful and populous empires in these regions. Then why should a mere absence of remains cause us to doubt the existence of men at immensely anterior periods, particularly when the only vestiges of some of these periods are the beds of the seas of the time?

I have become impressed (and the impression is at least a precaution) with the idea that theorising and hasty conclusions were becoming as characteristic of heterodox naturalists as they have always been of those who have attempted to reconcile phenomena with revelation. And I must adhere to all that I have said. Without pretending that the development theory is contradicted by any well-authenticated facts, without denying that it possesses great beauty and plausibility, and is eminently suggestive and anticipative of future discoveries, I do still object to its hypothetical beginning of activity, necessarily preceded by a passive void, just as much as I object to the dogmatic and unphilosophical systems founded on Design and Will.

Faithfully yours,

EVANS BELL.

FOXTON'S 'POPULAR CHRISTIANITY.'*

THIS is a cheap edition of a book that has already excited considerable attention. Its author was till lately a clergyman of the church, and has consented to his book being published in the present form at the request of many working men who were unable to obtain the dearer edition. It is now cheap enough, and we urge our readers interested in the subjects it discusses to procure the book and read it carefully. In Foxton they will find a clear, bold, and vigorous writer. He belongs to the Parker or Newman school of theology, but he is not an imitator of either. On the contrary, he has an individuality of his own as strongly marked as Newman himself. The subjects discussed in the volume are the following:—1. Condition of the churches. 2. Inspiration of the scriptures. 3. Miracles and prophecy. 4. The divinity of Christ. 5. Doctrines and articles. 6. Prospects and conclusion.

* 'Popular Christianity: its transition state and probable development.' By F. J. Foxton, A.B., formerly of Pembroke College, Oxford, and late perpetual Curate of Stoke Prior and Docklow, Herefordshire. Second Edition. Glasgow: Robertson, Maxwell Street. London: J. Watson.

All subjects of deep interest at the present time; and it certainly affords a very gratifying sign of the age in which we live that a cheap edition of a book of this kind should be called for by working men. We can only hope that its circulation may be as wide as its truthfulness, earnestness, and sincerity deserve, and cannot doubt but that it will prove a means of rousing many to vigorous thought who have till now remained careless. From many of the writer's conclusions we entirely dissent, but we accept his book as that of a true and earnest man honestly desiring to impart what truth he has by fair and straightforward argument, never by appealing to our fears. This is all that any person can in reason demand; and we thank Mr. Foxton from our hearts for the example of fairness he has set; and none, we think, can read his book in a candid spirit without feeling themselves better and wiser for so doing. Bigotry may attempt to set its foot upon this book by urging people not to read it—cant may affect to treat it with contempt—but let both beware. Writers of the Foxton school are fast gaining ground, even in very orthodox circles, and in a very few years they must be met on their own grounds or the field abandoned to them entirely. In the meantime we urge upon those of our readers who are not likely to be influenced by fears of any kind to get the book and read it for themselves, and we are sure that it will repay them for so doing. We have only to say further that it is neatly printed, in a clear good type, and in a convenient form. R.

SECULARISM EXAMINED.*

The recent discussion between the Rev. Brewin Grant and Mr. Holyoake, the subject of which we have extensively discussed in another page, has awakened such a general interest that we may be forgiven for an additional reference to it in this place. Our notices, however, must be very brief.

Mr. Chew continues his attempt to prove Mr. Holyoake inconsistent in being bitter in his personalities, and his imputations of motives. Somehow or other, a notion seems to be abroad that Mr. H. has, with great vanity, proclaimed his entire innocence of these imperfections. We confess we have not been able to discover any such conceited a disclaimer. He has objected to such a mode of warfare, and avowed his desire to be free from its taints; he has confessed his frailty, and asked for instances of transgression, that he may explain, vindicate, or apologise for them. Harsh terms he knows and says are often necessary, and, therefore, justifiable. To prove a man a thief, and then, from courtesy, to abstain from a personal application of the crime, is what he, no more than Mr. Chew, would recommend. Why, then, this belaboured attempt to run the man down?

We are told that the danger attaching to his sentiments is a reason why he should be demolished. Then execute him by fire at once. For ourselves, so long as his theories are subjects for fair discussion, we will do our best to secure for him a fair hearing. Whilst his life is reproachless, and his public conduct distinguished by *common* candour and integrity, we will be his *personal* defenders. For his system we have no liking, as our pages testify; but the more we see Christians endeavouring to stain the *character* of the *man*, the louder will we demand for him 'a clear stage.' Favour is not what he asks. To it, no public disputant has any claim. The instances of discrepancy and partiality adduced by

* 'Mr. Holyoake Refuted in his own Words.' No. V. By S. J. Chew. 'Secular Tracts.' No. I. By Rev. J. H. Hinton, A.M. (Houlston and Stoneman). 'The Reasoner and Secular Gazette.' No. XI. (J. Watson.)

Mr. Chew are, in many cases, petty. To establish them will do Mr. H. no harm, and may do secularism much service.

Mr. Hinton's tract consists of a lecture delivered in the room where the discussion was held, and consists of a review of some of the positions adopted by Mr. H. during the course of the debate. Its temper is highly honourable to the heart, and its matter to the abilities, of its distinguished author. There is not a rude word throughout, as it appears to us; whilst many of the points are most powerfully developed and applied. We can wish this pamphlet a very wide circulation. It is fair, clear, pungent, and, on many portions of the subject, conclusive.

The number of the *Reasoner* specified we have mentioned, not to discuss its varied contents, but simply to protest against a sentence found in the first article, which consists of the peroration of one of Mr. Holyoake's addresses in the great debate. It is there asserted that '*neither Christ nor his apostles ever admitted that the sceptic could be honest, or the unbeliever sincere.*' Now, we have not space to enter into this matter, which we regard to be highly important. But we will just put our objections curtly down:—

1. It may be questioned whether they ever had an opportunity of pronouncing on the question.

2. They denounced obvious *infidelity*; that is, *professions* of faith opposed to *real* conviction, or *lives* inconsistent with *avowed opinions*—the only correct application of the term 'infidelity'—but never any sincere or impartial examination of evidence, or any manifestation of intellectual dissatisfaction with evidence which was not plainly *in*sincere.

3. It must be recollected that on any theory of the authenticity of Scripture, disputants with Christ and his apostles on questions of *evidence*, and, therefore, on questions of *authority*, must have been *necessarily dishonest*, and, consequently, deserving of *censure*.

Let it be shown that Christ has denied the '*right of private judgment*'—we mean the '*Divine* right'—and a gigantic objection to his own claims is established. On the contrary, however, he always appealed to judgment, either to vindicate his claim to superhuman authority, or else to secure voluntary assent to the propositions he announced.

We are not afraid, therefore, very respectfully to challenge the truth of this interpretation of his character, and shall be glad to discuss any practical instance of it which can be mentioned.—*The Advocate*, a threepenny Monthly Newspaper, published at 69, Fleet Street, London.

'THE CHRISTIAN NEWS' ON THE SECULARIST DEBATE.

Probably many of the readers of the *Christian News* will have felt a deep interest in the formal discussion which has been lately carried on in London, between the Rev. Brewin Grant and Mr. Holyoake, on the relative merits of Christianity and 'Secularism.'.....Mr. Holyoake's chief objections to Christianity, as it stands related to the moral government of God, appear to me to have been based on the assumption that the Calvinian system of theology is a true and fair exponent of the Bible truth. He reiterates the charge, in effect, that the God believed in by Christians is the author of the evil he is represented as morally bound and determined to punish in his creature man; and that man has to suffer for the non-exercise of powers and faculties which God either withholds from him, or which, even if bestowed, could only be operative for good by the aid and effect of further special

divine bestowment and interposition..... Mr. Grant appears to me to be either ominously silent, or hesitating, at this point of the controversy, and it seems to be the main one.....Every one who understands the views advocated in the *Christian News*, and who has thoughtfully attended to this controversy, must have felt anxious for the honour and glory of his Lord, that some one might have been there who should have been allowed quietly to tell both the disputants that they were fighting for and against a man-made, not a God-revealed, dogma. On the nature and *extent* of the atonement of Jesus Christ I am bold enough to affirm that Christianity was not fairly and fully advocated; neither was it fairly represented by Mr. Holyoake. We must have something better, and allow me to say, more rational, than Calvinism.....I find no fault with the manner in which Mr. Grant conducted the argument on his principles; but I hope that those who hold his opinions on the atonement, election, faith, and the irresistibility of divine grace, may be led to see that Mr. Owen and Mr. Holyoake must on these points be met, to be overcome, by some other weapons than those drawn from the armoury of Calvin and Edwards. I feel constrained to confess that I fear that Christianity will have *gained nothing but a loss by this controversy*. Let not, however, the atheist, or the secularist, suppose that he has heard in this discussion all that can be said in its behalf. I will not use stronger terms at present, as the discussion, published *in extenso*, gives an opportunity of setting forward more distinctly the points where I conceive Mr. Grant failed in doing what might have been done for Christ and his gospel.

W. H.

LECTURES ON FREETHINKING LITERATURE.

The Rev. Mr. Grant has been delivering an itinerant lecture in Tottenham Court Road Chapel, London, on the 'Life of Richard Carlile,' and judging from the report of the same lecture delivered in the Potteries, it was what the world has been accustomed to hear said upon Paine, Voltaire, and others, who have had the temerity to be useful to mankind without the consent of the churches. Mr. Carlile was so much accustomed to this kind of treatment when living, that he will not feel the slightest objection to it now he is dead, supposing him to be apprised of what is taking place. We understand that Mr. Richard Taylor, a gentleman who often opposes our views at metropolitan meetings with great ability, had the generosity to protest against the manner in which the reverend lecturer, at Whitfield's Chapel, attempted to kick the dead lion of Free Inquiry.

Annexed is a copy of a small bill which we have had printed. Where Mr. Grant appears lecturing on the subjects named below, we shall be happy to send such bills for distribution in the town, and at the lecture room. Those who apply, will please specify accurately through what booksellers' parcel they can be sent. Where there is not time to procure them in that way, it will be useful to have some printed in the town for the occasion.

The Rev. Brewin Grant being engaged lecturing in various parts of the country upon some Writings of Mr. G. J. Holyoake, especially the 'Last Trial by Jury for Atheism,' a Fragment of Autobiography (price 1s. 6d.), intended for the perusal of Her Majesty's Attorney-General and the British clergy, and 'The Life and Writings of Richard Carlile (price 6d.), who endured nine years' imprisonment for the Freedom of the Press—the public are apprised that these works can be had of almost any bookseller or newsvendor. As it would be tedious and unprofitable to reply on every occasion to Mr. Grant's arbitrary constructions and comments, they who take an interest in that gentleman's criticisms are respectfully requested to read the books for themselves.

THOUGHTS ON THE PREPOSTEROUS NATURE OF MODERN CLASSICAL EDUCATION.

1. It is admitted by all that the writings of the Greeks—history, poetry, and philosophy—are some of the finest specimens of composition that the world has ever yet seen; rivalling, or even excelling, the very highest productions of modern times. It is also admitted, in the same breath, that the Greeks knew no other language than their own; and that these splendid writings are the product of Grecian thought working upon the grand subjects which man and nature placed before it, and wholly untrammelled by any external force such as the grammar and other crude elements of a foreign language. 'It is better,' as a modern philosopher has observed, 'to be able to speak twenty ideas in a single language, than one idea in twenty languages,' and this certainly was the opinion of the Greeks; for, though unable to speak any other language than their own, they have compassed, in that single language, almost every idea and variety of thought that can enter into the mind of man. So much for the Greeks. It will be said that with the Romans at all events the case was different, for they notoriously copied the Greeks and imitated their literature.

But it must not be forgotten that the Romans when they first came into contact with the Greeks, were a rude and ignorant people, utterly unacquainted even with the first elements of a national literature. To them, therefore, it was obvious to copy the models of the Greeks, and to save thereby the labour of the preliminary process by adopting the high and admirable standards which fortune placed within their reach. Moreover, Grecian learning came before the Romans in all the vigour of a reality: Greek was a living language when it crossed the sea to Italy, and gave laws and civilisation to Rome; not a dead and mute tongue, whose accents could no longer be understood—which had lost all its energy, and which no one was any longer able to pronounce aright: so that the example of the Romans cannot be held up for *us* to follow, for whom the Greek and Latin languages have both ceased to speak intelligibly—for both are dead to us—both are gone down to the grave, and, though we may strive to perpetuate them, yet our labour is as vain as that of a galvaniser to recal a corpse to life. How inconceivable is it that a great nation like the English, speaking a language many times more copious than Latin or Greek, and qualified for the utterance of thoughts which neither Greek nor Latin ever gave birth to, and which prevails over countries 'that Cæsar never knew,' should cramp the minds of their children with the forms of Latin grammar from their earliest years, and waste the best part of their lives, from seven to nineteen, in teaching them to construe a few pages of Latin and Greek into a jargon which, though it represents, word for word, the Greek or Latin original, can by itself be hardly allowed to be a language at all! How unworthy of us, when we have before us the grand original—nature—and the best of all instruments for copying it—the English tongue—that we should neglect both, and copy the lifeless representations which Greek and Latin supply, to the neglect of our own noble and inspiriting language! Can it be wondered at, that so few of us are able to write English at all, when so many years of our lives have been wasted on that which, after all, so few of us ever acquire—a knowledge of Latin and of Greek? Is it surprising that the sciences, astronomy, geography, and the whole encyclopædia of natural philosophy, are so completely a sealed book among us, when all those who might have studied them successfully, and advanced the frontiers of human knowledge, have become deaf to their charms by having had their faculties

for so long a time turned into other channels? When boys are grown up to men, they have no longer time for such pursuits: they must enter upon some definite path of life, for which they find that all their previous studies afford them no qualification. They have passed the best years of their lives, and (happily for them perhaps) without the knowledge that they have been spent in vain. How truly *preposterous* has been their career: they have done first that which they ought to have done afterwards!

Let me not be misunderstood: no—I do not undervalue the little knowledge of Latin and Greek which we learn at school, but I complain that it has been *so* little, and that it was learnt at a time when it could not be otherwise than little—it was learnt at a time when we had not previously acquired other knowledge which would have simplified our labours, and have led us to acquire more even of Latin and Greek than we now are found to know. This is the true subject of complaint—that we know too little, not that we know too much. Though we have spent many years in learning Latin and Greek, and have neglected every other kind of learning, yet, after all, our knowledge of Greek and Latin is the least knowledge that we possess. It pines the moment we leave school; for who does not often say, 'I have forgotten my Latin and my Greek'—it pines like a hot-house plant the moment it breathes the outward bracing air, and on the ground which it had occupied springs up the stately oak, that tree of native British growth, which defies the winds and the weather, or only withers when put in the hot-bed or under the framework of protection. Let us then plant the oak at first and not the exotic—let a native growth be seen in our mental culture as well as in our gardens, our woods, and forests. Let us follow the great example of our glorious king Alfred, who, a thousand years ago, translated books into plain English that all his people might read them, 'And then,' said he, 'those who choose, or who have leisure, may afterwards, if they think fit, learn the Latin language also.'

And now to come to the mode which, consistently with the foregoing remarks, may be safely substituted for the old one.

1. Writing. I would make it absolutely necessary for every boy who enters a public school to be able to write a legible hand, to punctuate properly, and to present to his teacher everything which he is told to commit to paper, in a form easy to be read and pleasing to the sight. This is so necessary a condition, that a boy of sixteen years old should be placed in the lowest class of a school until he had qualified himself under this head for promotion to a higher. I say advisedly, and with confidence, that half of the young men who now yearly enter the University, neither write legibly, nor know how to punctuate what they write.

2. Reading. Almost equally unable are the greater number of our students to read aloud, so as to give pleasure to those who listen, or effect to what they read. The necessity of a reform in this particular is clear, and the reform is easily introduced by causing the classes of a public school to read frequently aloud, and at some length, portions of our own English authors—Robertson, Hume, Gibbon, and others.

3. Geography, History, and Chronology. These three studies are inseparably connected: they should be studied together, and a certain knowledge of them should be imperative on every boy who enters a public school. In default of which, he should be placed in the lowest class, from which he should not be promoted until he was able to answer such questions as might have beforehand been laid down by his teachers. The least knowledge, on these heads, which could be required, should certainly extend to a tolerable acquaintance with the History of

England, with a general view of the early histories of Greece and Rome. A mere outline of Geography and Chronology would be enough, and could not be thought superfluous.

4. Arithmetic. A knowledge of this very important science is absolutely necessary, and might easily be obtained. Something should be learnt of fractions and decimals: but the higher parts of the science of numbers and quantity—Algebra and Geometry—might be deferred until a later period.

Composition. This branch of tuition should be cultivated from the earliest years, and not, as generally done, in set forms, but every pupil should be taught to express his own words, and those words should be as simple as possible. This, I am aware, is quite a new view of composition, which mostly follows on fixed models—as if all men either thought alike, or gave utterance to their thoughts in the same way! Are not Gibbon and our own contemporaries, Macaulay and Carlyle, all thought well of as writers, and as men of thought? And yet it would be difficult to find three men who think or write more differently. Let us try to draw out of our pupils, from each his own natural bent, and the result will be a succession of excellences, each differing from the last, and yet each doing its share to promote the onward progress of mankind.

6. Morals. Under this head I include Religion also; for what is the use of Religion except as the means of securing a sound system of morality among men? If this be so, it is surely our wisest course to think more of those points on which all agree, and less of those on which they are sure to differ. Is it wise to let the subject of morals end in mere dogmatism, to the neglect of all the practical virtues? As far as my own observation has extended, I see nothing done by any class of teachers except what has in view the manifest object of perpetuating their own opinions. In the meantime, the essentials of the object which all have in view, are suffered to escape, whilst all parties are contending for mere form and externals. Why is it that so few men have a clear notion of the principle of justice, but that, in their early education, they have never heard three consecutive sentences on that or any other branch of morals? And yet such points as these may furnish matter for many a lecture, which a wise teacher might turn to good account and illustrate in a variety of ways. Would it be superfluous or absurd even to deliver set lectures on this and other practical virtues that are of the highest use to individuals and to communities? Would a statesman come to the discussion of a new law of taxation with less power from having, at school, heard valuable hints on the injustice of doing to others what he would not wish should be done to himself? Or rather, on the contrary, would he not be the better able to see how far the proposed taxation might be made fair for all, if he had been taught, whilst a boy, to value such a principle of justice? Would our soldiers or our sailors fight the less bravely for their country, if they had been used to hear, at school, dissertations upon the principles of true courage? There are numberless other virtues, which we have suffered to become unmeaning names, as if, because we are Christians, we are to neglect all those active duties which embellish our existence and hold society together. Because we are Christians, we are not to neglect to practise all the virtues which the unreclaimed heathen holds dear. Justice, courage, temperance, forbearance, modesty, and a hundred others, have more claims upon us than those intricate points of grammatical criticism which now engross so much of our time, and they ought, in every public school, to occupy a prominent place in the list of studies that are taught therein.

These are the thoughts which I entertain on the subject of public tuition, though

I admit that a reformed system should be introduced with judgment, and not lead to the total setting aside of those subjects of education which have hitherto been the only ones pursued in almost all our public schools. I have said that such a result is not to be apprehended, and I confidently foretel that those schools, which lead the way by inverting the present preposterous order of things, will not only send forth scholars able to write their own language with vigour, and to enter with advantage on the practical business of the world, but be able to compete with their rivals even on that narrow ground of classical literature, which those rivals have hitherto looked upon as their own exclusive domain. JOHN ALLEN GILES.*

THE CRY OF THE LAWFUL LANTERNS.

DEDICATED TO CERTAIN OPPONENTS OF NATIONAL EDUCATION.

A people dwelt in darkness,
In gloom and blinding night,
Till some grew tired of candles,
And dared to long for light;
When straight the established lanterns
Were stirred with hate of day,
And loud the lawful rushlights
In wrath were heard to say—
Oh, have you not your lanterns,
Your little shining lanterns?
What need have you of sunshine?
What do you want with day?

Then loud the people murmur'd,
And vowed it wasn't right
For men who could get daylight
To grope about in night.
Why should they lose the gladness,
The pleasant sights of day?
But still the establish'd lanterns
Continued all to say—
Oh, have you not your lanterns,
Your nice old glimmering lanterns?
What need have you of sunshine?
What do you want with day?

But people loathed the darkness,
And dared at last to say—
You old established rushlights
Are good things in your way,
But are you candles sunlight?
You lanterns—are you day?
Still loud the lawful lanterns
Did answer make, and say—
Oh, be content with lanterns,
Your good old-fashion'd lanterns!
You really want too much light—
Don't ask again for day.

At last, the crowd's deep murmur
Grew, gathering to a roar,
And that they would have daylight
In lantern's spite they swore;
And fear was on all rushlights,
And trembling, and dismay;
Alas, alas, for lanterns!
The people heard them say—
Oh, woe—oh, woe, for lanterns!
What will become of lanterns?
Alack, they will have sunshine!
Alas, there will be day!

And as the tempest thicken'd,
Aloud they shriek'd in fright,
Oh, once let in the sunshine,
And what will be our light!
We, shining lights in darkness,
Shall nothing be in day;
Oh, don't admit the sunshine—
Keep out the daylight, pray!
Oh, don't put out your lanterns,
Your own little lanterns;
Oh, do without the sunshine—
Oh, don't let in the day!

The day came in; but prophets
Do say, 'tis certain, quite,
That long through coming ages,
Will lanterns hate the light;
That to our children's children,
In sorrow still they'll say—
Oh, for the times of darkness,
Ere lanterns passed away!
Why laid they by us lanterns?
Their fine, their good old lanterns;
We're sure its bad this sunshine,
This horrid glare of day!

Bucks Advertiser.

* Dr. Giles, late Fellow of Corpus Christi College, Oxford, obtained honours at Oxford, first class in Classics and Mathematics; at present curate of Bampton, and author of 'Hebrew Records,' which facts we mention, as the value of the advice in the above paper turns upon the competence of the giver of it.

MANIFESTO TO ALL GOVERNMENTS AND PEOPLES.

A GREAT moral revolution is about to be effected for the human race, and by an apparent miracle.

Strange and incredible as it will at first appear—communications, most important and gratifying, have been made to great numbers in America, and to many in this country, through manifestations by invisible but audible powers, purporting to be from departed spirits; and to me especially from President Jefferson, Benjamin Franklin, His Royal Highness the late Duke of Kent, Grace Fletcher—my first and most enlightened disciple—and many members of my own family, Welch and Scotch.

No one who knows me will attribute superstition to me, or want of moral courage to investigate truth, and to follow it wherever it may lead.

I have honestly and fearlessly applied my best faculties to examine the religions, laws, governments, institutions, and classifications, of all nations and peoples, and I have found them all to be based on a fundamental principle of error, which pervades the whole, and which, in consequence, produces, in each of these divisions of society, evil instead of good.

I have applied all my powers of mind as honestly and fearlessly to investigate these new manifestations, said to be made by departed spirits, from another advanced state of our existence.

Until the commencement of this investigation, a few weeks since, I believed that all things are eternal, but that there is a constant change in combinations and their results, and that there was no personal or conscious existence after death.

By investigating the history of these manifestations in America, and subsequently, as will be narrated, through the proceedings of an American medium, by whose peculiar organisation manifestations are obtained, I have been compelled, contrary to my previous strong convictions, to believe in a future conscious state of life, existing in a refined material, or what is called a spiritual state. And that from the natural progress of creation, these departed spirits have attained the power to communicate their feelings and knowledge to us living upon the earth, by various means.

From the communications which have been made to me, through the aid of an American medium,* from the father of our present Sovereign, Jefferson, Franklin, and Grace Fletcher, I am informed that these new manifestations, or revelations, from the spiritual or, more truly, the refined material world, are made for the purpose of changing the present false, disunited, and miserable state of human existence, for a true, united, and happy state, to arise from a new universal education, or formation of character, from birth, to be based on truth, and conducted in accordance with the established laws of human nature.

[Here follow Mr. Owen's usual enumerations of 'obstacles,' and 'means' to overcome them.]

Were it not for these new and most extraordinary manifestations, there would arise a conflict between the evil spirits of democracy and aristocracy, which would deluge the world with blood, and would create universal violence and slaughter

* The Medium referred to is Mrs. Hayden, residing at No. 22, Queen Anne Street, Cavendish Square. All who have had opportunities of becoming well acquainted with Mrs. Hayden will testify to her simplicity of mind, to the kindness and benevolence of her disposition, and to the truthfulness of her professional statements, as well as to her extreme sensitiveness when her veracity is doubted.

among all nations. But these manifestations appear to be made at this period, to prepare the world for universal peace, and to infuse into all the spirit of charity, forbearance, and love.

These new and extraordinary manifestations have not changed my confidence in the truth of the principles which I have so long advocated, nor my assurance of the benefits to be derived from their universal application to practice. On the contrary, the certainty of the immense permanent advantages to be insured by the adoption of this system by the human race, has been confirmed to me by the spirits of Jefferson, Benjamin Franklin, the Duke of Kent, and Grace Fletcher.

Those who are wise, and who are not opposed to the universal happiness of mankind, will mark, learn, and inwardly digest these things.

London, March 30, 1853. ROBERT OWEN.

LE BLOND ON THE CRYSTAL PALACE.

MR. ROBERT LE BLOND has lately delivered at the Tower Hamlets Institution, Morpeth Street, Bethnal Green, a lecture of very great importance upon the question, 'The Crystal Palace—ought it to be open on Sunday?' Mr. Le Blond has rightly divined that this is a question to be decided by *authority*, and he has applied himself to afford ample and reliable satisfaction on this head. His lecture contains the opinions upon the Sabbath, and the mode of observing it, of Jesus Christ, St. Paul, Ignatius, Justin Martyr, Tertullian, Eusebius, Irenæus, Calvin, Luther, Tyndale, Archbishop Wake, Bishop Taylor, Professor Stuart, Spencer, Jeremy Taylor, Bishop Warburton, Macknight, Neander, Grotius, Milton, Dr. Arnold, Paley, and Archbishop Whately — being the most illustrious authorities from the earliest time down to the latest expounders of Christianity in the present day. His timely and elaborate tract, at twopence, forms, in fact, a text-book—a convenient and portable manual for ready reference in this continuous and growing controversy.

[Next week we shall publish the first of the articles on the Personalities of the late Debate, entitled the 'Sentiment of Reverence in Sceptic and Christian, with the instance of the Mormon Hymn.' The discussion has been got up by Ward and Co. in a very satisfactory manner, and is withal a very perfect report, containing every word uttered on both sides. The demand greatly exceeded the supply provided, and a second edition, of 5,000, has been prepared.

Mr. William Maccall, author of several works of great originality, and late editor of the *People*, is delivering Sunday morning lectures in the Oxford Rooms, Castle Street, Oxford Street. Our readers will see them regularly announced in our Guide. Mr. Maccall's lectures, like his writings, abound in striking passages both of power and beauty. His late lecture, 'England the Conqueror,' was the noblest war lecture to which we ever listened.

Another edition is now ready of the letter of Mr. Joseph Barker on 'Socialism and its Advocates,' with the acknowledgments of the editor of the *Reasoner*.

A gentleman lately wrote to inquire if we would read a special work on the Existence of God. We should at once have answered in the affirmative, but were unable to make out the writer's address. We trust this will come under his notice.

'About five Sundays ago,' says W., 'I had the pleasure of hearing a Welch lecture on Secularism by the Rev. Richard Jones, Independent Minister, of Gartside Street Chapel, in our city. You were represented as the advocate of free inquiry, *only* your political object was *equalisation* in the sense of *levelling*. With the exception of this last remark, you were treated in a fair and liberal manner.']

SHILLING SUBSCRIPTION FOR EUROPEAN FREEDOM.

Per Mrs. Watson, London.
(Received since Feb. 2.)
J. Hall, Bradford.
Mr. Hartshorn.
John Gotch.
James Pike.
John Harbord.
John Harbord, jun.
James Elwin.
Samuel Solomons.
W. G., Stepney.
Three Sisters, per Miss Collet.
Mr. Stearns.
Mr. Dearing.
Mr. Winton.
David Prosper.
John Chester.
William Haslam.
A Friend, per Mr. Goddard.
A Friend, ditto.
A Friend, ditto.
Harriet Medley the elder.
Harriet Medley the younger.
Sarah Medley.
Edward Medley.
Emma Medley.
Alfred Kossuth Medley.
Homulus.
John Hart.
Carl von Berg.
Richard Mann.
C. Kaizer.
A. Komlosy.
Mr. Teitzer.
Mr. Boucher.
Thomas Hanarks.
William Sylvester.
Charles Pain.
A Friend in South Wales.
A Friend, do.
William Wilson, Whitehaven.
J. Yates.
Mr. Bishop.
G. W. B.
George Howlet.
John Brisck.
Solomon Isaac.
A Friend in Maidstone, per Mr. Clayton.
A Friend in Maidstone, ditto.
John Callington.
Julius Bcodie.
W. Gollin.
William Chin.
Lawrence Smith, Dublin, 2s. 6d.
G. Devine.
T. Tibbs.
J. Pummell.
J. Hurlin, jun.
W. Keen.
W. Clark.
Mrs. Holiday.
John Connell.
William Dippey.
Mrs. C.
P. Tierney. W. Cochran, Hoxton.
A. McEnnis. J. Small, ditto.
J. Axtell. J. Daggett, ditto.
A. Wilson. G.W.Collins, ditto.
George Greenwood.
T. Greenwood.
Amos Beer.
Thomas Haston.
Maurice Clark.
Edward Elmes.
William Heard.
William Bryan.
(The second subscription from the workmen employed at Sharwood's letter foundry, Aldersgate Street, London, per Messrs. Jacob and William Ingram.)
John Davis.
W. J. Harris.
Edwin Harris.
James Harrison.
Daniel Kinner.
Henry Peak.
Joseph Stevens.
J. Peeak.
William Ross.
Thomas Goodinson.
George Leggett.
Richard Chapman.
Robert Chapman.
Thomas Clemants.

Per Mr. Ottley, Sheffield.
A few journeymen Comb Makers, 6s.

Miscellaneous.
J. Pilling, per J. Taylor, Kennington.
C. Thoroughgood.
J. Wheelhouse.
W. Beal.

[Twenty-fourth 100 Names.]

MR. MILNER GIBSON'S LATE SPEECH IN THE HOUSE OF COMMONS.

Mr. Milner Gibson's speech on moving his resolutions for the repeal of the Taxes on Knowledge, was the ablest speech which we have had the good fortune to listen to in the House of Commons. Even Mr. Disraeli described it as a speech of signal ability. Lucid, composed of large, bold passages, clearly interdependent, without a jarring word upon the prejudices of the House. Hon. members listened to it for two hours and a half, cheering it to the last syllable. The 'Stranger' in the *Leader* well describes the speech in saying that its force was so natural and unpretending, that its common sense seemed common-place. From the concession the Chancellor of the Exchequer has already made, the advertisement duty will be reduced to sixpence, and probably abolished. Newspaper proprietors and advertisers will soon feel the benefits of the agitation. We hope the public will be the next included in the advantages.

The two letters to the Hon. T. Milner Gibson, by G. J. Holyoake, reprinted from the *Leader* by the Society for Promoting the Repeal of the Taxes on Knowledge, are now ready, price 1d.

THE DESIGN ARGUMENT.

To the Rev. Mr. Grant.

Rev. Sir,—It is only a short time since that I saw for the first time the second number of *The Bible and the People*, in which is contained a criticism, as I have been informed, by you on a paper of mine, 'On the Design Argument,' published in a former number of the *Reasoner*. From the tenor of your article, I presume that you have not seen a letter which I addressed to Lord Brougham in reply to some remarks which he made on my paper, and which was published in the *Reasoner*. Permit me to say that I should feel obliged by receiving a reply to it from you. I am, rev. sir, yours obediently, 'Aliquis.'

The Leader.

A COMPLETE FIRST-CLASS WEEKLY NEWSPAPER;

POLITICAL AND LITERARY REVIEW.

[ESTABLISHED 1850.]

Published every Saturday in time for the Afternoon mails, Price Sixpence; and can be procured from News-agents in all parts of England, or direct from the office, 7, Wellington Street, Strand, London.

A PLEA for the BOTANIC PRACTICE of MEDICINE. By John Skelton, No. 11, East Parade, Leeds, lecturer and professor of the Botanic Practice of Medicine. Its author seeks to grapple mind with mind—with the Allopath, Homœopath, Hydropath, Mesmerist, and Chronothermalist. Just published, price 2s. 6d.

THE FAMILY MEDICAL ADVISER.

This work has been pronounced the most brief, comprehensive, and practical of any that has appeared on the botanic practice of medicine; and the best evidence of its merits is seen in the fact of five thousand copies having sold in the towns of Bradford, Leeds, and neighbourhood, in one year. By the same Author. Just published, the 3rd edition, price 2s. 6d.

THE BOTANIC RECORD & FAMILY HERBAL: a monthly Periodical. Just published, No. 12, price 1d.

Published by J. Watson, Queen's Head Passage, Paternoster Row; and may be had of all booksellers in town and country. Agents for the sale of the above works in London: Messrs. W. Gains and Butler, and Macculloch, herbalists, Covent Garden Market.

GUIDE TO THE LECTURE ROOM.

[It is requested that those Secretaries of Institutions who may wish to have their lectures announced in the *Reasoner*, will please send in their programmes as soon as printed.]

Literary Institution, John Street, Fitzroy Square.—May 1st [7½], Robert Cooper, 'Brewin Grant and Robert Owen.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—May 1st [7], G. Sexton, Ph.D., 'Various Subjects Phrenologically Considered.'— Discussion on Tuesday evenings.—Saturday evenings [8], an Harmonic Meeting.

Hall of Science, City Road.—May 1st [7], Thomas Cooper, 'Reign of Queen Elizabeth.'

Oxford Rooms, Castle Street, Oxford Street.—William Maccall lectures every Sunday morning at 11.

Commercial Hall, Philpot Street, Commercial Road East.—May 1st [11 a.m. and 7½ p.m.] Mr. C. Southwell will lecture.—Discussion, Tuesday and Thursday [8].—Friday [8], Lecture by Mr. Southwell.

North London Mental Improvement Society, Hawley Road, Kentish Town.—May 5th [8], Elocution Meeting.

Secular Hall, Goldsmiths' Row, Hackney Road.—May 1st [7], a lecture.

Hoxton Mutual Instruction Society, 4, Gloucester Terrace.—May 2nd [8½], a Lecture.

Hoxton Secular Society, 4, Gloucester Terrace.—Meeting every Sunday morning at 11.

Bradford Secular Society, Mitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.

Secular Institution, 4, Dale Street, Manchester.—May 1st [6], Mr. M'Dowell, 'St. Paul, the Sophist.'

Progressionist Hall, Cheapside, Leeds.—Sunday evening [6½], a Lecture.

Secular School Room, Hammerton Street, Burnley.—Sunday [6], Meeting of Members.

Mutual Improvement Society, Five Ways, Dudley.—Sunday evenings [7], a Lecture.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a reading room.

Secular Institution, Bowkers' Row, Bolton.—Meeting every Sunday evening at 6.

Eclectic Society, 14, Garthland Street, Glasgow.—Sunday evening [6½], a Lecture.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—Sunday evening [6½], a Lecture.—Wednesday evenings [8], a Discussion.

Secular Hall, 6, Market Street, Newcastle.—Sunday evening [7], a Lecture.

Leicester Secular Society, 148, Belgrave Gate.—Lecture and Discussion every Sunday evening.

Working Man's Hall, Keighley.— Meeting every Sunday evening at 6.

Preston Secular Society, Plough Inn Room, Friargate.—Discussion every Sunday evening at 7.

Derby Secular Society, Mr. R. Hagen's, Harmony Cottage, Old Uttoxeter Road.— Meeting every Sunday evening at 6½.

THE TESTIMONIAL COMMITTEE for collecting tributes from the friends of Freethought, to constitute a Presentation to Mr. G. JACOB HOLYOAKE, announce that List-papers have been forwarded into the provinces to numerous correspondents, and further applications addressed to the 'Secretary of the Testimonial Committee, 23, John Street, Fitzroy Square, London,' will meet with prompt attention. The communications received by the Committee have, in variety and cordiality and amount, exceeded their anticipation.

Many distinguished names, and those of persons far from agreeing with Mr. Holyoake in speculative opinions, have frankly, practically, and generously testified to the usefulness of the free utterance of opinion in his person.

Post-office orders to be made payable to James Watson, Treasurer.

All List-papers to be returned not later than the 30th of April next.

A special meeting will be held in the Coffee Room of the Literary Institution, John Street, at 8 o'clock, on May 4th, to make final arrangements for the presentation. The committee have learned that in Bradford a local committee has been formed and collectors appointed. Various other facts of interest and activity have been communicated.

Mr. JAMES WATSON, Treasurer.
Mr. YOUNG, Chairman.
Mr. TURLEY, Secretary.

Price 10s. 6d. Three vols. octavo, published by Hetherington at 27s.,

A FEW Hundred Bible Contradictions, a Hunt after the Devil, and other odd Matters. By the late Lieutenant Peter Le Count, R.N.

'It is a hook of rare excellence, caustic wit, and acute argument. Such an analysis of the Bible probably never appeared in any age or nation. It combines the strong sense of "The Age of Reason" with deeper research than the "Diegesis." Every page is a hattering ram in full play against the walls of inspiration. Natural eloquence and classic lore, crowds of arguments and references, are combined and displayed with mathematical precision and unequalled brevity.—Vide G. J. Holyoake in the *Movement*.

E. T. having reason to believe that many booksellers refuse to execute orders for the above, undertakes to forward the work to all parts of the country upon the receipt of a Post Office Order to the above amount, payable in the Strand.

PORTRAIT OF THOMAS PAINE.

Just Published, Price 1s., or by Post 1s. 3d., (Size, 12 inches by 9),

SHARP'S COPPER-PLATE LINE ENGRAVING.

Death-Bed Repentance: a Lecture, by R. Cooper. New edition, revised by the author. Now Ready, in a wrapper, price 2d., or by Post 3d.

The Discussion between the Rev. Brewin Grant and G. J. Holyoake. Price 2s.

The Key to Uncle Tom's Cabin. By Mrs. H. B. Stowe. Price 3s. 6d.

Romanism, the Religion of Terror: an Oration. By Samuel Phillips Day, formerly a monk of the Order of the Presentation. Second edition, price 2d., or by post 3d.

Sects and Sectaries: an Oration, by the same. Price 2d.

The Trade Supplied.

E. Truelove, Reformers' Library, 240, Strand, three doors from Temple Bar.

London: Printed by Holyoake, Tyndale, and Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 18.] WEDNESDAY, MAY 4, 1853. [Price 1d.

EIGHT OF THE ARTICLES.

The Sentiment of Reverence	273	Natural Geniuses	279
The Logic of the Rapping Spirits	276	The old Philosopher's advice to the young one	282
The Evangelical Prize Ring	276	A Local Explanation	283
The Debate with the Rev. William Barker	277	What must a Secularist do to be Saved?	285

THE SENTIMENT OF REVERENCE IN SCEPTIC AND CHRISTIAN. INSTANCE OF THE MORMON HYMN.

TO PANTHEA.

I.

To have entered upon the consideration of half the personalities introduced by our opponent into the late debate in the Royal British Institution, would have diverted the attention of the audience from the principles professed to be explained. A brief notice of some of them now may be useful to those Christians whose attention is being turned towards us for the first time, and who know nothing of us except through the imputations now industriously made in Evangelical churches throughout the country. There are also many religious advocates who generously defend us from indiscriminate attacks, and to them it seems due to offer such explanations as shall justify the confidence they do us the honour to place in our professions. It seems becoming to associate with these articles the name of one who has taken a womanly interest where womanly culture is most needed—in the problems of the intellect and the contests of real life. Mere intellect seems cold, and advocacy is apt to be antagonistic unless the one is inspired and the other chastened by the sympathetic and forgiving side of humanity. As you have undertaken to give one day, and ere long, a critical *resumé* of our exposition of free inquiry, it seems right that to you should be addressed such emendations as may be needed of past passages in our career. Not being one of us, you will judge us exactingly; knowing more of our history than any other person, you will judge us fully; and above prejudice, you will judge us fairly. To you, therefore, I inscribe these explanations.

A leading accusation made against us is that we want the spirit of reverence, and the belief that this is the case must, in the eyes of serious and earnest persons, seem a radical defect in our principles, which are thus supposed to unfit us for just appreciation of either truth or excellence. The jests, levity, and scorn in which Mr. Grant indulged so constantly, was sought to be justified by contending that we have employed the same weapons. It is true (when antagonised in this same spirit by Christian opponents) we have in past times yielded to the temptation, but certainly of late years less and less so, and never at any time to the extent Mr. Grant alleged—nor yet to the extent of which he himself sets the example. Now, in answer to the allegation that we are destitute of reverence for

the earnest and spiritual element which human nature often manifests, I propose to show that when this happens, it is not the sin of a party—it is not the consequence of essential principle—but it arises from habit of thought, or oftener from personal peculiarity; and this peculiarity Christians have exhibited in a manner as revolting as any freethinker ever did.

In a recent number of the *Bible and the People* the editor was moved—from no other reason, from what appears, than ridicule—to reprint a certain Mormon hymn, their hymn of faith and of consolation. The Rev. Mr. Grant ridiculed this hymn in the coarsest manner, suggesting that the triumphant line 'I'm a saint, I'm a saint,' should begin 'I'm a gent, I'm a gent.'

What does the modern Christian, sitting at home amid uncertain Christianity and formal sanctuaries, say to the simple Mormon faith—a faith which has borne unshaken the derision of Europe and the scorn of the churches—a faith which, in this gelid and utilitarian nineteenth century, has realised the olden Judean faith in God, has sent forth its votaries wanderers from their fatherland, has sustained them on the pathless waters, has guided their courageous steps through the untrodden wilderness of the New World—a faith which faltered not when the lions of famine and death compassed them in their silent and desolate track, which carried them on though they left behind them the bones of their fellow-wanderers to bleach the desert highway? When we find these strange worshippers remembering a song of their distant homes, wresting its carnal notes to give utterance to their untutored but deep spiritual expressions, making the desert resound with their wild and grotesque melody—the hardest nature is moved with respect for their convictions. These are the words they sang under the circumstances I have recited:—

'I'm a Saint, I'm a Saint, on the rough world wide,
The earth is my home, and my God is my guide!
Up, up with the truth, let its power bend the knee;
I am sent, I am sent, and salvation is free.
I fear not old priestcraft, its dogmas can't awe;
I've a chart for to steer by, that tells me the law;
And *ne'er as a coward to falsehood I'll kneel*
While Mormon tells truth, or God's prophets reveal!
Up, up with the truth, let its power touch the mind,
And I'll warrant we'll soon leave *the selfish behind;*
Up, up with the truth, let *its power bend the knee,*
I am sent! I am sent! dying Bab'lon to thee,
I am sent! I am sent! take this warning and flee!'

Even these lines are not destitute of honest aspiration and spiritual emphasis, but the next stanza has impassioned passages equal to anything to be found in Watts's Divine Songs or the Congregational Hymn Book:—

'The arm of the tyrant fell terror may spread,
Yet, tho' they oppose us, their strongholds we'll tread;
What to us is the scorn of the selfish and vain?
We have borne it before, and we'll bear it again.
The fire-gleaming bolts of oppression may fall,
And kill off the body—death can't us appal!
With Heaven above us, and all Hell below,
Thro' the wide field of error right onward we'll go!
Come on, my brave comrades! now's the time you should speak,
The storm-fiend is roused from his long dreamy sleep.
Our watchword, for safety in Zion, shall be—
I am sent! I am sent! dying Bab'lon to thee,
I am sent! I am sent! take this warning and flee!'

Taking into account the associations attached to these lines by the Mormon devotee, they are elevated into poetry by that unfaltering trust and untamed courage which make common life noble, and give grandeur to vulgarity. It was this song which Mr. Grant selected for his contempt; and, in the carnal words of the dissolute 'wit about town' as he turns from the reeking tavern at midnight, Mr. Grant parodies '*I'm a saint*' by singing instead 'I'm a gent, I'm a gent.'

Had the freethinker treated a Christian hymn as this Christian minister treats this Mormon song, when should we hear the last of it? And this contemptuous parody appears in the *Bible and the People*, sent out with the sanction of *one hundred and thirty* evangelical ministers, whose names may be found on the late wrappers of that reverential publication.

What can Mr. Grant allege in his defence, except that he disbelieves Mormonism, and counts it an imposition on humanity? But if these convictions justify our reverend critic's course, they equally justify anything of the same kind on our part; for we are made to disbelieve Christianity, and to count it (allowing for difference in degree) morally and intellectually hurtful, like Mormonism. We, however, do not desire to justify such a course for ourselves. We have learned to distrust scoffing, contempt, and harshness, as weapons of reformation. They simply inflame the passions of bad men, and outrage and turn away serious and earnest men. When we speak or write inconsistently with this rule, which we trust is seldom the case, we rather regret it than boast of it.

On the point of reverence, appeal to the churches. Go ask the Catholic whether the atheist ever addressed him with the bitterness and contempt which the Protestant employs towards him. No sceptic ever treated the religious sentiment with so much irreverence as one sectary displays in his treatment of his brother's faith. For the blasphemy of bitterness, hate, and outrage, watch the great strife of Christian with Christian in the rival churches of England and Rome. The history of freethinking furnishes no parallel to what you witness there.

One of our first journalists, whose intelligence is deeply imbued with the spiritual and poetic element, has frequently declared that 'the Bible is the weak point of Christianity.' Because we happen not to be able to reverence this, it is assumed too hastily and unfairly that we do not reverence anything. Does not the Rev. Mr. Thomas record how Abner Kneeland believed in the little girls of New York and disbelieved in the seers of the Bible? Does not every writer on 'Christian Evidences' expatiate on the 'credulity of unbelief,' showing that the capacity of faith is recognised at times by those who represent us at other times as being utterly sceptical? Honest doubt is but an unrecognised form of belief; and though we do not reverence Calvinistic Independency, who knows but we may reverence Rational Independency? Refusing to recognise what seems to us to be conventional or traditionary error, we have still a reverent homage to offer to manifest truth. Rejecting the priest, we may venerate the philosopher. But the immense egotism of the church covers the earth, and assumes that there is nothing noble in humanity or nature save what has been asserted in creeds, and dispensed from preaching desks.

G. J. Holyoake.

[The curious tract on 'Prayer,' read by Mr. Holyoake at his recent lectures at John Street, and asked for by many persons there, will be quoted in the second letter to 'Panthea,' on the 'Personalities of the London Debate.']

THE LOGIC OF THE RAPPING SPIRITS.

Much curiosity has been excited, and many inquiries have been elicited, concerning Mr. Owen's profession of belief in another life in consequence of recent reputed communications with the 'spirit world.' Mr. Owen has long professed that the usual Christian evidences never did satisfy him, and if he has acquired new convictions he has derived them from other sources: so far he is unchanged. The value of the facts which may have come under his notice we do not pretend to estimate. All we say is, we also have looked into the subject, and find no reason whatever on our part to attach importance to the 'Spirit' testimony.

It appears from reports from Vienna that a party of ladies and gentlemen have formed a magnetic circle round a table, producing after some time a motion so abrupt, vehement, and uncourteous as to be dangerous to the bystanders. In some such manner the rappings of Queen Anne Street may be produced, if not caused, by the 'mediums' themselves. There may be unusual sounds, but we have not seen any connection established between these sounds and the spirits of our respectable ancestors. The logic of the conclusions arrived at seems to be this: a party of persons sit around a table: a slight rapping finger-nail sound is heard: *ergo*, it is made by your grandfather. This ratiocination does not satisfy us. Not knowing anything about the premises we do not dispute *them*, but we deny the *conclusion*.

In every age unusual sounds have been ascribed to supernatural agencies. Lucifer has generally been referred to to account for them, but *he* appears to have lost favour of late. Now a milder class of 'spirits' appear upon the stage. We disbelieve in them all.

When I was in communication with these modern invisibles, I sought that the name of Mr. Daniel Wright should be announced. 'Daniel' was responded when I merely looked at the letters of the card, but the spirit was wrong at 'Wright.' Twice it began to spell Wright with X, and it never succeeded. But it needed that one should inhabit the third circle of the seventh spirit sphere in order to understand such orthography. The spirit who spelled the name of 'Hetherington' could not spell his Christian name of 'Henry,' but began at S, at R, at T, at P, supposing the name to be Samuel, Robert, Thomas, Peter. Another 'spirit' told Mr. Lewes that Cleopatra had seventeen noses. One ghost in America has announced that John Bunyan is keeping a dram shop in the other world. The reputed communications of the spirits seem to us utterly untrustworthy. Upon such incohereut and absurd responses no logical conclusion can be arrived at. There are sounds and conjectures, but no sequence and no spirits.

G. J. H.

THE EVANGELICAL PRIZE RING.

Mr. Southwell, as we shall be able to report next week, has confronted our new Missionary. The Rev. Mr. Grant appears to have opened an Evangelical Prize Ring. 'If Mr. Holyoake will give up the belt to Mr. Southwell,' then, Mr. Grant has informed the public at Rochdale, 'he will formally meet Mr. Southwell.' Does Mr. Grant wear the Belt of the Clerical Prize Ring, that he takes upon himself to demand that notable badge of his opponent? If so, at what meeting of Dissenting and Ministerial Boxers was he invested with this peculiarly pacific, apostolic, and Christian ornament? In

what religious *Bell's Life* has the account of this pugilistic investiture appeared? Is the *British Banner* about to open a column of Evangelical 'Sporting News?' Will the *Patriot*, in reporting the next discussion on the great topics of Christianity, favour its readers with the weight of the combatants, the names of the rev. seconds, and the state of the odds?

In the Cowper Street debate Mr. Grant seemed to object to a self-suggested phrase, that of the 'Kersley Gladiator,' applied to a late adversary. But what other title is befitting one who comports himself as Mr. Grant does, than that of the 'Birmingham Boxer?' If we are to fall into this style of opponency, we must send to Ben Caunt, Bendigo, Hammer Lane, or Johnny Broome for the address of the saddler of the prize ring, that a belt may be ordered to be transferred at the request of the Rev. Mr. Grant. Are we to write henceforth the Rev. Brewin Grant, P.R., instead of the honourable and Christian name of the Rev. Brewin Grant, B.A.? Whether the belt aforesaid be a handkerchief, a horse girth, or a strap, we are not aware; but any inaccuracy of this kind can be no doubt corrected by one so conversant with the devout science of Fistiana as the respected minister of Highbury Chapel, Mount Zion.

To make the discussion of the truth of the religion of Jesus turn upon a question of a pugilistic belt, is not exactly the spirit nor the language to display on behalf of the cause of the 'Just One,' whom Mr. Grant told us in the late discussion '*he dare scarcely name, so humbly does he adore him.*'

We shall have to bring out a new volume on 'Why do the Clergy Avoid Discussion?' The Rev. Mr. Hinton avoids Mr. Thomas Cooper on the very topics he had himself indicated. Mr. Grant avoids Mr. Charles Southwell, he avoids Mr. Robert Cooper. We were right in Vol. II. of the 'Cabinet of Reason,' and instead of withdrawing it, as Mr. Grant has asserted we should, and which we should be happy to have occasion to do, it is more relevant than ever. Since its appearance the utility of discussion has been vehemently asserted by the dissenting Christians. A few months ago we were accused of indefinite evil intentions for demanding it. Its legitimacy is now admitted. A great point gained. G. J. H.

MATTER AND SPIRIT.—THE DEBATE WITH THE REVEREND WILLIAM BARKER.

On Wednesday evening last, the discussion commenced between the Rev. W. Barker (Baptist), of Blackburn, and Mr. Charles Southwell, lecturer, of London. The place chosen for the polemical display was the Rechabites' Hall, Cable Street, and at an early hour the commodious edifice was well filled. Mr. Whittaker was chairman for Mr. Barker, and Mr. Edwards, of Burnley, chairman for Mr. Southwell. Mr. John Foster acted as umpire. The subject for discussion was 'The Existence of Matter and Spirit as separate entities.' Mr. Barker to show that there is sufficient proof of the existence of spirit as well as matter. Mr. Southwell to show that there is not sufficient proof of the existence of more than one entity in the universe—namely, matter. Mr. Barker opened the debate, and in the course of the evening argued that both ancients and moderns recognised the distinction between matter and spirit; that the mind was not material; that mental phenomena were superior to the properties or functions of matter; that the absence of a direct idea of spirit was not a sufficient reason for the denial of its existence; that the Bible showed the distinctness of matter and spirit; that if pushed for the definition of spirit, he should push for the definition of matter; that the proper-

ties of the mind were thought, reason, etc.; that chemical analyses of the brain never could find thought, feeling, etc.; that mind exerts a distinct power over matter, as the great discoveries of past and present days testified; that if man were guided by sensations, he would be obliged to follow the impulse of each sensation, whereas the contrary was the fact; that the mind had power to confound ideas (which sensation had not), as was clear from the figures of the Centaur, Griffin, etc.; that sensations never could have originated and constructed the steam engine, found out the distance of the planets from the earth and from each other, etc.; that he had as distinct an idea of mind as of matter; that he would not give a definition of the essence of mind till Mr. Southwell gave him a definition of the essence of matter; and that mind was negatively known.

Mr. Southwell contended that spirit was not matter, but a property of matter, the result of our organisation; that motion, thought, walking, etc., did not exist, although we talked of them as though they did; that we could not walk, think, etc., unless we had a body to walk, think, etc., with; that matter could be conceived of by itself, but spirit could not; that according to Lord Bacon man was the most compounded and re-compounded of all natures; that the mind of a man depended in a great measure upon the education he had received, and upon the circumstances by which he had been and was surrounded; that Mr. Barker had not drawn a distinction between spirit and matter, or defined the properties of the former; that he had given many properties of matter on which they both agreed, but he had not told him or the meeting how he or they were to distinguish mind; that if thinking, reasoning, etc., were not entities, how could the whole make one entity, called mind? that mind compounded ideas, but it never compounded two ideas that did not exist in nature; the horse and man (which compose the Centaur) were daily to be seen; and that to know mind negatively was not to know it at all.

On Thursday evening, Mr. Barker undertook to show 'that there *was* sufficient proof of the existence and spirituality of God.' Mr. Southwell, that there was *not*. Mr. Barker contended that God created the universe; that everything around us showed the marks of a superior intelligence; that God was not only a part, but a great whole, so to speak, of nature; that if the universe were governed by laws, there must have been a lawgiver; that geology proved that man was comparatively of recent formation, and therefore had not risen up from a monad in the course of myriads of ages, as some of the atheistic school argued; that God was a spirit; that scripture proved that no man had or could see God.

Mr. Southwell contended that man should be satisfied with the knowable, and not talk about such things as spirit, etc., which he was totally ignorant of; that he (Mr. S.) was ignorant of the origin of the universe, and therefore confessed his ignorance, instead of hunting after and asserting strange theories; that no man could deny the existence of God, because he did not know what God is, etc.; that the Bible proved that men had seen the God of scripture, face to face, etc.; that the Bible was the refuge for the destitute, for even slaveholders quoted it in support of their infamous traffic—'If woman knoweth her master's will, and doeth it not, she shall be beaten with many stripes;' that if thought were a property of the mind or soul, then dogs, horses, elephants, etc., had minds or souls, for they thought, and in some instances used more intelligible language than human beings; that matter was eternal; that if God was the whole of nature, then nature must be God; and that no laws existed but those made by man. Both the speakers, in the course of the two evenings' debate, were loudly applauded. The meetings were (generally speaking) very orderly.—*Preston Guardian*, No. 483.

NATURAL GENIUSES, AND THAT FREE-SLAVE—MAN.

[As our readers to a great extent are in the habit of preserving the *Reasoner*, we are enabled to refer to past articles in a manner that would be impossible in many periodicals. The following communication was received months ago, but though delayed it is not with the *Reasoner* disqualified for appearance.]

In No. 330 (No. 15, New Series) your correspondent 'Panthea' has an article on Free Will, under the title of "The New Edition of "The Soul,"' wherein she contrasts Mr. F. Newman's opinions on Free Will (as they appear in his work on 'The Soul,' &c.) with Mr. Holyoake's *similar* views on the same subject, as she seems to consider (as stated in his work on 'Rationalism.') It appears very evident from 'Panthea's' article that she has a very high opinion of the intellectual powers of Mr. Newman, and doubtless of her own, whilst her estimate of Mr. Holyoake's is of a proportionately inferior character. The following, I think, will bear me out—'There are two classes of minds who occupy themselves with metaphysical speculation: those who are *led by natural genius*, and trained by special culture to deal with abstractions as things familiar; and those whom the disorganized state of the thinking world *has forced into speculation*, because the established beliefs stood right across the path of life, barring out all free manhood. To this latter class it is probable that Mr. Holyoake belongs.' That is to say, in plain language, that a very low class of influences determined Mr. H. in the choice of his views. Born without any natural genius for metaphysical speculations, he would never have dreamt of inquiring into the truth or falsehood of the opinions taught him on the vital subject of the eternity of life he was to plunge into when he left this, *but* for meeting some stumbling-block in his way—some bar to free-thought! What obliquity of perception does 'Panthea' here exhibit! Where do you find your 'natural' geniuses? The men of Dundrum never find any stoppages in *their* way, because *they* only walk in the smooth and level roads indicated for them by the theological, moral, and political finger-posts of those pastors and masters whom it suits their dull natures, and saves a world of trouble and annoyance, to implicitly obey. But your 'natural' geniuses *can't* do this: it may cost them trouble, perhaps their lives (which will much depend upon the age of the world, and their geographical position on it): no matter; trouble or death must be faced if need be; they can't swallow lies, or what seems to them such, neither can they help proclaiming their refusal to do it.

Mr. Newman's brother, Father Newman, has admirably and opportunely illustrated not merely the advantages but the superiority of 'self-education' in respect to philosophy and science, in his address to the Roman Catholics of Dublin. He says—'Even self-educated persons are likely to have more thought, more mind, more philosophy, more true enlargement than those earnest but ill-used persons who are forced to load their minds with a score of subjects against an examination, who have too much in their hands to indulge themselves in thinking or investigation, who devour premise and conclusion together with indiscriminate greediness, who hold sciences on faith, and commit demonstrations to memory, and who too often, as might be expected, when their period of education is passed, throw up all they have learned in disgust, having gained nothing really by their anxious labours, except perhaps the habit of application. Yet such is the bitter specimen of the fruit of that ambitious system, which has of late years been making way among us; but its result on ordinary minds, and on the common run of students, is less satisfactory still; they leave their place of education simply

dissipated and relaxed by the multiplicity of subjects, which they have never really mastered, and so shallow as not even to know their shallowness. How much better, I say, is it for the active and thoughtful intellect, where such is to be found, to eschew the college and the university altogether, than to submit to a drudgery so ignoble, a mockery so contumelious. How much more profitable for the independent mind, after the mere rudiments of education, to range through a library at random, taking down books as they meet him, and pursuing the trains of thought which his mother wit suggests! How much healthier to wander into the fields, and there with the exiled prince to find "tongues in the trees, books in the running brooks!" How much more genuine an education is that of a poor boy in the poem—a poem, whether in conception or execution, one of the most touching in our language—who, not in the wide world, but ranging day by day around his widowed mother's home, "a dexterous gleaner" in a narrow field, and with only such slender outfit

> "As the village school and books a few
> Supplied,"

contrived from the beach, and the quay, and the fisher's boat, and the inn's fireside, and the tradesman's shop, and the shepherd's walk, and the smuggler's hut, and the mossy moor, and the screaming gulls, and the restless waves, to fashion for himself a philosophy and a poetry of his own.'

It is impossible to deny that the natural-born stuff is first in the man of genius ready for circumstances to develop it and bring it into usefulness. This is the condition of *all* geniuses; they were all '*forced*' into greatness by something or other; they have *nothing to thank themselves for:* they would not have been geniuses—so far as their fellows were concerned—if they had not been *made* such.

But, it may be said, Panthea's remark applies to the power of dealing with abstractions rather than to the formation of opinions. Let us see. Panthea says a man of natural genius, trained by special culture, can deal with abstractions and come to *right* conclusions on metaphysical subjects; whereas a man of no natural genius, untrained by special culture, cannot deal with abstractions, and will consequently come to *wrong* conclusions on metaphysical subjects—and that that is the position of Mr. Holyoake. Further, and still more objectionable, that Mr. Holyoake's speculative opinions are not merely a result of incapacity, but probably of irritation and presumption. Panthea did not intend it, I am certain; but this is the common sneer of the world in answer to hundreds of men of the Holyoake class, though not individualising themselves as he has done; and that is my sole reason for noticing it; and with the expression of my opinion that Panthea has not settled the question between metaphysical disputants, I will proceed to some other points.

Mr. Newman, as quoted by Panthea, thinks, because a man admits he has a mind, that he is also bound to admit that the universe has also a mind. This is a perfect *non sequiter;* there never can be any passable analogy instituted between man and the universe. A man admits that he has heart, nerves, brain, and that they are each and all necessary for the exhibition of the phenomenon of mind; has the universe analogous organs, serving a like purpose in—if not the production—the exhibition of infinite intelligence? If not, why not? as has been asked over and over again. Can some of the natural geniuses, the subtle metaphysicians, answer the question? or is it too gross for them?

Mr. Newman says that it is a 'moral error' to believe that 'man's will is never *self-moving*,' and that it is to the 'moralist that we must appeal for correction'... ...' By the *will* is understood *the inward power which actually makes a selection*. Thus, if we are simultaneously impelled to do what is just, to gratify a friend, and to gain lucre or honour; and if it be impossible to secure more than one of these ends; *by the act of the will* we choose and adopt one of these.' Here we have it stated, plainly and broadly, that the will is an inward power possessed by men, acting in entire independence of outward circumstances and influences; and yet the writer speaks of the subject of the will—or, rather, the will being 'impelled' to do one of two or more things presented for its acceptance. How can the will be 'self-moving' if it be 'impelled' to choose a course? The choice may lie between two evils, both of which the will would reject *if free* and '*self*-moving;' but, not being so, it instinctively, naturally, or necessarily chooses the least objectionable, all circumstances considered. You have the choice of paying an unjust tax or going to prison. Were your will free, you would do neither; but it is not free, *and you make your election*. Dr. Symonds, of Bristol, in a discourse 'On the Relations between Mind and Muscle,' delivered before the Philosophical and Literary Society of that town, contends for the identity of desire and volition or will, and says—'Mr. Locke observes that "desire may have a contrary tendency to that which our will sets us upon." Dr. Reid takes the same position; and recently it has been maintained with great earnestness by Dr. Chalmers in his Bridgewater Treatise. From the illustrations adduced by these authors it appears to be their opinion, that those muscular movements that take place to achieve objects that are disagreeable to us, cannot be the products of desire. But in order that we may desire a thing, is it necessary that this should be of an agreeable nature? When two events or acts, each productive of pain, are presented to our consideration, *does not that which is less painful immediately become an object of desire?* Do we not daily observe that persons eagerly long for the infliction of certain surgical operations, in order that they may avoid the continuance of severer suffering?' Further on Dr. S. takes up the common phrase, to 'act against the will,' and remarks—'Will is here employed in the sense of desire; this must be allowed by even the most sturdy assertors of the separateness of will and desire. But as the *act* implies a volition, or effort of the *will proper*, they must say that an individual may will an act against his will. To our apprehension it would be equally correct to say that he desires an act against his desire; in other words, that one desire is opposed to and predominant over another. When, therefore, we talk of acting against the will, we omit the mention of the desire which determined the volition, and only intimate the opposition of the action itself to the first of the two desires,' &c. The doctor illustrates his argument, but I cannot find room for it, and must leave intelligent readers to find their own illustrations. This much I think both physiology and philosophy alike prove: if will and desire be not identical, which I believe they are, *will is a result from desire*, and that desires, of whatever character, *are beyond our control* cannot be disproved though it may be disputed.

Mr. Newman says, 'No sane man will struggle to break a chain which he believes will defy his utmost exertions.' Now, I think that any chained man who wished to free himself would not be wise though he might be sane if he rested upon his *belief*, and never made the fact *certain* by an effort to sever his bonds. If a man were chained by a cable that would hold a seventy-four, he might desire to be free; but he *knows* that the attempt would only end in failure

and pain, and these he desires to avoid; and this desire prevailing over the other desire, he submits to his fate. What freedom of will is here? Mr. Newman says, 'Though the will *is a real power*, it is limited, like other powers.' Well, I will admit this, for the sake of argument. A man, for instance, cannot will or determine to pass to the moon, but a respected clergyman *could* wear a bonnet in Fleet Street any day, if he so willed it. Can he will to do it? A 'real power' is an absolute power; therefore to talk of a 'limited' absolute power is absurd; there is no such thing as an absolute power in the universe, so far as man's knowledge extends. We are told that men are free to act as they will. Why don't they, then, exercise the 'power' they possess? Because they have no such power —they are subjects of circumstances.

Bristol, Oct. 21, 1852. W. CHILTON.

THE OLD PHILOSOPHER'S ADVICE TO THE YOUNG ONE,

WHO WAS AFRAID TO SPEAK HIS MIND ON A GREAT QUESTION.

Shame upon thee, craven spirit;
Is it manly, just, or brave,
If a truth have shone within thee,
To conceal the light it gave?
Captive of the world's opinion,
Free to speak, but yet a slave.

All convictions should be valiant;
Tell thy truth—if truth it be;
Never seek to stem its current;
Thoughts, like rivers, find the sea;
It will fit the widening circle
Of Eternal Verity.

Speak thy thought if thou believ'st it,
Let it jostle whom it may,
E'en although the foolish scorn it,
Or the obstinate gainsay.
Every seed that grows to-morrow,
Lies beneath a clod to-day.

If our sires, the noble-hearted,
Pioneers of things to come,
Had like thee been weak and timid,
Traitors to themselves, and dumb—
Where would be our present knowledge—
Where the hoped Millennium?

Where would be the triumphant Science,
Searching with her fearless eyes
Through the infinite creation
For the soul that underlies—
Soul of Beauty, soul of Goodness,
Wisdom of the earth and skies?

Where would be all great inventions,
Each from by-gone fancies born,
Issued first in doubt and darkness,
Launch'd 'mid apathy and scorn?
How could noontime ever light us,
But for dawning of the morn?

Where would be our free opinion—
Where the right to speak at all—
If our sires, like thee mistrustful,
Had been deaf to duty's call,
And conceal'd the thoughts within them,
Lying down, for fear to fall?

Though an honest thought, outspoken,
Lead thee unto chains or death—
What is life compared with virtue?
Shalt thou not survive thy breath?
Hark! the future age invites thee!
Listen! trembler, what it saith.

It demands thy thought in justice,
Debt, not tribute, of the free;
Have not ages long departed
Groan'd, and toiled, and bled for thee?
If the past have lent thee wisdom,
Pay it to futurity.*

[In reference to Mr. Southwell's recent letter, affirming that during the *discussion* the Rev. Robert Ashton cheered Mr. Grant, we are informed that Mr. Ashton *during the debate* purposely abstained (being one of the committee) from manifesting any feeling.]

* 'Drawing Room Scrap Book,' edited by Hon. Mrs. Norton and Dr. Charles Mackay.

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

A LOCAL EXPLANATION BY THE SECULARISTS OF THORNTON.

A copy of the enclosed was sent to the *Bradford Observer* for publication, in reply to a paragraph in that paper, but the editor could not use it. He was sorry that the paragraph complained of had found its way into his columns, but 'he felt that to allow a rejoinder would not place him in a better position.' We now appeal to you. We always come home for protection. The *Reasoner* is very convenient—secularism would be badly off without it. If you can find room for the enclosed in an early number you will much oblige the Secularist Committee of Thornton.

To the Editor of the Bradford Observer.

Sir,—In looking over your impression of April 7th, we find a paragraph headed 'Secularism not Truthful' [from a correspondent]. We quarrel not with your correspondent for expressing his opinion of secularism: if it does not appear to him truthful he has a perfect right to say so; but we do quarrel with the process of reasoning by which he arrives at that conclusion. 'Secularists,' says he, 'when they sought a place for the delivery of their opinions, made large pretensions that they sought nothing but truth—profession and practice, however, are widely apart.' Is this true, and if so, are we the only persons of whom it is true? If Christianity were tried by the same test, we have reason to fear its truthfulness would receive a violent shock. The passage your correspondent quotes from the *Reasoner* of March 23rd, and which he says 'defies both grammar and truth,' is this:—'After the discussion had closed [between Mr. Shackleton and Mr. Fraser] 'Mr. Robinson challenged the rev. gentleman to a discussion on the being of a God, either then or at any future time, but the rev. gentleman declined.' It is not true that Mr. Fraser gave any intimation on the evening in question, 'that he would meet Mr. R., or any one else, on the subject of the divine existence,' as your correspondent affirms, but only said he was not afraid to do so did his other engagements allow him. Mr. Robinson said, as Mr. Shackleton had declined entering upon the arguments advanced by Mr. F. on the existence of Deity, he was ready to reply to them then if the meeting would listen to him. The audience, who had risen to depart, reseated, and Mr. R. was about to commence his reply, when Mr. F. objected to Mr. R. proceeding, and declined to continue the discussion. This was what was intended by the passage in the *Reasoner*, which is strictly true. To say, as your correspondent says, 'that Mr. Fraser distinctly stated that he had no objections to meet Mr. R., or any one else, on the subject of the divine existence,' is an error. It is in vain that your correspondent endeavours to make the Christians of Thornton appear either honourable or brave, by falsifying the character of the secularists, for, as he wisely observes, 'two blacks cannot make one white.' Your correspondent next passes to the evening of Mr. Gregory's lecture on 'Christianity weighed in the Balance;' and here he observes 'Mr. Fraser was present, and declared his readiness to discuss the being of a God, *either that night or at any future time. To this Mr. Robinson made no advances whatever.*' The whole of the part of the sentence we have italicised, your correspondent ought to know is erroneous. Not only did Mr. R. make advances to Mr. F.'s statement, but expressed his willingness to meet him 'either there or at any future time.' Your correspondent attributes Mr. R.'s words to Mr. F., and thus makes the mistake.

Mr. R. further stated it would give him great pleasure to meet Mr. Fraser in discussion, as from what he had seen of him on previous occasions, he had every reason to believe he would be a gentlemanly opponent. In order that the discussion might commence without loss of time, one of Mr. Robinson's friends moved that Mr. Gildard take the chair, when he was answered by the proprietor of the room, that the room was his, and the committee had decided that no discussion should take place, and that the meeting had no business to elect a chairman. The gas also was ordered to be put out, and there is every reason to believe this would have been done had the meeting persisted in electing a chairman. 'On the delivery of the first lecture of the second course, the secularists demanded discussion. After some little altercation,' says your correspondent, 'the offer was made to them to discuss that evening, and there close the discussion.' The secularists demanded discussion, and when it was offered to them they declined it, did they? This is wrong. But what is meant by the following:—'The secularists became so clamorous in complaints of unfair dealing, that, on the third lecture being delivered, the subject was thrown *open*, and as much scope for discussion as any one could demand?' What is meant by the secularists becoming clamorous in complaints? What had they to complain of if discussion *had* been offered them and they had declined it? Instead of being clamorous in complaints, they would have been ashamed. Then the 'subject being thrown OPEN.' Was it not open before? and did not the secularists *decline* discussion? The fact of the matter is, instead of 'the secularists being clamorous in complaints,' it was the Christian friends, who forced our opponent to allow discussion. It is said that 'discussion was offered on the evening of Mr. Gregory's lecture.' The fact is, Mr. Craven asked Mr. Robinson if he would be satisfied if discussion was allowed for that night only? To which he replied, he should expect the privilege of defending his other lecture also, and Mr. Shackleton would doubtless claim the right to defend his. Mr. R. rose to ask the meeting if they would allow him to reply, for which they manifested a disposition; when Mr. Craven, the proprietor of the room, speaking to Mr. R., said—'Have you come here to create a disturbance?' To which Mr. R. asked 'if he had ever manifested the least desire to do so?' This the secularists had determined to avoid, knowing well who would have to bear the blame if such a thing took place, no matter who was the cause of it. Mr. Fraser wished the committee to withdraw their arrangements of allowing no discussion; but several inquiries were made for the committee, who were probably absent, as no answer could be got from them. This ended the matter. Your correspondent states 'that these are facts patent to hundreds'—meaning those which he relates. We beg to say they are patent to no one, not even to himself. They are not facts. He next says, 'That on the evening of Mr. Savage's lecture, both sides determined on discussion, if they could agree upon terms.' This is about the only truth in the paragraph. This was the first time Mr. Fraser had determined, or at least given any positive intimation, that he would meet Mr. Robinson in discussion on the existence of God.

Yours truly,

Thornton, April, 1853. THE SECULARIST COMMITTEE.

[We ought, in justice to the editor of the *Bradford Observer*, to say that we have much abridged this communication. At this length he might probably have found room for it.—ED. of *R.*]

MR. R. COOPER'S BLACKBURN LECTURES.

Mr. R. Cooper has been lecturing here on the discussion in Cowper Street, previous to which the following note, with a placard, was sent to Mr. Grant:—

'Rev. Sir,—You are respectfully invited to attend the lectures announced in the enclosed placard: if not able to attend, to state a time when you will be able to meet Mr. Cooper publicly in Blackburn, where you publicly denounced him. By doing so you will aid the cause of truth, and oblige yours, etc.,

'The Secularist Committee.'

Mr. Grant replied by a note sent to Mr. Whittaker, by whom it was transferred to Mr. Lonsdale, who sent a person to read it at the lectures; but Mr. Lonsdale refused us the note, or even a copy of it, or we should have sent it for insertion in the *Reasoner*. The tenor of the note was as usual—bitter. Mr. Grant said he did not consider Mr. Cooper competent to review the discussion, and that he only sought discussion to gain notoriety, and that Mr. Cooper could only shine from borrowed light. Mr. Cooper made an able and eloquent reply. At the close, the following resolutions were unanimously agreed to:—

1. That this meeting has full confidence in Mr. Cooper's ability to review the discussion, and is ready to take him as the representative of their views in opposition to Mr. Grant. 2. That the best thanks of this meeting be given to Mr. Cooper for his able lectures and uncompromising advocacy of the cause of free-thought.

The Blackburn Secularist Committee.

WHAT MUST A SECULARIST DO TO BE SAVED?

To the Rev. Brewin Grant.

Rev. Sir,—I could like to be a Christian. I have been a secularist many years. I have done all in my power to improve my mind and preserve my bodily health. I honoured my parents and enjoyed their blessing. By my fireside there is love. I have used every effort to train my children properly—physically, intellectually, and morally. Nothing gives me more pleasure than to promote the happiness of my fellow-beings by bettering their social condition, enlightening their minds, and inciting them to moral action. I lose no opportunity presented to me to defend their rights, and obtain for them political advancement. My motto is—'Promote the happiness of every man, woman, and child to the greatest extent in my power, without regard to their country, colour, religion, sect, or sex.' But I am told that I am in danger of eternal damnation because I am not a Christian. When the young man went to Christ, he was told, in addition to his moral virtues, to sell all that he had, and give to the poor, and follow him, and he should have treasure in heaven. Now I have nothing to sell, having devoted all my substance, my private duties, &c., to the common good. What must I do? I believe all that I can believe in the Old and New Testament, and am willing to do all that a rational being can to become a child of God and an inheritor of the kingdom of heaven. Once again, what lack I yet?

I am, sir, yours respectfully,

London, April 24th, 1853. John Ellis.

[A friend of Mr. Thomas Cooper (J. H., of Woodstock) has presented us with vols. 7, 9, and 10 of the *Reasoner* to complete Mr. Cooper's set. We now require vols. 8 and 11, which we shall be happy to purchase.]

[The gratuitous use of the room having been given by Mr. John Ellis, at his Institution, George Street, New Road, a Ball, under the superintendence of Mr. and Mrs. Mills, took place on Tuesday last, for the purpose of collecting funds for the testimonial, mentioned in the advertisement last week. In different parts of the room banners of black velvet with golden letters were hung, inscribed with various relevant sentiments. After the company had partaken of an excellent tea, the secretary of the Testimonial addressed them, dwelling at some length on the obstacles which had been surmounted in the establishment of the *Reasoner*. He was listened to throughout by an audience which expressed its warmest sympathy with the endeavour. Among the company were the President of the John Street Institution, Mr. and Mrs. Mills, Mr. Wood, Mr. and Mrs. Ellis, and other friends of progress.

On Wednesday evening last (says the *Manchester Examiner and Times* of April 23) the Rev. Brewin Grant, B.A., of Birmingham, delivered a lecture to the working classes, 'On Christianity and Secularism,' in the Public Hall, Rochdale, when there was a densely crowded audience. The lecturer was repeatedly applauded, and at the conclusion, Mr. Southwell, formerly socialist missionary, was permitted to address the audience in favour of secularism. He contended that the organisation of man, and the circumstances under which he is placed, rendered error his misfortune, and not his fault, and that Christianity, in its influences, prevented the working classes from receiving education. Mr. Grant replied to his objections in a manner which drew forth the plaudits of the assembly. He urged the working classes to manifest a manly independence by educating themselves, and not to require the middle classes to rock them in a cradle. The meeting did not terminate before a quarter to eleven.

On May the 8th, Thomas Cooper, author of the 'Purgatory of Suicides,' will resume lecturing at the John Street Institution, his subject on that night being 'The Nature and Excellence of Freethinking,' including these topics :—'Freethinking defined—The Freethinker not a rejector of the Wisdom of the past, but only of its folly—Not fettered by *isms*—Guided by evidence—Is necessarily a champion of Toleration, Civil Freedom, and Philanthropy—Freethinking the source and guarantee of Scientific, Social, and Political Progress—Morality the Freethinker's highest religion—Especial duties of Freethinkers of the present time.'

Viscount Ingestre speaks as a secularist. At a meeting for the purpose of celebrating the laying the foundation stone of a model lodging-house in New Street, Golden Square, on the 12th inst., Viscount Ingestre expressed himself thus, in the presence of nearly one hundred and fifty noblemen and gentlemen. He said :—'It was impossible to do much towards the *moral* improvement of the people until you first ameliorated their *physical* condition. It was of no use the clergy *preaching*, or *building churches*, until the people had first decent homes to live in.'

Mr. W. C. Bennet has published a handsome and pertinent little pamphlet, entitled 'Roan's School,' a chapter from the Educational History of England in the nineteenth century. The proceeds of the copies left with Mr. Watson will be given to the Crystal Palace Fund in furtherance of opening the same on Sundays. Thus he who expends 4d. on 'Roan's School' will serve the cause of education and the Sabbath at the same time.

On Wednesday evening the first of a course of three lectures was delivered in the Assembly Room, by Mr. Charles Southwell, of London. The subject of Thursday evening's lecture was the late discussion between G. J. Holyoake and the Rev. Brewin Grant, in Cowper Street School Room, London; and judging from the numerous audience, the lecture appeared to have excited considerable interest.—*Manchester Examiner and Times*, April 5.

Mr. Southwell's last pamphlet, 'Supernaturalism Exploded,' or a review of the London Debate on Secularism, is what it professes to be, a review of both sides. The Rev. Howard Hinton's review was merely a supplementary lecture to Mr. Grant's speeches. Mr. Southwell's pamphlet really contains a criticism of *both* sides, and is besides the ablest written book the author has issued for a long period. Some of the things Mr. Southwell finds fault with Mr. Holyoake for not doing, are things he really never intended to do; but there are other points raised of separate interest.

Reasoner Propaganda.

To promote the efficiency of the *Reasoner* as an organ of Propagandism, one friend subscribes 10s. weekly, some a monthly sum, others 1s. each weekly—others intermediate amounts or make special remittances, according to ability or earnestness. An annual contribution of 1s. from each reader would be easy, equitable, and sufficient. What is remitted, in whatever proportion, is acknowledged here, and accounted for at the end of the volume.

Per Mr. W. E. Bennett.—W. T. Bennett (quarterly), 1s.—F. Eastman, do., 1s.—W. Clarke, do., 1s.

Miscellaneous.—W. J. B., for Nos. 347 to 362 (10s. weekly), 160s.—Mr. S., per Mr. Watson (quarterly), 5s.—William Elder, do., 1s.—A. P., per do, 2s. 6d.—Mr. Gray, 1s.—G. Mawby, Sheffield, 1s.—Une jeune Amie, 2s. 6d. Total (including 583s. 8d. acknowledged in No. 14), 759s. 8s.

RECEIVED.—J. Boyce. ('The Energy Indicator' would consume too large a share of energy in working at the centre.)—G. Mawby.—J. G. Carpenter. (The argument in matter and length is one that would involve an interminable Scriptural discussion, otherwise we should use it.)—R. Marks. (If opportunity occurs we shall insert his letter from the *Morning Advertiser.*)—John Middleton.—A. W. Hobson, M.A.—Anaxagoras. (His friendly letter is preserved.)—*Carnarvon Herald*, 1164.—Enquirer.—C. Bentley.—E. Johnson.—W. C.—Une jeune Amie. (The printer attendeth.)—Messrs. Hilton, Bulmer, and Winder.—O.—G. Chamberlain.—X. X. X. (Mr. Watson can supply Carlisle's 'Christian Warrior;' the rest we know not.)—S. Ayton.—Carnal Reason.—W. S. (The Review shall be forwarded.)—G. Demaine.—W. Chilton.—J. Adams.



A COMPLETE FIRST-CLASS WEEKLY NEWSPAPER:

POLITICAL AND LITERARY REVIEW.

[ESTABLISHED 1850.]

Published every Saturday in time for the Afternoon mails, Price Sixpence; and can be procured from News-agents in all parts of England, or direct from the office, 7, Wellington Street, Strand, London.

A PLEA for the BOTANIC PRACTICE of MEDICINE. By John Skelton, No. 11, East Parade, Leeds, lecturer and professor of the Botanic Practice of Medicine. Its author seeks to grapple mind with mind—with the Allopath, Homœopath, Hydropath, Mesmerist, and Chronothermalist. Just published, price 2s. 6d.

THE FAMILY MEDICAL ADVISER.

This work has been pronounced the most brief, comprehensive, and practical of any that has appeared on the botanic practice of medicine; and the best evidence of its merits is seen in the fact of five thousand copies having sold in the towns of Bradford, Leeds, and neighbourhood, in one year. By the same Author. Just published, the 3rd edition, price 2s. 6d.

THE BOTANIC RECORD & FAMILY HERBAL: a monthly Periodical. Just published, No. 12, price 1d.

Published by J. Watson, Queen's Head Passage, Paternoster Row; and may be had of all booksellers in town and country. Agents for the sale of the above works in London: Messrs. W. Gains and Butler, and Macculloch, herbalists, Covent Garden Market.

GUIDE TO THE LECTURE ROOM.

[It is requested that those Secretaries of Institutions who may wish to have their lectures announced in the *Reasoner*, will please send in their programmes as soon as printed.]

Literary Institution, John Street, Fitzroy Square.—May 8th [7½], Thomas Cooper, 'The Nature and Excellence of Freethinking.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green. — May 8th [7], Robert Cooper, 'Christianity versus Science.'—Discussion on Tuesday evenings.—Saturday evenings [8], an Harmonic Meeting.

Hall of Science, City Road.—May 8th [7], S. M. Kydd, 'Martin Luther.'

Oxford Rooms, Castle Street, Oxford Street.—William Maccall lectures every Sunday morning at 11.

Commercial Hall, Philpot Street, Commercial Road East.—May 8th [11 a.m. and 7½ p.m.] Mr. C. Southwell will lecture.—Discussion, Tuesday and Thursday [8].—Friday [8], Lecture by Mr. Southwell.

North London Mental Improvement Society, Hawley Road, Kentish Town.—May 12th [8], Discussion.

Secular Hall, Goldsmiths' Row, Hackney Road.—May 8th [7], a lecture.

Hoxton Mutual Instruction Society, 4, Gloucester Terrace.—May 8th [8½], a Lecture.

Hoxton Secular Society, 4, Gloucester Terrace.—May 8th [11], General Meeting of Members.

Bradford Secular Society, Mitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.

Secular Institution, 4, Dale Street, Manchester.—May 8th [6], a Lecture.

Progressionist Hall, Cheapside, Leeds.—Sunday evening [6½], a Lecture.

Secular School Room, Hammerton Street, Burnley.—Sunday [6], Meeting of Members.

Mutual Improvement Society, Five Ways, Dudley.—Sunday evenings [7], a Lecture.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a reading room.

Secular Institution, Bowkers' Row, Bolton.—Meeting every Sunday evening at 6½.

Eclectic Society, 14, Garthland Street, Glasgow.—Sunday evening [6½], a Lecture.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—Sunday evening [6½], a Lecture.—Wednesday evenings [8], a Discussion.

Secular Hall, 6, Market Street, Newcastle.—Sunday evening [7], a Lecture.

Leicester Secular Society, 148, Belgrave Gate.—Lecture and Discussion every Sunday evening.

Working Man's Hall, Keighley. — Meeting every Sunday evening at 6.

Preston Secular Society, Plough Inn Room, Friargate.—Discussion every Sunday evening at 7.

Derby Secular Society, Mr. B. Hagen's, Harmony Cottage, Old Uttoxeter Road. — Meeting every Sunday evening at 6½.

Just Published, Price 3d., per post 4d.,

A CHALLENGE TO THE CLERGY: or, the so-called Third Temptation of Christ Critically Examined and Refuted.

J. Watson, 3, Queen's Head Passage, Paternoster Row.

THE TESTIMONIAL COMMITTEE for collecting a Presentation to Mr. G. JACOB HOLYOAKE, announce that List-papers will be sent on applications addressed to the 'Secretary of the Testimonial Committee, 23, John Street, Fitzroy Square, London.' The communications received have, in variety and cordiality and amount exceeded their anticipation.

Many distinguished names, and those of persons far from agreeing with Mr. Holyoake in speculative opinions, have frankly, practically, and generously testified to the usefulness of the free utterance of opinion in his person.

Post-office orders to be made payable to James Watson, Treasurer.

All List-papers to be returned not later than the 30th of April next.

A special meeting will be held in the Coffee Room of the Literary Institution, John Street, at 8 o'clock, on May 4th, at which the delegates from the various Institutions are requested to attend, to make final arrangements for the presentation. The committee have learned that in Bradford a local committee has been formed and collectors appointed. Various other facts of interest and activity have been communicated. Those who have not yet received lists will please apply for them without delay.

MR. JAMES WATSON, Treasurer.
MR. TURLEY, Secretary.

Price 10s. 6d. Three vols. octavo, published by Hetherington at 27s.,

A FEW Hundred Bible Contradictions, a Hunt after the Devil, and other odd Matters. By the late Lieutenant Peter *Le* Count, R.N.

'It is a book of rare excellence, caustic wit, and acute argument. Such an analysis of the Bible probably never appeared in any age or nation. It combines the strong sense of "The Age of Reason" with deeper research than the "Diegesis." Every page is a battering ram in full play against the walls of inspiration. Natural eloquence and classic lore, crowds of arguments and references, are combined and displayed with mathematical precision and unequalled brevity.—Vide G. J. Holyoake in the *Movement*.

E. T. having reason to believe that many booksellers refuse to execute orders for the above, undertakes to forward the work to all parts of the country upon the receipt of a Post Office Order to the above amount, payable in the Strand.

PORTRAIT OF THOMAS PAINE.

Just Published, Price 1s., or by post 1s.3d., (Size, 12 inches by 9), Sharp's Copper-plate Line Engraving.

Death-Bed Repentance: a Lecture, by R. Cooper. New edition, revised by the author. Now Ready, in a wrapper, price 2d., or by Post 3d.

The Discussion between the Rev. Brewin Grant and G. J. Holyoake. Price 2s.

The Key to Uncle Tom's Cabin. By Mrs. H. B. Stowe. Price 3s. 6d.

Romanism, the Religion of Terror: an Oration. By Samuel Phillips Day, formerly a monk of the Order of the Presentation. Second edition, price 2d., or by post 3d.

Sects and Sectaries: an Oration, by the same. Price 2d.

The Trade Supplied.

E. Truelove, Reformers' Library, 240, Strand, three doors from Temple Bar.

London: Printed by Holyoake, Tyndale, and Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 19.] WEDNESDAY, MAY 11, 1853. [PRICE 1d.

EIGHT OF THE ARTICLES.

Personalities of the late Debate	289	The Italian and Hungarian Leaders	298
Books on the Reviewer's Table	292	Robert Cooper and the Rev. Mr. Grant	299
Narrative of Spiritual Manifestations	295	Criticism on the Debate	301
Mr. Robert Owen still a Materialist	297	Fear not for Me	302

THE PERSONALITIES OF THE LATE DEBATE—THE FIFTH MILLION OF THE 'STIRLING TRACTS.'

TO PANTHEA.

II.

THE House of Lords steadily refuses to admit into the British Parliament any person not able to take oath 'on the true faith of a Christian.' We wish that august body would be good enough to declare what 'the true faith of a Christian' is. Ambiguity about it prevails in every quarter.

Not once or twice in the Cowper Street debate were we charged with being guilty of 'perversion of the doctrines of prayer and providence.' This, if true, is an allegation affecting the trustworthiness of important points raised by us. It is said we were grossly in error in supposing that the God of the Christians answers prayer for deliverance from temporal danger. Even the *Christian Spectator* of this month assents to the doctrine of Mr. Grant, that the function of prayer is not the delivery from human harm. Surely this is a new reading of the Scriptures. We are not the only persons who have perverted them in taking them to teach that prayer is efficacious for personal safety. A short time ago No. 96 of the 'Stirling Tracts' was sent to me, which is signed by 'P. Drummond,' who declares it to be the '*fifth million* of the series.' I will quote this tract entire, which will show how large a number of persons pervert the Scriptures beside ourselves. It is entitled 'The Effects of Prayer.' After quoting Acts ix., 11, 'Behold he prayeth,' he gives us these instances:—

'Abraham's servant prays—Rebekah appears. Jacob wrestles and prays—the angel is conquered, and Esau's mind is wonderfully turned from the revengeful purpose he had harboured for twenty years. Moses cries to God—the sea is divided. Moses prays—Amalek is discomfited. Joshua prays—Achan is discovered. Hannah prays—Samuel is born. David prays—Ahithophel hangs himself. Asa prays—a victory is gained. Jehoshaphat prays—God turns away his foes. Isaiah and Hezekiah pray—185,000 Assyrians are dead in twelve hours. Daniel prays—the dream is revealed. Daniel prays—the lions are muzzled. Daniel prays—the seventy weeks are revealed. Mordecai and Esther fast—Haman is hanged on his own gallows in three days. Ezra prays at Ahara—God answers. Nehemiah darts a prayer—the king's heart is softened in a minute. Elijah prays—a drought of three years succeeds. Elijah prays—rain descends

apace. Elisha prays—Jordan is divided. Elisha prays—a child's soul comes back. The Church prays ardently—Peter is delivered by an angel. Paul and Silas prayed and sang praises—the doors of the prison were opened, and every man's bands were loosed. Prayer has a thousand commands and promises. Prayer has a thousand examples of rich success. Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshalled the stars against the wicked, stopped the course of the moon, arrested the rapid sun in his giant's race, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels down from heaven, conquered Christ himself, the Mighty God—Has bridled and chained the raging passions of men, has routed and destroyed vast armies of proud, daring, and blustering atheists; witness 185,000 dead in a single night—Has fetched one man from the bottom of the sea, and carried another man in a chariot of fire to heaven—Has shut heaven for three years, and then opened it.

'1. A prayerless soul is a graceless soul, and a graceless soul is in danger of hell-fire sixty times in every minute.

'2. Prayer produces habitual seriousness of spirit, and ability to govern our thoughts and passions—this ability is *real* virtue.

'3. Prayer will surely engage us to the vigorous use of all proper means to attain our desires—prayer allows of no neglect of means; prayer *without* the means is impudent presumption, as using the means without prayer is detestable atheism.

'4. Prayer will promote and increase godly repentance—will help us to keen and distinct apprehensions of the presence, perfections, and providence of God—and will inspire and increase a constant and lively sense of our dependence on God and on Jesus, His eternal Son.—*Ryland.*

'Reader! If we live and die prayerless—viz., without real heart-prayer through Christ—better far we had never been born. "Lord teach us to pray!" Luke xi., 1.

'Stirling, September, 1852. 'P. DRUMMOND.'

Mr. Ryland indeed tells us uselessly and inconsistently that we must engage in the vigorous use of all proper means to obtain our desires, but the greatest instances he cites of the success of Scripture-recorded prayers were instances in which no means were used or could be used—for raising the dead or shutting up heaven for three years, to wit. If prayer did do what is alleged, it is mere impertinence to propose the use of means. Mr. Grant and the *Christian Spectator* should call to account the issuers of the 'fifth million' of the 'Stirling Tracts' for *their* 'gross perversions of prayer and providence' by the copious quotation of scriptural texts.

Mr. Grant was forward to tell us that the function of prayer was not deliverance, but consolation. Was it presumption in me to deny the scripturalness of this doctrine? The majority of the ministers in the metropolis would have done the same thing. On the Sunday before our first night's debate, the Rev. Mr. Bonner, minister of Keppel Street Chapel, Tottenham Court Road, prayed *publicly for Mr. Grant's success* (not for his 'consolation,' which in the debate was said to be the purpose of prayer), and exhorted his hearers to attend and support that gentleman. Does not the Rev. Mr. Bonner believe in the temporal efficacy of prayer?

On page 14 of the Report, we are told that 'Charles Southwell's imprisonment opened the eyes of Mr. Holyoake to the glaring fact that there is no God.' A

fairer way of making this remark would be to have said, that 'that event turned Mr. Holyoake's attention to the grounds of theism, and induced an inquiry which ended in his seeing the insufficiency of the evidence which had before satisfied him.'

In these comments I shall seldom notice irrelevancies of argument. As an example now and then of the corrections which the reader of the debate will no doubt make for himself, take the following from page 28:—'The definition of the system of secularism is adduced as its first advantage, which means that secularism is a good thing because it is secularism. Thus Mahometanism is a belief in Mahomet, and the first benefit of the belief is that Mahometanism is a belief in Mahomet.'

It often happens that the definition of a thing is double, and includes a statement of advantages in the description of itself. A mere belief may be a benefit, if the belief happens to be a good one. Thus the first benefit of the belief in truth is, that you get guidance from it.

Chiefly I limit myself to noticing cases to which allusions were not formally made in the debate. A careful examination of my speeches would, however, I think, prove that they *included* all the cases our opponent adduced. An instance not specifically replied to occurs p. 53, where it is said Mr. Bell, in the 'Cabinet of Reason,' calls 'Christianity the mother of hypocrisy and malignity.' Assuming this to be a correct quotation—for at this writing I cannot alight upon the passage, of which the page is not given by Mr. Grant—it may be said that the language quoted may be a true description of the effects of a system, and contemplated by the system itself, nor even consciously manifested by the professors of the system. It is not saying that Christians are hypocritical or malignant. In part i., chap. 12, of the 'Port Royal Logic,' this point is treated in these words:—'An injustice very common among those who complain of the reproaches which they have received, is that of changing *substantives* into *adjectives*, so that, if they have been accused of ignorance or imposture, they say that they have been called ignorant men, or impostors, which is unreasonable, since these words do not signify the same thing; for the adjective words ignorant, or impostor, besides the signification of blame which they denote, involves also the idea of contempt; whereas those of ignorance or imposture denote the thing just as it is, without aggravation or palliation. We may find other words which signify the same thing, in a way that would involve a softening idea, and which would evince a desire to spare the feelings of him against whom the reproaches were made.' And this is what I think Mr. Bell does even in the case cited.

Having represented (p. 6) 'discretionary silence was a sound maxim in all advocacy,' Mr. Grant wrested the word 'discretion' from its plain and honest meaning of good sense and pertinence. He (page 15) represents me as finding 'discretion in silence.' There needs no other answer than this, that I used the phrase 'discretionary silence' in the sense of *relevant* silence, which is the indispensable logical propriety of all coherent advocacy.

When we said anything coincident with some Christian precept, or which a Christian felt disposed to adopt, it was called plagiarism of Christianity. On page 28, Mr. Grant usefully proposes a secular Sabbath. Some two years ago, in a tract on 'Grim Religion,' I proposed the same thing. Have I not the right to call this a plagiarism of my tract? It is curious to note that Mr. Grant (p. 28 of the Report—these pages all refer to the Report of the debate) defines a secular Sabbath as '*half* a day's holiday out of the six days.' Would he define Sunday as *half* a day at church? My proposal was for two *(bonâ fide)* Sundays.

G. J. Holyoake.

BOOKS ON THE REVIEWER'S TABLE.

'THE Educational Institutions of the United States' (John Chapman) is a work of great ability, by P. A. Siljeström, M.A., a Swedish writer, translated by Frederica Rowan. Lovers of America and Education may both be expected to value this book. The Swedish author has personally examined into the state of instruction in the United States, and he has produced a book eminently instructive to English readers, and calculated to very much elevate the character of America in European eyes. There is no adequate general notion among the English of the intellectual activity and instructional resources of America. The schools are vastly more numerous and much better than ours; the means of instruction are much more ample, and the practical topics inculcated are much more thorough and extensive than with us. Mr. Siljeström has produced an entirely new book on the 'Educational Institutions of America,' which will have to be consulted by all who take any intelligent part in the educational debates in our own country. Beside being the book which will be sought after in the news room, the reading room, and the library, it will, if it gets into the hands of the people, tend to create a demand for extended means and superior kinds of instruction; and we fear that we shall never get a proper system of education in this country till the people themselves come to find out what they are really deprived of—and, being ignorant, demand knowledge, as they would, being hungry, demand bread.

'Religion and Education in relation to the People' is a new work by J. A. Langford (John Chapman). We do not remember two works of any author published within the same period manifesting a greater difference than the two last works of Mr. Langford. 'Religion and Education' exhibits an astonishing improvement in the mere art of writing, and an equal advance in the capacity of thinking. This book is quieter and maturer in a very marked degree. We are not pretending that none of its doctrines are juvenile. Such a sentence as this, for instance, 'Under *no* circumstances dares a man having the truth be silent,' exhibits a want of experimental acquaintance with the daily issues of militant truth. The author might as well say, 'under no circumstances dares a man refrain from fighting, so long as he has a sword in his hand.' There are times and conditions to fight for your country, and times and conditions in which to speak the truth; and to deprive a man of the choice, is to deprive him of the right to conduct his own career. Nor can we say that the distinctions attempted to be drawn in this book are all as sharply marked as they must be before the questions of 'Religion and Education' can be settled. In the late debate occurs an allusion to this book, which we do not here at this time pretend critically to estimate, but only to draw attention to it as one in which many of our readers will find matter which personally relates to them. This volume of Mr. Langford's contains a variety of passages which are actual contributions to the discussion it enters upon, which is very high praise, considering the amount of mediocre writing which teems from the press on this subject.

'The Transactions of the Co-operative League' (Watson) have been published as far as October, 1852. Its review of 'Co-operative Progress' is an elaborate and highly practical paper. The 'Foreign Intelligence' is a department much wanted. A digest of all the facts which find their way into the newspapers from quarter to quarter, would constitute a valuable periodical document.

'The First Report of the Society for Promoting Working Men's Associations'

(Lumley) is a document of unusual ability, as a report. It has facts of value and confessions of historical interest. The authors of this report are parties known as 'Christian Socialists,' who began with that name to conduct social experiments as though there had never been a Socialist in modern England. The best-known and most obvious advice which Lord Brougham gave to the Socialists in the morning of their career, has been neglected by the Christian Socialists. We allude to their taking little pains to select their men for their first experiment. The impediments in the way of Socialism are not so much commercial as poersnal, and this is the point which the Christian Socialists have no better comprehended than their predeces sors.

Mr. Robert Le Blond's 'The Crystal Palace—ought it to be Open on Sunday?' (Watson) we have before intimated as being written upon the principle of *authority*, which we take to be a true conception of the popular want in relation to this subject. The working man will find in these pages a twopenny armoury of accredited weapons, collected with care from high sources. We take one passage from Mr. Le Blond's peroration, which indicates the practical tone of the lecture:—'If the working men of this country do not get the Crystal Palace opened to them on Sundays, they will lose an opportunity for achieving their emancipation from priestly influence which they may not obtain again for years. I firmly believe that it only requires the millions to speak out to succeed in this important object. One means of achieving this result is by petitioning the Legislature; and I do trust, that those who believe the opening of the Crystal Palace on Sundays to be a good and righteous cause will not only sign the petition themselves, but do what they can in their respective spheres to induce others to do the same. The working classes have now within their reach, if they choose to take the means to attain it, a means of intellectual enjoyment on the Sunday in the Crystal Palace. The sum named for carriage there and back is 1s. 6d.! and I have no doubt the directors will, soon after its opening, see it to be their interest, especially on the people's own day, Sunday, to place both the charge for admission and that of transit at the lowest remunerating point. At that place, which has been justly termed 'a mighty Sunday-school,' a man with his wife and family will be at one and the same time recruiting and invigorating both the mental and physical parts of humanity; there will be opportunities of studying works of nature and of art such as no school in the world could offer. Ordinary schools are useful in a degree, to the limit of their means of supplying elementary and practical education—in the Sydenham schools language would fail to depict all its capabilities, and imagination would break down in an endeavour to realise its comprehensiveness. Sunday-schools that now exist, and with their present teaching, and under priestly management, devoted mainly to catechisms and to the study of hymn-singing, it is insulting to place in comparison with such an institution; for they are nearly useless for the ordinary preparation of the young in even the most simple forms of useful education. Yes, I do say the instances on record are dead against clerical superintendence in educational matters. Education, to be wholesome, durable, efficacious, must be *secular*. I have no faith in seminaries for the young and ignorant where the very walls are made to exhibit, not maps and diagrams, sections of the earth's strata, or even representations of animal and vegetable life, but are plastered over with questionable quotations, illustrating too often scenes in Biblical history much better never to be known, and which must tend to create a low standard of intellectuality. There is nothing elevating in a placard containing the history of Samuel hewing Agag in pieces before the Lord appearing on one

wall, or in the record of the sun standing still and the moon being stayed while Joshua slaughtered the Amorites on the opposite wall.'

'The Whole Doctrine of the Sabbath' (Robinson, Edinburgh), is a pamphlet of facts and reasonings drawn from biblical and orthodox sources. Addressed more especially to the Scottish people, it has an interesting application to the somewhat less puritanical English public. It quotes a short extract from the first draft of the laws in Massachusetts, made by Cotton. The extract, which shows what a religious Sabbath might be if some kind of freethinking did not take care of us, is as follows:—'Whoever shall profane the Lord's-day by doing unnecessary work, by unnecessary travelling, or by sports and recreations, he or they who so transgress shall forfeit forty shillings, or be publicly whipped; but if it shall appear to have been done presumptuously, such person or persons shall be put to death, or otherwise severely punished at the discretion of the court. No one shall run on the Sabbath-day, or walk in his garden, or elsewhere, except reverently to and from meeting. No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave on the Sabbath-day. No woman shall kiss her child on the Sabbath or fasting day. If any man shall kiss his wife, or wife her husband, on the Lord's-day, the party in fault shall be punished at the discretion of the magistrates.'

'The Patriot' (John Chapman) is a poem by J. W. King, full of generous thoughts, which will interest our readers, more especially by the fact that it is inscribed to Mazzini. The introduction, a piece of vigorous prose, will be a favourite with all young poets. There is, however, a passage in it in reference to Thomas Carlyle, in which Mr. Carlyle, who has written more poetry in prose than any twenty poets we now remember have written in verse, is vehemently taken to task. Bnt we are sure Mr. King is too well able to appreciate the noble contributions to patriotism we owe to Carlyle to wittingly wrong so honoured a name. We are sure we are right in this opinion from the capacity Mr. King shows in his poem of apprehending the greatness of patriotism and genius manifested in Mazzini, whose character in certain respects is as subtle and many-sided as Carlyle's.

The British Controversialist (Houlston and Stoneman) for the half-year ending 1852, contains its usual variety of papers discussing, always in a copious style, topics of religion, philosophy, history, politics, and social economy. We could wish that the names of the writers could be always added to the articles, whose value depends upon the reputation of the author. But the *Controversialist* is always worth its money for the abundance and excellence of its quotations.

'A Plea for the Botanic Practice of Medicine,' by John Skelton (Watson). This is one of the best books of its class; but we have not much more faith in 'Botanic Practice' than we have in 'Spirit Rapping.' Of the two we do prefer the botanist to the 'medium.' The author of this book thinks that a man needs no other qualification to practice medicine than the public approval—a doctrine from which we altogether dissent. The author, in making this profession, says a more severe thing against himself than his critics will be disposed to do; and if we did not believe, and even know, that Mr. Skelton has better qualifications than the public approbation, we should not notice his book. This 'Plea' is written in a reasonable spirit, and we think it only fair that both sides of this question should be heard.

'The so-called Third Temptation of Christ Critically Examined and Refuted,' by Hethen Rock (Watson), is a pamphlet in which Paine is criticised also, as well as quoted, denoting impartiality of intention on the part of the author.

'Facts and Fancies,' by F. R. Young (Simpkin and Marshall), is a small volume upon which a critical opinion has been so well expressed by Mr. Arthur Trevelyan as to preclude the necessity of further estimate here. Apart from its own merits, it has become an exponent book of what Ipswich deems heterodox. The reader should preserve it as a landmark of provincial opinion.

The *Homilist* for May, in reviewing 'Religion and Business,' by A. J. Morris (Ward and Co.), remarks that it would be 'far more beseeming for *practical* spiritualists to seek to preach out the Demases from the church, than to preach in the Holyoakes from the world.' The *Homilist* is edited with ability, earnestness, and liberality. As far as we are able to gather the intention of its conductors, it aims to reform and adapt the pulpit to the requirements of the times.

Mr. Watson has on hand a supply of 'Victor Hugo's Speech' over the grave of Jean Bousquet, a French exile, who died in Jersey. The proceeds of the sale of this print, which sells at twopence, will be applied to relieve the wants of the proscribed. The speech is a very striking one, and contains more than one memorable passage.

'The Poetry of Labour,' by William Drew (Horsell), is a mixture of verse and prose in favour of temperance and knowledge. G. J. H.

NARRATIVE OF SPIRITUAL MANIFESTATIONS.

BY ROBERT OWEN.

MANY would-be philosophers, and some who forget their own difficulties in their first attempts to introduce a knowledge of electricity, magnetism, mesmerism, and clairvoyance, as well as those of others in introducing any new great improvements—who do not know what has been attained and proved in other countries—and who have not calmly and perseveringly investigated the facts long since ascertained as undeniable—will hastily decide that these new manifestations, *although apparently mere extensions of animal magnetism*, are cunningly-devised deceptions.

Against any such crude and premature conclusions I strongly protest, knowing how long these same objectors have opposed the introduction of the system which I have for half a century advocated—a system based solely on self-evident facts, and built up of self-evident deductions from those facts—a system having in view solely the permanent good of all from birth to death—a system, and the only system, calculated to compel all from their birth to become gradually as good, wise, and happy as their organisation, given to them by the Great Creating Power of the Universe, or God, will admit.

I protest against the conclusions of these would-be-thought-wise philosophers, because I have patiently, with first impressions strongly against the truthfulness of these manifestations, investigated their history and the proceedings connected with them in the United States—have read the most authenticated works for and against them, with much desire to disbelieve those in their favour; and although, against strong evidence, I long continued to doubt, and thought the whole a delusion—but in many cases I was obliged to admit it must be an honest delusion—I have been compelled to come to very different conclusions.

While in doubt upon this subject, I heard of the media in this country, and was casually introduced to Mrs. Hayden, an American medium, without having any intention to ask a question respecting the spirits—my object being to purchase a book which Mr. Hayden had for sale, written by a valued and most truthful friend

of mine in America—Adin Ballou, who has written a plain, practical, common-sense history of this new revelation to the human race.

While conversing with Mrs. Hayden, and while we were both standing before the fire, and talking of our mutual friends, suddenly raps were heard on a table at some distance from us, no one being near to it. I was surprised, and as the raps continued, and appeared to indicate a strong desire to attract attention, I asked what was the meaning of the sounds. Mrs. Hayden said they were made by spirits anxious to communicate with some one, and she would inquire who they were. They replied to her, by the alphabet, that they were friends of mine who were desirous to communicate with me. Mrs. Hayden then gave me the alphabet and pencil, and I found, according to their own statements, that the spirits were those of my father and mother. I tested their truth by various questions, and their answers, all correct, surprised me exceedingly. I have since had twelve *seéances*, some of long continuance, and during which I have asked a considerable number of questions, to all of which, with one exception, I have had prompt and true answers so far as the past and present, and very rational replies as to the future—but these last have to be tested by time. The exception was my own error, discovered afterwards.

In mixed societies, with conflicting minds, I have seen very confused answers given; but I believe in all these cases the errors have arisen from the state of mind of the inquirer.

The following are some of the answers which I have had from the invisible agents said by themselves to be the spirits of departed relatives and friends, and of others whom I never saw, but whom I wished to consult.

At One Sitting.

Q. Are there many spirits present? A. 'No.'

Q. How many? A. 'Two.'

Q. Who are they, and will you name them by the alphabet? A. 'Wife' and 'Mary Owen' (my youngest daughter).

Q. What object have the spirits at this period in thus manifesting themselves to us? A. 'To reform the world.'

Q. Can I materially promote this object? A. 'You can assist in promoting it.'

Q. Shall I be aided by the spirits to enable me to succeed? A. 'Yes.'

Q. Shall I devote the remainder of my life to this mission? A. 'Yes.'

Q. Shall I hold a public meeting to announce to the world these proceedings, or shall they be made known through the British Parliament? A. 'Through the British Parliament.'

Q. Shall I also apply for an investigation of this subject to the Congress of the United States? A. 'Yes.'

Q. Through the present American ambassador? A. 'Yes.'

Q. When shall I next hear from my family in America? A. 'Next week.' This answer has proved to be correct.

At another sitting, soon after its commencement, Mr. Smith, editor of the *Family Herald*, and a gentleman unknown to me, came in, and I was about to desist from my inquiries, and to leave them; but Mr. Smith, whom I had long known, was very urgent that I should proceed in asking the questions I intended, and I therefore proceeded.

Previous to their entrance, on its being announced that a spirit was present, I had asked—

Q. What spirit is present? A. By the alphabet, 'Benjamin Franklin.'

Q. How shall I know you from other spirits, or that you are truly the spirit of Benjamin Franklin? A. 'I will give three distinct raps.' And three very distinct raps were given.

Q. Is it true that conditions can be created, through man's agency, by which all may be made to become good, wise, and happy? A. 'Yes.'

Q. Are the conditions which I have had so long in my mind for this purpose, those which are the best calculated to make all good, wise, and happy? A. 'Yes.'

Q. What spirit, or spirits, can and will assist and advise me in accomplishing this change? A. 'All will.'

At this period of the sitting, as I found Mr. Smith could hear the raps more easily than I could, I gave him the pencil, and requested he would take down the answers. And the following are copied from his notes:—

Q. Have I, as has been said, some particular guardian angels? 'Yes.'

Q. Will you name them by the alphabet? 'Mary Owen,' 'Anne Caroline Owen' (my daughters deceased). 'Robert Owen' (my father's name). 'Anne Williams' (my mother's maiden name).

Q. Have I been assisted in my writings for the public by any particular spirit? A. 'Yes.'

Q. What spirit? A. 'GOD.'*

(This reply was made in such a manner as to create a peculiarly awful impression on those present.)

Q. Shall I continue to be assisted by the same spirit? A. 'Yes.'

Space will not admit of more in this number; but I have had twelve or thirteen other sittings, and some of them of deep interest—especially with the declared spirit of His Royal Highness the late Duke of Kent and Strathearn. But he has requested me not to publish his communications† until a time which he will state to me.

Those who are wise, and who are not opposed to the universal happiness of mankind, will mark, learn, and inwardly digest these things.—*Rational Review*, No. 2.

ROBERT OWEN STILL A MATERIALIST, DESPITE THE SPIRIT RAPPERS.

MOST persons are now aware of the hastiness of religious people in estimating differences of theological opinion. If a man smiles at the story of Balaam, he is in danger of being set down as an atheist; and if he steadily refuses to spend his Sundays in a conventicle, he is proclaimed an enemy to all religion. Under these circumstances, we are not surprised at the wholesale character imputed to Mr. Owen's supposed conversion to the doctrine of a future state. Mr. Owen is still, as his own narrative essentially implies, a materialist. In his 'Manifesto' he intimates that the spirit world of which he speaks is merely an extension of the material consciousness of this life, and that the spirit world is a material world, with calculable laws and conditions. In his 'Narrative,' which we quote this week, he expresses, what he has personally assured us is the case, that he looks upon the rapping phenomenon as a development of animal magnetism. We do not think

* Why not Nature, the reciprocal term of Mr. Owen, and then the matter would stand just where it did?

† A most prudent spirit.

there is any evidence whatever to substantiate even this impression; but our object here is to draw attention to the actual nature of his reputed conversion. With him, Nature and God have been continually reciprocal terms. Spiritualism and Materialism are two fresh terms which he uses in the same reciprocal way. It is a curious fact that the spirits in America are all Universalists among Universalists, Calvinists among Calvinists, and with Mr. Owen they are all Socialists. Indeed that is perhaps not remarkable, for the spirits would hardly dare show their faces to Mr. Owen if they were not friendly to community. Any how all Mr. Owen's spirits are Socialists, and we have assured Mr. Owen that he has converted *them*, not they him.

Wishing to be impartial to the other side, we shall probably publish a series of articles by a believer in the spirits (a gentleman in Liverpool, who has offered us the communications), containing the scientific history of the spirit manifestations of America and England.

THE ITALIAN AND HUNGARIAN LEADERS.

Considering the interest which our readers have manifested in Messrs. Mazzini and Kossuth, it has perhaps been expected that we should have made some allusions to the particular controversies which have lately agitated the public concerning them. Had there been any ground to suppose that the essential facts in the justification of these eminent men would have been obscured, we should have communicated any available information upon the subject. Mazzini's conduct with regard to the frustrated outbreak in Italy, has placed him in a stronger light as a man of candour and action than before. So rare a union of the speculative thinker and the practical soldier has never been presented in modern times. The recent conduct of our government with regard to Kossuth is very disgraceful to them, and we are sure there will be a great reaction in Kossuth's favour throughout the whole country. The pecuniary ruin brought upon Mr. Hale the elder ought to be remedied by the English public, and we hope it will be done.

THE REV. MR GRANT'S NEW DEVELOPMENT OF CHRISTIAN CONTROVERSY IN ROCHDALE.

The Rev. Mr. Grant being announced to deliver two lectures in the Public Hall, Rochdale, Mr. Southwell was invited by friends in the town to be present. He arrived from London in time to hear the greater part of the first lecture, and at the close (the lecture occupied two hours) Mr. Southwell stepped forward and replied. On the second night Mr. Southwell was again an opponent, and invited Mr. Grant to meet him in formal discusion, when Mr. Grant gave as the condition of doing so the notable one we reported last week. In the *Bible and the People* (not in the heat of debate, but in print), Mr. Grant has since invited Mr. Southwell to step in at his lectnres and take 'pot-luck' with him. We have heard of many new developments of Christianity, but 'pot-luck' Christianity is the newest. We shall not be surprised to hear Mr. Grant announce himself as the 'pot-luck Independent missionary.'

[Mr. Frederic Rowland Young, late of the Orwell Works, Ipswich, has removed to London to conduct the News and Book agency of Holyoake and Co. All communications intended for him should be addressed to 3, Queen's Head Passage, Paternoster Row.]

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

MR. ROBERT COOPER AND THE REV. BREWIN GRANT.

I OPENED *my* 'mission' at Bradford on the 24th ult.: subject—Review of the Debate. Large audiences were present on each occasion. I was proud to find so many old friends able and willing to assist in the 'coming struggle.' The Rev. Mr. Grant and the clergy generally have committed a serious mistake if they flatter themselves they can 'scour the country of the banditti of freethought' by exploded calumnies and envenomed personalities. The secularists of the present age are too earnest to be silenced by a sneer, too intelligent to be baffled by a laugh, too courageous to be deterred by a threat, and too able to be discomfited by a fallacy. I am to return to Bradford to reply to the lectures recently delivered by the liberal and popular Dr. Godwin, immediately upon their publication.

At Keighley, Bingley, Farnhill, and Silsden I was surprised to find so many bold and devoted friends. While such men as 'Father' Firth and 'General' Ruddock are to be found in our ranks, we may also count on energy and courage. The Rev. Mr. Clarke, of Keighley, to whom a copy of my lectures on the 'Soul' had been sent, boastfully announced a severe reproof to your humble servant the first time he had the 'impudence' to appear in Keighley. A note was sent, reminding him of his threat, and inviting him to the meeting. He did come, but only to the *door*. When one of our friends requested him to enter, he retreated. He *came*, but neither *saw* nor *conquered*. The Rev. Mr. Savage, of Wilsden, who had been very savage with our friends Robinson and Shackleton, was not found at his post in Bingley as was expected.

On arriving at Blackburn I found our friends had written officially to the Rev. B. Grant, informing him of my intended visit, and soliciting the favour of his presence in Blackburn, should his engagements permit, to substantiate the denunciations he hurled at me on his late visit. His reply was characteristic, extending over fourteen 'heads,' explaining and re-explaining the same thing, until all explanation was lost in quirks.

He considered I had acted unfairly in reviewing the debate before it was published. This objection might have had some force had I not been present at the discussion every evening, and carefully collated my notes with the 'published' reports in the *religious* journals—reports prepared by Mr. Grant's own party. But why talk of *my* unfairness, when the Rev. Mr. Hinton 'reviewed' the debate on Mr. Grant's side 'before the debate was published,' actually having his 'review' *printed* and distributed amongst the audience the moment he had delivered it! Did not Mr. Grant's friends announce *thirty-eight* sermons in London alone, virtually professing to review the debate? Did not the *Banner*, *Christian Times*, and other Christian papers, 'review the debate' as it proceeded? This objection is a sample of Mr. Grant's 'fairness,' who has seen his own supporters 'reviewing' the debate, but is indignant at his opponents doing the same.

Mr. G. next declined meeting me on the ground that I was 'merely seeking notoriety in making use of his name' in my placards! I must not pause to admire the gentle blush which fell upon the cheek of Mr. Grant when penning this statement. I shall simply inform him I was 'notorious' before the 'rising young

minister.' Sixteen years ago, when not seventeen years old, I was deemed sufficiently 'notorious' to call forth replies from the Manchester press, and to meet in *set* discussion rev. gentlemen of greater standing and ability than the editor of the *Bible and the People*. Since that period I have met in public debate the ablest opponents of 'Secularism' and 'Infidelity' both in England and Scotland. As none of these gentlemen, however, were so diffident to announce, as Mr. Grant's friends have announced of him, that they appeared under the *prestige* of 'Divine Providence,' I suppose I must tender my humblest apology for having the 'presumption' to aspire to the honour of such a controversy!

'My mission,' says Mr. Grant, 'is not to be at the call of Mr. Cooper, but to attend to my own business.' I do not wish Mr. G. to be at my call; and the terms in which the letter of the secretary of the Blackburn Secular Society were couched will not warrant such an inference. Mr. Westwell employed this distinct qualification—'If your engagements will permit.' Having made the announcement, with no little exultation, in opening the debate with Mr. Holyoake, that his 'mission' was to 'scour the country, &c., of the freethinking banditti,' Mr. Grant ought to have tendered his obligations to Mr. Westwell for having so promptly acquainted him with the whereabouts of one of the 'banditti.' But it seems, like a genuine policeman, Mr. Grant is not to be found where he is wanted.

Mr. Grant says, 'Mr. Holyoake and myself are the proper parties to review the debate.' This is a new course of criticism. I never knew that an author or a speaker was the proper person to review his own writings or speeches. Should Mr. Grant be in the habit of doing so, it is necessary his own readers know it.

'If he means to be fair in reviewing the debate, I need not come; and if he does not mean to be fair, he should not pretend to review it: in one case I need not come, in the other I ought not to come.' I beg to state that Mr. Grant was not invited to Blackburn to 'review the debate,' but to establish the assertions he made during his late visit. My friends never anticipated Mr. Grant would come from Birmingham to deliver a ten minutes' speech after my lecture. A *set* discussion, on equal terms, was desired, *and must be conceded*, or the working classes will esteem Mr. Grant's boast about 'free inquiry' and 'free discussion' a sham.

Mr. Grant further observed, 'It is a rule of my mission that they who send for me should pay my expenses.' Anxious to obviate every possible objection, the Nottingham Secular Society wrote to say they would be happy to guarantee all expenses attendant upon meeting me on the public platform, on equal terms. No proper overture has been spared to bring Mr. Grant to a fair and open encounter. Should he still (to use his own phrase) 'shirk' the challenge, we shall again ask, 'Why do the clergy avoid discussion?' He vauntingly intimated in Cowper Street, that we need not any longer put such a question, as he would be always ready to meet an acknowledged secularist. Why does he not keep his word? Why will he not meet an 'authorised and acknowledged' secularist? Let my friends, in every town where Mr. Grant appears, placard the walls, on my behalf, with the plain question—'Why do the clergy avoid discussion—the Rev. Brewin Grant included?'

ROBERT COOPER.

P.S.—My visit to Bolton, Sheffield, Nottingham, and Rotherham, in my next.

[Mr. Watson, treasurer, has received the following additional sums towards a Hall for Mr. Southwell:—Mr. Berwick, Belfast, £1; A Friend at Liverpool, £1; Mr. Gompertz, Bradford, Yorkshire, 10s.; Mr. Murphy, 1s.; and Mr. B. Gibbs, Islington, 2s. 6d.]

CRITICISM ON THE DEBATE.

This discussion has excited considerable interest, and is likely to be extensively read, on account of the topics which it embraces, and the fact of the disputants being men of acknowledged position and ability. Many are, no doubt, ignorant of the meaning attached to the term 'Secularism,' and for the benefit of such we may give Mr. Holyoake's explanation, namely:—'That attention to temporal things should take precedence of considerations relating to a future existence; that science is the providence of life, and that spiritual dependency in human affairs may be attended with material destruction; that there exist (independently of scriptural religion) guarantees of morality in human nature, in intelligence, and utility.' It will further assist the reader if we state that issue was joined on the following proposition:—'What advantages would accrue to mankind generally, and the working classes in particular, by the removal of Christianity and the substitution of Secularism in its place?' Now, though the field is inviting, we shall not infringe the rule of these columns, which requires us to refrain from such themes, by violently decrying Mr. Holyoake, or indiscriminately lauding Mr. Grant. But we may glance at the mode in which they have managed the controversy, and their bearing towards each other. Personality, and a disposition to touch upon every topic but the one in hand, have always appeared to us two glaring vices in all platform conflicts. We think there is less of this in the present case than we remember to have seen; but it is not free from censure; nor, if the truth must be told, is the blame (as regards nicknames and imputations) equally divided. It lies too much on the side we wished to have seen most free from it. Mr. Grant is certainly no trifler—no mere surface debater. He shrinks from no point, and fails, we should say, in nothing but temper and calmness. His opponent, having had at least a dozen years' training to this kind of work, is more wary and politic. He insinuates what it would be unwise to proclaim boldly, and passes over with a show of magnanimity some of the piquant, but indiscreet, sallies of Mr. Grant; taking care to remind you that these belong not only to the individual, but to the creed he represents! Otherwise Mr. Holyoake demeans himself with courage worthy of a better mission, and with an amount of intellect which entitles him to respectful attention. The parties being thus well matched, a spirited, searching, and instructive series of arguments is the result. Both Mr. Grant and Mr. Holyoake have revised the report, and given their joint consent to its publication. It will, on this account, take the place of a book of authority and reference. Secularism may feel flattered, but it cannot be aided, by the distinction of this debate. It is just an old speculation revived under a new name—we shall not say to mislead, but to divert unsettled minds—and it is a speculation as certain to run a short-lived career as others which have preceded it of like presumption, crudeness, and folly.—*Newcastle Guardian*, No. 378, April 30.

NEW VOLUME OF THE 'CABINET OF REASON.'

Now ready (price 6d.), second edition, 'Organisation: not of Arms—but Ideas,' by G. Jacob Holyoake. It bears the following dedication:—'To George Dawson, M.A., a Minister who, initiating and not servilely creeping after public opinion, is ever found on the side of the people; and recognising Humanity to be a fact as well as Christianity, has a genial word for all who earnestly attempt the improvement of human condition.'

FEAR NOT FOR ME.

Fear not for me; of Life I know
Brief its most lengthened date,
And it is sped with joy or woe,
According as its minutes go
Laden with love or hate;
Wisdom subdues its fever-glow,
And warms its frigid state.

Fear not for me; of Death know I
He that doth live a slave
Shall tremble when he comes to die,
Uncertain what in store may lie,
Beyond the peaceful grave,
Upon whose verge no terrors try
The true, the wise, the brave.

Of easeful death I feel no fear,
I fear not God, but *trust;*
I, as his instrument, revere
The mystery that makes me here,
With mind above the dust,
A heart in tune with all things dear,
Most simple or august.

I fear Him not; I trust, not fear!
Our lives, to live them well,
Be the prime aim of mortals here,
And earth will prove a glorious sphere,
As sagest poets tell;
Man, as his soul is foul or clear,
Makes his own heaven or hell.

Fear not for me; I live to good,
I love to live, love thee!
Calm I am raised above the flood
Of fury, foaming for the blood
Of Truth and Purity:—
'Twould foam on *me*, I know it would,
Dark-minded Bigotry!

Fear not for me, and I shall do!
I seek a homestead fair,
A spot retired from public view,
Where thou and yet a visioned few
With me home's joys can share;
And friends, select, kind hearted, true
May come to see us there!

Happy and peaceful life be ours,
Happy and peaceful ends;
Happy and peaceful in the bowers
That Fancy fills with fancied flowers,
Fairer than Nature sends;
Happy and peaceful, blest with powers
That Nature rarely lends.

Let us, when ripe and full of years,
Spent in good faith and deeds,
Look back, and see what then appears:
A life well-spent, declining, cheers
With flowers, in place of weeds;
This seen, then death, or happier spheres,
As the Great Spirit leads.

H. J.

DR. WARDLAW ON MIRACLES.

Dr. Wardlaw's definition of a miracle is in these words:—'A work involving a temporary suspension of the known laws of nature, or a deviation from the established constitution and fixed order of the universe.' In the vindication of this definition he is brought into controversy with Mr. Trench, Dr. Beard, and Dr. Vaughan, who all, though phrasing their definition differently, substantially hold that a miracle is beyond, above, beside nature, but not against, contrary to, or a violation of, any of nature's laws. The pith of Dr. Wardlaw's reply is, that the term nature is here employed in two senses—one, the nature that we know; the other, a higher, unknown nature. It is only of the nature that we know, that it can be said that a miracle is above and beyond it; and it is only of nature in a higher sense, so extended as to take in all causal antecedents, even the mind and will of Deity (on the showing of these very writers), that it can be said that a miracle does not contravene it. In other words, a miracle *is* 'against' the nature that we know; but even a miracle is *not* 'above and beyond' the higher nature whose unknown forces and laws are supposed to be such that a miracle cannot contravene them—so that the definition of these and similar writers is untrue in one or the other of its clauses, or is destroyed by ambiguity, the term nature being absurdly employed in the same definition in two senses. Dr. Wardlaw has the advantage

we think, in this special discussion; and his own definition carefully states that the laws which he refers to as 'temporarily suspended' are the '*known* laws'—for he, too, must hold that in the higher unity of the Divine plan of the world, miracles as well as the ordinary methods and operations of nature are embraced—and he shows that much of this modern dispute is a logomachy, for there is no essential difference between the immediate intervention of a power that suspends, or contravenes, the known laws of nature, and the intervention of a power that puts into force at his bidding (and *that* is an essential element in any view of a miracle) natural causes that are unknown.—*Nonconformist.*

HOLYOAKE & CO.,
PROVINCIAL
NEWS AND BOOK AGENTS,
3, QUEEN'S HEAD PASSAGE, PATERNOSTER ROW, LONDON.

Holyoake and Co. have commenced their News and Book Agency, and are prepared to supply provincial customers with books, periodicals, and newspapers. Parties writing on the business of the agency, are requested to direct their letters to Holyoake and Company, and make all Post-office orders payable to Frederic Rowland Young, at the Chief Office.

[Persons having received an address to the Democracy of America, signed J. C. Burroughs, Sec., will oblige by transmitting them as requested therein, forthwith.

By the kindness of a friend in Workington, Mr. Thomas Cooper's set of the *Reasoner* is complete.]

RECEIVED.—Edgar Sidbury.—A. L.—Thomas Hull.—The late Mr. Daniel Wilkinson next week.—W. Nye, 6s.—Thomas Whittall. (He will see that the other side of the 'spirit rapping' will probably be given in the *Reasoner.* The promised letter will be acceptable.)—A Christian Theist.—J. Charlton.—W. Chilton.—The Standard Bearer. (We have read the lines with interest. When the soldiers of freethought are somewhat more numerous we may venture upon some such address to them.)—J. T.—S. Morton.—J. S. B.

PARLIAMENT SKETCHED ON THE SPOT,
BY THE 'STRANGER.'
CONTINUED WEEKLY DURING THE SESSION IN

The Leader.

NEWSPAPER.
Published every Saturday in time for the Afternoon Mails, and may be had from News Agents in all parts of England, or direct from the Office,
7, WELLINGTON STREET, STRAND.
PRICE SIXPENCE.

GUIDE TO THE LECTURE ROOM.

[It is requested that those Secretaries of Institutions who may wish to have their lectures announced in the *Reasoner*, will please send in their programmes as soon as printed.]

Literary Institution, John Street, Fitzroy Square.—May 15th [5], Robert Owen's Tea Party.

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—May 15th [7], Dr. Sexton, 'A Second Batch of Subjects Phrenologically Considered.'— Discussion on Tuesday evenings.—Saturday evenings [8], an Harmonic Meeting.

Hall of Science, City Road.—May 15th [7], Thomas Cooper, 'Reign of Queen Elizabeth.'

Oxford Rooms, Castle Street, Oxford Street.—May 15th [11], William Maccall, 'The Living God.'

Commercial Hall, Philpot Street, Commercial Road East.—May 15th [11 a.m. and 7½ p.m.] Mr. C. Southwell will lecture.—Discussion, Tuesday and Thursday [8].—Friday [8], Lecture by Mr. Southwell.

North London Mental Improvement Society, Hawley Road, Kentish Town.—May 19th [8], Mr. Hodgkinson, 'On Liberty.'

Secular Hall, Goldsmiths' Row, Hackney Road.—Sunday morning [11], a Discussion; Evening [7½], a Lecture.—Monday [8], a Discussion.—Friday [8], Teetotallers meet.— Saturday [8], Harmonic Meeting.

Hoxton Mutual Instruction Society, 4, Gloucester Terrace.—May 15th [8?], a Lecture.

Hoxton Secular Society, 4, Gloucester Terrace.—Meeting every Sunday at 11.

Secular Institution, 4. Dale Street, Manchester.—May 15th [6], a Lecture.

Progressionist Hall, Cheapside, Leeds.—Sunday evening [6½], a Lecture.

Secular School Room, Hammerton Street, Burnley.—Sunday [6], Meeting of Members.

Mutual Improvement Society, Five Ways, Dudley.—Sunday evenings [7], a Lecture.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a reading room.

Secu ar Institution, Bowkers' Row, Bolton.—Meeting every Sunday evening at 6½.

Eclectic Society, 14, Garthland Street, Glasgow.—Sunday evening [6½], a Lecture.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—Sunday evening [6½], a Lecture.—Wednesday evenings [8], a Discussion.

Secular Hall, 6, Blandford Street, Newcastle.—Sunday evening [7], a Lecture.

Leicester Secular Society, 148, Belgrave Gate.—Lecture and Discussion every Sunday evening.

Working Man's Hall, Keighley.— Meeting every Sunday evening at 6.

Preston Secular Society, Plough Inn Room, Friargate.—Discussion every Sunday evening at 7.

Derby Secular Society, Mr. B. Hagen's, Harmony Cottage, Old Uttoxeter Road.— Meeting every Sunday evening at 6½.

CHRISTIANITY AND SECULARISM.—Sixth Thousand, price 2s., cloth (nearly 300 pages), the Authorised Verbatim Report of the PUBLIC DISCUSSION between the Rev. Brewin Grant, B.A., and G. J. Holyoake, Esq., held in the Royal British Institution, Cowper Street, Finsbury, on six successive Thursday evenings in January and February, 1853.

Question—'What advantages would accrue to mankind generally, and to the working classes in particular, by the removal of Christianity and the substitution of Secularism in its place?'

Just ready, in 12mo, stiff covers 6d., cloth 9d., The LOGIC of ATHEISM. By Samuel McAll, Minister of Castle Gate Meeting, Nottingham. Ward & Co., 27, Paternoster Row.

THE MEETING of the PRESENTATION to Mr. G. J. HOLYOAKE will be announced by the Committee next week. It has been found impossible to arrange for the Whitsun week, as was contemplated. The Committee will be able to report gratifying results at the Presentation. List-papers or Subscriptions yet remaining out are requested to be forwarded forthwith to the Treasurer, James Watson, 3, Queen's Head Passage, Paternoster Row.

Now ready, price 1s. 3d., 18mo, 144 pp., boundin cloth and lettered,

FACTS AND FANCIES; or Random Sketches of Men, Women, and Principles. By Frederic Rowland Young. With an Introductory Chapter, by Mr. J. Spilling, author of the 'Spirit of the Seasons.'

Commendatory notices of this work have been received from Thomas Carlyle, Walter Savage Landor, Philip James Bailey, R. M. Milnes, Samuel Bailey, of Sheffield, Arthur Trevelyan, Viscount Goderich, Henry Vincent, the Rev. Thomas Wilson, M.A., Eliza Cook, and Mrs. Hugo Reid.

London: Simpkin, Marshall, & Co., Stationers' Hall Court; James Watson, 3, Queen's Head Passage, Paternoster Row.

TRACTS FOR THE TIMES, New Series.

Nos. 1 to 4, 1d. each: The Church, Catholic, Protestant, and Christian; or the Relation of the Religious Sentiment to the greatest of Human Institutions. By Theodore Parker.

First Series, Nos 1 to 9, price 2d. each. Each can also be had either in separate numbers, or complete in a cover, price 1s. 6d.

Oration on the Death of Daniel Webster. By Theodore Parker. Price 2d.

The Freeman, 1 vol., cloth boards. Containing articles by the Rev. Thomas Wilson, Mr. Maccall, the Rev. Mr. Clarke, &c., &c. Price 3s.

Glasgow: J. Miller, 21, Maxwell Street; London: J. Watson, 3, Queen's Head Passage, Paternoster Row; and all Booksellers.

A PLEA for the BOTANIC PRACTICE of MEDICINE. By John Skelton, No. 11, East Parade, Leeds, lecturer and professor of the Botanic Practice of Medicine. Its author seeks to grapple mind with mind—with the Allopath, Homœopath, Hydropath, Mesmerist, and Chronothermalist. Just published, price 2s. 6d.

THE BOTANIC RECORD & FAMILY HERBAL: a monthly Periodical. Just published, No. 13, price 1d.

Published by J. Watson, Queen's Head Passage, Paternoster Row; and may be had of all booksellers in town and country. Agents for the sale of the above works in London: Messrs. W. Gains and Butler, and Macculloch, herbalists, Covent Garden Market.

London: Printed by Holyoake, Tyndale, and Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 20.] WEDNESDAY, MAY 18, 1853. [Price 1d.

EIGHT OF THE ARTICLES.

An Imposture or a Spirit?	305	The late Daniel Wilkinson	311
Letters on Spirit Manifestations	307	The Corruption of Silence	312
To the readers of the 'Potteries Free Press'	309	Volume III. of the 'Cabinet of Reason'	313
Writing and Punctuation	310	London Secular Society	315

AN IMPOSTURE OR A SPIRIT — MUST THE RAPPINGS BE ONE OR THE OTHER?

Our recent paper alluding to the visit to Mrs. Hayden contained a passage to this effect:—'I went not suspecting any trick, and came away not believing there had been one.' This some readers have found to be inexplicable. If I did not believe that the 'rappings' were produced by spirits, there must be some trick. So many readers have concluded. Let us see.

The logic of the believers in the 'rappings' I have stated to be this:—'A party form a circle round a table; rapping noises are heard; *ergo*, those noises are made by a departed spirit.' I say, supposing the noises to be perfectly genuine, there is no necessary connection between them and spirits. I may believe in the noises but not in the departed spirit. Why not?

You enter a drawing-room. You are introduced to Mrs. Hayden, an ingenuous lady, whose good faith you have no reason to suspect. Taking your place at a table, 'raps' are heard. You look at the 'medium'—it does not appear that she produces them. Her position is unmoved, her manner unembarrassed and free from effort. The 'raps' are not made with the hand—you can see the hands. They may be made with the feet—the lady does not appear to move *them*. You do not like to examine her ancles, or ask her to take off her boots. However, the sounds do not appear to proceed thence, nor to be made ventriloquilly. Besides, we have reliable assurances that some 'mediums' are persons of known integrity. Not having, therefore, *evidence* of imposture, I refuse to believe it. Before applying that serious word to any one, we ought to be sure that there *is* imposture. There *may be* imposture, but *may be* is not evidence. It is not enough that I *infer* there is a trick—I must *know* something of the trick, before I say there is one, and charge another with it. Because I cannot tell *how* the sounds are produced, it does not follow that Mrs. Hayden produces them by dishonest means. My ignorance is no proof of another's imposture.

Next, supposing the sounds are not produced by trick, the reader says they must be produced by the spirits. Must they? I do not see why. Are there but *two* sources of such sounds? A trick and a spirit—are we confined to these two hypotheses? There are twenty conceivable causes of such sounds. The most probable cause is that of magnetic influence. Facts have long been known of the

influence exercised by particular persons when they come in contact with particular substances. The newspapers are now telling us of experiments of table moving by purely magnetic means. The Martineau and Atkinson Letters contained remarkable facts illustrative of the undeveloped attributes and agencies of the human frame.* We really know very little of the actual physical and material qualities of human beings. 'Spirit rapping,' as it is termed, may have at the bottom of it another fragment of the many-sided phenomena of human nature. It is very possible that the 'raps' are honest, material sounds; but the logic which ascribes these sounds to 'spirits' is, we believe, utterly delusive.

It was on this account that I before gave expression to the opinion that there might be no imposition in Mrs. Hayden, and also no spirits in the case. I take that lady to be ingenuous, but a bad logician. She may be magnetically the cause of audible sounds quite unconsciously to herself, and, not being able to account for them, have adopted the hypothesis adopted by much wiser people—namely, that they are produced by 'spirit'-agency, that ready resort of all mankind when anything new and unaccountable arises. Mr. Hayden, formerly editor of that very American newspaper known to Transatlantic fame as the *Star-Spangled Banner*, is much read in spirit literature, and himself holds the theory which his wife not unnaturally supposes herself to illustrate.

If we might say it without perplexing the reader, we have to observe, that there is probable truth in the remark that he who goes to the spirit table *willing* to deceive, is deceived himself accordingly. For, if newspaper facts can be trusted, when a table has been magnetised, it moves in obedience to the will of the strongest person present; and supposing the will to be a magnetic power, no results may follow when the *will* is not exerted, or opposite results may be produced when opposite results are *willed* or *intended*. This would not prove that there are spirits in the case, or lying, or imposture, but simply that the will is a magnetic power, producing its own material responses according to the laws of its own action. We see nothing whatever in spirit rapping, except a new phenomenon of sounds magnetically elicited, which human impatience and a very impetuous logic have connected with a theory of spirits. We expect the sounds will remain a new fact, and the spirits 'vanish,' as they have been known to do before, into *very* 'thin air.'

G. J. Holyoake.

* We forget whether we have before noticed that the price of these 'Letters' has been reduced from 9*s.* to 5*s.* This interesting work is now within the reach of a great number of readers. Without agreeing *throughout* with this book, it will be found to throw more light on 'Man's Nature and Development,' and better assist in explaining the philosophy of 'spirit rapping,' than any other book with which we are acquainted. We say this without prejudice to the authorities our Liverpool correspondent this week commences to introduce to our notice—authorities, for the most part, with which we are unacquainted. Our correspondent's design is to present the case of the believers in spirits in a *scientific*, rather than *historic*, point of view; and to present it as developed by the more competent of the believers themselves. His letters will include condensed extracts from an able work on the subject recently published in Boston. As *Chambers's Journal* has sketched its history, our correspondent thinks it more appropriate for the *Reasoner* to give its science, or systematised facts and inferences, so far as these have yet been arranged.

LETTERS ON SPIRIT MANIFESTATIONS.

I.

SIR,—The spirit of candour which pervades your article on 'Those Rapping Spirits,' in the *Reasoner* of 20th April, induces me to offer you a short series of letters under the above title, which I had designed for the *Leader*, but which are necessarily excluded from that paper by the editor's intimation in his number of the 23rd ult.

The object of these letters is to present, from competent authority, a digest of the facts recorded in the American literature of the subject, and certified by witnesses of acknowledged integrity and ability; to give the spirit theory of one of these witnesses, which, whether admissible on other grounds or not, will be found to be, what no other hypothesis I have yet seen or heard of is, adequate to account for all the facts; and, finally to state the leading philosophical, moral, and religious doctrines alleged to have been communicated through the medium of 'those rapping spirits,' and which may possibly be found to answer one of your objections to the phenomena as yet presented in this country—namely, 'that nothing is communicated but what the circle at the rapping table already know.'

In desiring to present your readers with a fair statement of the case of the 'rappers,' I beg to be understood as an inquirer committed to neither side, but as one having so extensive an experience in the relations partially developed by the 'Martineau and Atkinson Letters,' of which you speak with respect, that I am prepared to give any authentic evidence on the spiritual side a fair hearing, and inclined, by the force of the testimony accumulated on that side—and, let me add, the weakness of the adverse criticism to which it has been subjected—rather to it than to the opposite. The testimony I propose to submit to your readers is the work of an American writer, not generally—scarcely at all—known in this country. But the fulness of knowledge, especially of the subject in question, which the author manifests, his obvious ability and discrimination, his high personal character—acknowledged even by opponents in his own country—all entitle him to be heard with respect; and, assuredly, if the validity of his conclusions is to be doubted, it is to be doubted on grounds entirely different from those put forth by the mass of writers who have sustained the opposition in our press.

You object to the alleged *spirit* origin of the rappings because the rappings are 'so undignified a mode of communication;' and you put the queries, 'If these "spirits" have ears to hear, why not voices to speak? if they rap, why not articulate?'

Now it may be suggested in reply to these questions—First, that it is not necessary to assume that the 'spirits' have ears to hear; the persons in communion *speak*, or generally speak; but this seems to be quite a superfluous act on their part, since when they do *not* speak, but simply *think* their questions, the answers come equally well. Thus (for the purposes of their communications at least) the 'spirits' do not need 'ears to hear,' and may not possess them: and thus, if they lack voices, too, there is no inconsistency. Secondly, the question 'If they rap, why not articulate?' illustrates the lack of information upon the subject which it is the aim of my promised letters to supply. They *do* articulate! at least our American authority says they do, and he explains the conditions under which they do it. You will not be surprised that even spirits can bring nothing else from a *table* but inarticulate sound; but, given the necessary *organic apparatus* through which to operate, and they *can* speak, *have*—according to our authority—spoken, and that, too, as might be expected, in 'high discourse of reason,' with

consummate ability. A case is mentioned by him in which the 'medium' was thrown into a trance by the attendant 'spirits,' who then entered her and spoke through her organs. It is easy to see, however, how a case of this kind, notwithstanding that its *possibility* cannot legitimately be gainsayed, would be interpreted by the adverse critic. It would be simply a mesmeric trance—a case of ordinary somnambulism—in which the elevated condition of the nervous system would account for all the intellectual phenomena; and the things said which did not square with our critic's sublunary experience would be 'singular illustrations of the power of imagination under such circumstances.' It is easy to see that, as *evidence*, cases of this kind would really have less weight with the rigid sceptic than even the 'undignified' rappings.

And now as to the want of dignity in these rappings. I apprehend that this is, after all, a charge which rests upon accidental association rather than intrinsic reason or high cathetic feeling. Abstract the irreverence, the puerility, the ignoble attitudes of mind, heart, purpose of the persons present in the flesh; embue all with opposite attributes; let the questions put be in high relations, and the simple means of reply will either be wholly overlooked, or will catch a grace from the surrounding purity and nobleness, and will no more be felt to be 'undignified' than is the play of the needle in the electric telegraph, or than are the thousand-and-one things in daily experience, poor in themselves, but associated with the grandest affections of humanity, and only felt to be 'low' when prostituted to silly, vicious, or ignoble ends. It is all as you *view* it. But assuredly the *scientific* mind is not apt to quarrel with the *mode* or *form* in which facts come before it.

I had intended to make a remark or two upon other portions of the article under notice. I cannot but notice with much approval how the 'honest doubt' which it manifests gets itself declared without the implications which so much degrade the contributions of so many of the learned pundits on the same side. William Chambers (*he* must be distinguished from the *Journal*, which includes at least one other who has *not*, so far as I am yet aware, pronounced upon the subject)—William Chambers can only throw out an inuendo, which, if it be worth anything at all, cuts at the root of *all* evidence upon the subject; and then he concludes with the characteristic it may be, but surely most 'undignified'—and, considering the characters of many of those who as investigators and media are engaged in the other side, most unjustifiable—implication that gold and not truth is their object. 'Ah! dollars, dollars!' says he, '*ye* are at the bottom of it all!'

The course of the *Zoist* pretends to show *how* the trick is done. And even Mr. Lewes does not hesitate to charge at least *one* 'medium' with imposture; nay, plumes himself upon having actually *demonstrated* the charge, and never doubts apparently the entire sufficiency of his hypothesis to explode the whole thing, although any one moderately familiar with the literature of the subject can see at a glance its inapplicability to at least half the cases, and that his demonstration itself is explicable on quite other and possible, not to say, as a more positive advocate might, *probable* grounds! People on the spiritualist side are charged with *rushing* to unwarrantable conclusions, and many of them are justly so charged; but no less so are the philosophers on the negative side. If the rappings, and other so-called spirit manifestations are to be exploded, it must be done with somewhat more patience, candour, and thoroughness of investigation than I suspect any one who has as yet entered the lists against them has displayed. That those of your readers desirous of doing this may see *what* they have to encounter, I shall, with your leave, open the alleged facts of the subject in my next letter. A.

TO THE READERS OF THE 'POTTERIES FREE PRESS.'

THREE months ago, an attempt was commenced to give to the working men in the Potteries a weekly newspaper at such a price as they could afford to pay. In publishing this paper without a stamp, I have done only what is done in London every week by the *Athenæum*, the *Builder*, and other newspapers.

These papers are not prosecuted by the Stamp Office. If they are legal, so is the *Potteries Free Press*.

A prosecution has been commenced, not against me, but against Mr. Truelove, one of my agents in London, before a Police Magistrate, who inflicted a fine of £5. Against this sentence an appeal has been made to the Middlesex Sessions, and if the sentence were confirmed, the agents in the Potteries would probably have been the next victims. Under these circumstances, I requested one of the members for the Potteries, Mr. Ricardo, to solicit the Attorney-General, as a favour, that which the law does not give as a right—namely, that I should be prosecuted in the Court of Exchequer before a jury. To this the Attorney-General has consented on condition that the publication of the paper should be suspended in the meanwhile. This offer was indeed made on the part of the Stamp Office some weeks ago. As I have no other means of obtaining the decision of a court of law, I have consented to these terms.

The weekly circulation (2,400) which the *Potteries Free Press* has attained, and which might easily have been doubled had more capital been ventured on the concern, has proved that the cheap newspaper is demanded by the working classes of this country.

What may be the result of the trial of this particular paper it is impossible for me to predict; but the working classes have it in their power to compel an alteration in the law if they will only give their attention to the question.

In bidding adieu for a time to the *Potteries Free Press*, I beg to tender my most cordial thanks to the editor for the ability which he has manifested in the performance of his task; while I congratulate you on having had a public servant devoted to your cause, I congratulate myself on having been connected with a gentleman whose articles always met with my own approbation. Your thanks and praise are also due to Mr. Turner, for the zeal and courage which he has displayed, not only in giving up his time, but in running a most serious risk, for the law would have permitted the seizure of all his presses, types, and printing materials. Those only who know how the manhood is taken out of our publishers by their subjection to the Stamp Office can fully appreciate the courage required for the task which Mr. Turner has executed.

Hoping that the time will speedily arrive when every newspaper may justly take the title of '*Free Press*,' I remain, yours faithfully,

20, Coram Street, Brunswick Square. C. DOBSON COLLET.

M. COMTE'S POSITIVE PHILOSOPHY.

NEXT week we shall be able to communicate interesting information to secularists and philosophical inquirers concerning the publication of the great Frenchman's positive philosophy in the English language.

WRITING AND PUNCTUATION.

MANY of your readers have, doubtless, been surprised at Dr. Giles giving the first position to *writing and punctuation* in his proposed new method of education. There is no question in my mind of the doctor's correctness, and 99 out of every 100 intelligent compositors would say the same; and where could you look for higher authority than the men who are so intimately associated with the productions of the brains of others? As a reader for some years for the public press, I can speak from experience when I say that writers generally, not excepting even editors, have very little real knowledge of the best mode of marking their sentences with points so as to convey to another, as nearly as possible, their own thoughts and feelings on the subject treated (which is all that is comprised in the art of punctuation). Along with this real ignorance writers sometimes also lack the good sense of allowing some one else, whose business it is, and who does know, to punctuate their writings for them; they will have put all sorts of stumbling-blocks in the way of their readers, and never rest till the force or beauty of every sentence is weakened or blurred by points being stuck in where they ought to be left out, and being left out where they ought to be put in. There is nothing annoys a reader for the press more than this description of pedantry. It is often possible, by judicious punctuation, and some mental labour, to make the most crochetty and tortuously-constructed sentences understandable by the general reader; but only fancy the mortification of the press reader when the author undoes all his skill and labour, and insists upon his own superior talents in the art of punctuation. It has always seemed to me very questionable that men who have no notion of the use of points on their own account can have any idea of their proper use and value when employed by others, and that consequently they must be very considerable losers thereby. Now, as punctuation is not an art reducible to rules, but varies very considerably in its application within certain limits, it is absolutely necessary for every man to *educate himself in the art*, if he ever desire to use it freely and independently of all assistance. Nothing is more easy than the accomplishment of this to any man fond of reading: he has only to take pains, *by means of the stops*, to get at the writer's meaning (supposing, of course, the book to be fairly punctuated—and nine out of every ten are so)—and he will find, after a time, that he can no more read a book regardless of the stops or their propriety than he could read it without his eyes. When he has arrived at this state of feeling he will soon discover, if he write a letter, that he is bound to put in the *proper* points, if for no other reason than this, that the person to whom it is addressed shall have no excuse for misunderstanding it. Beyond this, and by no means unimportant, whilst a man is learning punctuation in the way I describe, he is also learning, because he cannot help it, how to make sensible, readable, grammatical sentences; for the majority of the points have this peculiarity in their constitution, they will only render assistance when associated with sense and grammar; so that wherever a writer finds a point restive, he may be sure the fault is his own, and there is no help but to mend it. I need say nothing upon the subject of fair penmanship, the value of which is universally admitted, and nearly as universally neglected. Compositors do not care about having the fair round hand of the merchant's ledger, but they do esteem a plain, readable hand, written on one side only where practicable.

Bristol, April 27th, 1853. W. C.

THE LATE DANIEL WILKINSON.

Will you allow me to say a word for our departed friend, Daniel Wilkinson, in the *Reasoner?*

He was an early disciple of Socialism, as taught by Mr. Owen, for whom he had always great respect. He has been a constant reader of the *Reasoner* from its commencement, and subscribed to the views it has advanced. He was courageous and disinterested in the service of secularism. An affectionate parent and husband, a good neighbour, and a trusty friend. In any progressive movement we could calculate with certainty on his pecuniary aid, his sympathy, and labour; indeed, where labour was to be done, he was sure to be in the midst of it. He saw no reason to believe that there is any other power but nature producing the phenomena of the material universe, or that we shall never be conscious in any future state. Under these impressions, he awaited death with calmness, resignation, and a manly deportment, which reflects honour on the cause of which he was an advocate. During his illness he was visited by people of all denominations of Christians, and he defended his views as long as he had strength to talk; and when he could no longer do so, he sent for his friends to combat them. He was visited by several clergymen, amongst the rest by three of the Church of England, The incumbent of this parish, the Rev. Mr. Adamson, said he frequently prayed in private for his opinions to be changed, and warned him of the awful destiny that awaited him except a change did take place; the Rev. Mr. Veritee, of All Saints, Habirghom, offered up prayers publicly in his church for several Sundays together on his behalf; and the Rev. Mr. Best, curate of this parish, went into his house and prayed by him without his consent. But it was all of no avail. Surely these clergymen were not amongst the 'righteous,' for it is said that the prayers of the righteous availeth much. Mr. Wilkinson was off work for sixteen weeks, and in no sick society, but he was made comfortable to the last by the aid he received from his friends, which included Unitarians, Wesleyans, Methodists, and others, with whom he had laboured in different movements. One day, when talking with the writer about the wavering conduct of some who had been once identified with us, he enumerated the many benefits he had received during his illness from all sorts of people, and the tear trickled down his cheek when he exclaimed, 'If a man has courage to be honest he is sure to be respected, whatever opinions he entertains!' On the 12th of April, the Rev. Mr. Adamson, incumbent, called and asked him if there was any change in his opinions; our friend was too weak to talk, but he shook his head, and declined all further controversy. On the following morning, about half-past four o'clock, he died in the presence of two of his friends, his wife, and a female neighbour, as quietly as if he was falling asleep, and fully realising the words of the poet—

> 'So live, that when thy summons comes to join
> The innumerable caravan that moves
> To that mysterious realm, where each shall take
> His chamber in the silent halls of death,
> Thou go not, like the quarry slave at night,
> *Scourged to his dungeon;* but approach thy grave
> Like one who wraps the drapery of his couch
> About him, and lies down to pleasant dreams.'

It is therefore true that a man may die in peace who is of our opinion. On the following Sunday he was interred in the burial ground belonging to the Unitarian

chapel. In the evening of the same day, Mr. Adamson narrated in a sermon the particulars of D. Wilkinson's death, and said he formerly belonged to the Unitarian body, who had produced all the infidels in the parish. On the following Sunday, Mr. H. Dean, Unitarian minister, replied to the strictures of the rev. incumbent. To us he was very fair and just, and we think he answered successfully his orthodox opponent. THOS. HULL.

THE CORRUPTION OF SILENCE.

'You are a strange fellow,' said Audley, as we shook hands; 'but we shall civilise you in time.'

Strange in what? Because I could not see that misery, or even crime, can dissolve the natural sympathy between fellow-creatures—especially the sympathy for helpless suffering? Or strange, because I do not understand how Englishmen can ignore so much that is passing around them? I asked Edwardes what Audley meant. 'Oh,' he answered, 'he was amused at your interfering, or at your disposition to keep up the subject, instead of leaving it to the police. We in England *know* these things well enough; but we count them among the tacenda. There is no use in *talking* about them.'

And thus, by favour of silence, each Englishman nurses the idea that his experience is 'an exceptional case;' by favour of the silence, more is done; by favour of the silence, the causes of the universal disease are suffered to continue, to multiply unchecked, unrebuked; by favour of the silence, depravity enjoys the privilege of a presumptive necessity; by favour of the silence, society, divided by itself, submits to laws which each finds to be impracticable, and disobeys for himself, though he tries to enforce them on his neighbour; by favour of the silence, society pretends to be what it is not, and is what it abhors; and when detection tears off the veil, it avenges the shame by making the unfortunate a peace-offering to the idol of Respectability. It is that silence of the Englishman under the universal tyranny that coward submission not to speak out for the punished victims where all are accomplices, which is the crowning depravity. When I see the social working of this hideous masquerade, I thank God that I am not a 'good citizen,' but a vagabond, an outlaw, an alien from such a community.

'And what would you have *instead?*' asked Edwardes; 'you should not destroy until you are prepared to build.'

'What!' I exclaimed, 'would you not abandon and destroy the wretched wigwam, reeking with smoke, with foulness, and with vermin? Is it not better to break it up, and sleep under the broad sky and the stars, or even the cloud and the wind? Death itself is respectable, when it is the work of the free uncontaminated elements.'

'But we must have faith in something—we must have some standard of conduct, imperfect though it be, till we get a better.'

'And *have* you faith?' I said. 'Have you any faith in the counterfeit which you *know* to be a counterfeit? Which you only abstain from *calling* so?'

And why, I asked him, do downright practical Englishmen aim at all their most precious objects by indirect means, where simple and direct means are possible?

It is not for me, an unlettered man, an alien to society, a Vagabond, to devise laws. However, I have promised him to say what the facts which I observe may suggest to me, as they would probably to him, if he could venture to look freely at the subject.—'Letters of a Vagabond,' *Leader*, Oct. 16th, 1852.

VOL. III. OF THE 'CABINET OF REASON.'*

This little book is a book of great interest and great utility. Without in any way disparaging the organisation of arms, it shows that the organisation of ideas *now* is as important to us as the organisation of arms was to our feudal ancestors. Ideas are our material of war, with which, in this country, we can effectually fight the battle of progress, if it *is* to be fought effectually: to make them a power is the intent of this book. That there are conditions which, if fulfilled, will make them so, we have for some time thought. That popular leaders have overlooked these conditions, and popular parties been incapable of them, we have had no doubt. Their failures have proven that either they did not know what were the conditions that would have led to success, or that they did not appreciate them. There has always been much talk of unity, however little practice of it. Allusions to the fable of the bundle of sticks are always telling: it was forgotten that if the individual sticks were unsound, bundling them together could not make them of much worth. As the author says, 'It is not the quantity, but the *quality*, of the persons associating which makes organisation possible.'.. ... 'The first condition is, that you believe in something thoroughly, and determine to realise it.' This is of course essential. 'To form a political party three things are necessary,' says Mazzini; 'a principle announced, an aim defined, and an instrument for attaining that aim.' This and what follows we recommend to the attention of politicians; if we mistake not, it is worth careful consideration, if working men intend their advocacy ever to be a power:—

'Having ascertained distinctly what has to be realised, let him who proposes to promote it make sure that he is resolved upon that work. That is, let him take sides to accomplish it. Let him esteem himself set apart for that work, and not pledge himself to half a dozen things at the same time; else the smallness of the fruits and the perplexity he will confront, may discourage him altogether. No man can watch two or three posts at once: it is well if he watches to some purpose the one he selects to watch. Let him be a Conservative, a Whig, or a Republican, a Christian or a Secularist, if he will, but let him be thoroughly and fully what he professes to be. If he does not mean this, let him not think of organisation. His place is not there. Let him walk out into the throng of aimless men, who go up and down the world talking of progress, but never realising it. Silence or vapour is his vocation.

'A man fit for organisation must believe at least these three things: he must believe that the opinions which he purposes to make dominant are—

'I. A Power;

'II. A Property;

'III. A Pride.

If not a power, they leave him impotent—if not a property, they leave him poor—if not a pride, they leave him mean. The kind of "power" I allude to is that of doing good; the "property" I allude to is that of intellectual growth; the "pride" I allude to is the sense, the taste, the art, which keeps the conscience pure, the will inflexible, the manners gentle.'

To the following also we draw attention. Such teaching as this is sure, to some extent, to enlarge the democratic spirit, to help to raise popular politics above the

* 'Organisation: not of Arms—but Ideas.' By G. J. Holyoake. London: James Watson.

narrow precincts of class interests and class instincts, and aid the creation of a catholic policy, without which democracy is only another form of despotism:—

'To aspire to control large interests and national honour, implies some large sense of human and commercial relations, some high private cultivation; how else can such duties be discharged? To claim to regulate the relations of your neighbour in the state (which the exercise of the franchise implies), should signify some individual comprehension of what those relations ought to be, and some power of impartiality and fraternity. If the sovereign people are to take the place of the sovereign king, they must be greater and grander than royalty in their notions. The imperial people must be animated with the catholicity which embraces and conserves all honourable interests, and the magnanimity which looks with an equal eye on all parties. But if those qualities are to come out of the people, they must dwell in them individually. The democrat, in aspiring to democratic power, enters upon the study of democratic virtues, and should rise above those who are incapable of political inspiration.'

Organisation is spoken of with enthusiasm, but little or nothing has ever come of all the talk. Organisation is easily talked about—not near so easily realised. How little has it been understood that—

'Organisation is a peril as well as a power, and let all who accept it beware of the risks. Once in concerted action, whoever is found there is to be endured and served, if he cannot be loved. The vulgar, the stupid, the vain, the ambitious, the dangerous, are all to be tolerated and respected. Endeavour to refine the vulgar, to inform the stupid, correct the vain, regulate the ambitious, discipline the dangerous. Accept all who earnestly desire acceptance, and if they are not what they should be, they must be made so. If this is not done, the society accepted will become a privation and a punishment; it will be abandoned, or it will lower the character of those who submit to it. Let the organiser, then, ponder on the wise words—"He who has a partner has a master."'

Organisation has been as great a pretence as anything we could mention. How true is this—

'A man tells me he is a member of an organisation, and I ask him how he proves it, and what he has done? He tells me his name is in some secretary's book, and he subscribes his penny a week or shilling a quarter. Furthermore, he "hurrahs" sometimes at a public meeting; and he has the innocence to call this organisation. It is useful candour to tell him it is nothing of the kind, and that he does not know what organisation is.'

We could go on quoting till we quoted the whole book. It is so well and wisely written that there is not a line of mere fine writing in it: nothing is said for the sake of increasing bulk. While we can say it appears in no way deficient, we can add there is not a line too much. This is the greatest praise we have to give. Mr. Holyoake has no doubt given more time and care to this little book than is often given to large ones; proving, in his own case, what he has often remarked, that 'a long letter is often written because we have not time to write a short one.' This is as true in relation to books as to letters. The book is worth the study of every earnest man. By study is not meant mere reading. Read it, think it over, test it by your own experience, and don't be in a hurry to condemn it or overrate it—make it your business to understand it. Its price puts it within the reach of all.

Popular advocacy as conducted in the past appears to have been a mistake. It waited on the impulse of popular instinct. Instead of its advocacy being an art,

it was an impulse; instead of a policy, it had enthusiasm. It neither knew how to wait nor how to labour. Whatever may have been past failures, as Mr. Holyoake says—

'We know the end will come, and we know what the end must be; we have only to be moderate in our expectation and incessant in our endeavours—to labour and to wait. But we shall wait in vain unless we *labour* by the way. If our essential views have opponents, we meet that opposition by wisely-concerted action. Until we organise they do not believe what we say, and they do not care what we say. Knowing this, we will not so far forget intelligent manliness as to complain of any evil. Our answer must be given in our *unity*. At *all* less than the Church and the State will laugh, and have a right to laugh, because impotent protestation enables them. *Passivity* and *Importunity* must be our watchwords. "Passivity," which baffles power—"Importunity," which will conquer what would never yield to force. Some men so little understand their work as to suppose that all virtue lies in the mere act of biting, and do it with so little judgment that they bite at a file, while they would be none the less dangerous to error if they first took the precaution of selecting impressable material for their incision. If any continue to treat us rudely, it is in some sense our own fault. We ought to wonder why they find it well to do so.'

The book ends with this admirable paragraph, admirable because of its truth and force. We need not say, ponder on it; it recommends itself for consideration to all who read it:—

'With a clear and honest aim before us, and the world of rising activities around us, it depends upon ourselves whether some just end shall be advanced in our day and by our agency. The reliance of the people must be upon courage and wisdom, calculation and endurance—"other help there is none."'—*Political Examiner*, No. 10.

THE LONDON SECULAR SOCIETY.

In pursuance of the notice we gave, a meeting was held at the Hall of Science on Sunday, May 1st, Mr. James Watson in the chair, when a resolution was passed that a society should be formed. Mr. G. J. Holyoake read a report explanatory of the proceedings of the promoters of secularism extending over the previous ten years. The meeting was adjourned to Sunday morning, May 8th, Mr. Watson again in the chair, when it was resolved that the society bear the name of the 'London Secular Society.' A second resolution appointed Messrs. G. J. Holyoake, R. Le Blond, C. F. Nicholls, J. P. Adams, W. Manning, Rothery, Souller, a committee to prepare the rules of the society. The names of more than forty members were then received.

Secular friends residing in the metropolis are particularly requested to attend the adjourned meeting of the London Secular Society, which will be held at the Hall of Science, City Road, on Sunday morning next, the 22nd inst., at half-past ten o'clock, to receive the report of the committee appointed to prepare a statement of objects and rules for their acceptance.

[Mr. George Holyoake died on May 9th, in his 63rd year. His sons, G. J. and Austin, left London for Birmingham on Sunday, the 8th, to pay their last visit to him.]

THE RELIGIOUS VIEWS OF SHAKSPERE.

[In the recent debate, Mr. Grant characterised the 'Philosophy and Religion of Shakspere' (by W. J. Birch, M.A., author of the 'Real and the Ideal') as the 'most unfair and Jesuitical book in the English language.' We repeat, therefore, a few of the opinions of the press as the best reply to such an allegation, and as the only answer necessary. What is above alluded to as 'Jesuitical,' is simply an honourable impartiality. The author of the 'Inquiry' does not introduce his own opinions, and it was his duty to keep them. The profession of the volume was to display the religious opinions of Shakspere, not the opinions of Mr. Birch. It was strict literary propriety that our reverend critic calls 'Jesuitical.' The accusation is simply an abuse of terms.]

The 'Philosophy and Religion of Shakspere' is a curious and even an attractive book. It is pervaded by a distinct purpose, sustained by zeal and industry. The defence of Othello against the charge of Iago's insufficiency of motive, and the estimate of Cassio's character, exhibit thought and criticism.—*Spectator.*

The method pursued in this 'Inquiry' is that which is *most just* to the author and satisfactory to the reader. The tone of the work is liberal and philosophical. The result of the 'Inquiry' is, that Shakspere's 'Philosophy' is founded on reason and nature, and that his 'Religion' is far removed from any standard of dogmatic theology—a conclusion which can surprise no one who recollects that true genius is ever free and universal in its character, and utterly repugnant to whatever is narrow and restrictive. Thus Milton was a heretic, and Byron and Shelley were infidels to dogmatic theology and stereotyped revelation. Whatever may be the impression produced by some isolated passages that seem to impugn the theory of this work, we think no one can rise from the perusal of Mr. Birch's book, with its *accumulation* of proofs, without admitting that he has satisfactorily proved his point. The force and justice of the argument lie in the comprehension of all the evidence adduced as a *whole.*—*Bucks Gazette.*

The accomplished author of this exceedingly important work has conducted this 'Inquiry' in a manner which has given us the greatest satisfaction. Petulance itself cannot find fault with the conduct of the inquiry, whatever it may do with the issue; but that issue is not the dictum of Mr. Birch, but the obvious import of the multitudinous passages selected from Shakspere's acknowledged writings. The reader is left to form his own judgment; and among those who know anything of revealed religion there cannot be two opinions. We admire at once the firmness, the candour, and delicacy of the author in prosecuting his laborious investigation. The book will find its way into many a library, and unquestionably do good wherever it comes.—*Standard of Freedom.*

Mr. Birch's work is a learned, dispassionate, and throughout highly interesting production.—*Nottingham Mercury.*

Each time we have turned over this volume we have found some new feature of Shakspere's morality presented in a new light; this 'Inquiry' is a book without which no library professedly Shaksperian can be complete. Mr. Birch's attempt is to remove the veil that enraps the poet, curious to see whether or not his 'countenance shineth as that of an angel.' This unveiling Mr. Birch does with a daring but a gentle hand. His work sufficiently testifies him to be a worshipper of the genius of Shakspere.—*Leamington Courier.*

A rare thing to find—a volume upon an avowedly religious inquiry without irreligion or cant. By a wise discipline of mind, which puts aside whatever the judgment condems as irrelevant, Mr. Birch has produced a book which hundreds may consult without fear of the pleading of the bigoted partisan. Mr. Birch appeals to the conviction of opponents—as conviction can ever be successfully appealed to—by presenting a preponderating weight of evidence. Of Hamlet, that conundrum of the critics, Mr. Birch has a new theory of interpretation, and, we think, the right one, as it reconciles more contrarities, and explains more facts in mental philosophy, than any previous one.—*Spirit of the Age.*

The task of testing the great bard's religious sentiments in a manner most legitimate has been ably accomplished by Mr. Birch. The book is a very curious one, and throws much additional light on the real structure of Shakspere's mind.—*Weekly Dispatch.*

This is one of the most marvellous books produced in the nineteenth century. The author is in earnest, and his book is a serious and awe-inspiring work.—*Tablet.*

Amongst the many minute investigations of the writings of Shakspere, and inquiries into his life, there has certainly not been that attention paid to his philosophy *and religion which the importance of these subjects demands.* The institution of such an inquiry is the object of this volume; and we must at once award our author our meed of commendation for the acute judgment and critical acumen which have directed him in its prosecution. The reader cannot fail to be interested in most of its expositions.—*Oxford Herald.*

Mr. Birch is an Oxonian, and already known to the world as an author. The thoughtful inquirer will peruse with much interest and attention the evidence and arguments here adduced.—*Bridgewater Times.*

The inquiry instituted by Mr. Birch is both elaborate and impartial. He measures the philosophy and religion of Shakspere, not by any arbitrary standard of his own, but by the poet's own words and works.—*Northern Star.*

It is just to Mr. Birch to say that his comments exhibit deep thought and many original and striking ideas—that they betray a well-grounded acquaintance with Shakspere's writings, and are a lasting tribute to the genius of the bard.—*Berwick Warder.*

Of all the commentators on our great dramatic bard—and they have not been either few or feeble—one of the most extraordinary is the volume of Mr. Birch. Almost every one of Shakspere's editors has dwelt upon the subject of his religious opinions—but no one has gone into so full and elaborate an inquiry, nor arrived at such startling and comprehensive conclusions, as the author now under notice. We most cordially recommend this elaborate work to the candid perusal of all classes of readers. Truth and justice are the ends set before us in this recommendation, as we really believe they have been kept in view by Mr. Birch during the progress of his inquiries. In the issue of this question every Englishman must feel an interest.—*Sheffield Mercury.*

We acknowledge Mr. Birch's book to be a monument of research and perseverance.—*Critic.*

The author has entered into an analysis of all Shakspere's works *seriatim*, and submitted him in this respect to as severe a test as could well be imposed. The volume invites attention from the ability with which it is written, and the ingenuity of some of its criticisms.—*Bristol Mercury.*

Mr. Birch detracts in no instance from the genius of the poet; nor does he wish

to be considered a censor—merely as an inquirer. He displays an intimate acquaintance, not only with Shakspere's writings, but with the literary history of the period in which he lived. The work deserves a careful perusal.—*Norfolk Chronicle.*

Most exponents of Shakspere make the mistake of prescribing a servile reverence for their author. Utterly free from this fault, and free also from any tincture of disparagement, Mr. Birch discourses on Shakspere in a tone as healthy as it is novel. Added to this excellence are many moral beauties which Mr. Birch has been the first to insist on. The singleness of purpose with which this elaborate 'Inquiry' is conducted, and the impartiality with which every word is chosen, there being no partisan bias in any instance throughout his 550 pages, make it altogether a work of rarity and ability, of courage and originality, which is without parallel amid all the countless variety to which the character and dramas of Shakspere have given rise.—*People's Press.*

[London: C. Mitchell, Red Lion Court, Fleet Street; J. Watson, 3, Queen's Head Passage; and all booksellers. Lettered, in cloth, 4s.]

SONNET.—TO MARGARET FULLER.

Sweet Margaret! thou art not wholly gone,
For tho' the heaving ocean holds thy form,
The breathings of thy soul abide with us,
Thy sisters—and with grateful love
We treasure thy dear name within our hearts.
O, ever aid us to cast off the net
Which mindless numbers weaves about our path;
Aid us to bring each inward budding power
Of truth or beauty to sweet Nature's light,
Which ever streameth bright and free for all
Who meet its radiance with truthful eyes
And earnest heart. So shall we win at last
Our woman's birthright!
With a glad embrace
Might we hereafter thank thee, face to face!

Dec. 28th, 1850. S. D. C.

[A working Boot and Shoemakers' Co-operative Association has been recommenced at 11, Tottenham Court Road. This association (as the name implies) consists of a number of working boot and shoemakers carrying on business for themselves. Every pair of boots and shoes sold at this establishment are made by the members, so that they can speak with confidence as to their quality and workmanship. While seeking to live by the exercise of their own industry, they charge only fair and reasonable prices; and they call upon all who sympathise with the efforts of working men to improve their condition, to assist them by giving their support.

A free lecture, by Professor Kinkel, will be given in the Theatre of University College, Gower Street, on Tuesday evening next, the 24th inst. Subject, 'The History of the Fine Arts in England.' Doors open at eight; no tickets required. After which, the library, containing a fine statue of John Locke, and the Flaxman Gallery, brilliantly illuminated, will be open to those attending the lecture, and the public generally.

On Monday, the 23rd inst., the exhibition of carved buhl and cabinet work,

containing many splendid specimens of art manufacture of the middle ages, and the designs of the pupils, male and female, of all the schools of practical art, will open to the public (free), without the trouble of procuring tickets, at Gore House, Kensington, a little beyond Sloane Street.

By this post I send you a *Newcastle Guardian*. On the first page, in the first column, you will find an advertisement of lectures by the Rev. Mr. Grant, the talented opponent of G. J. Holyoake. We are in a state of 'shiveration' (this word I borrow from a play), and after the first lecture will doubtless be found calling upon the 'rocks and the mountains to fall upon us and hide us,' &c. (*vide* Revelations), and as there are no mountains here, we will have to submit to be wrapped as heretofore in the mantle of smoke, which article I need not tell you is very abundant in this 'sulphureous district,' chiefly in consequence of theology having with us precedence of sanitary reform.—J. C.

We understand that the verbatim report of the six nights' discussion between the Rev. Brewin Grant, B.A., and G. J. Holyoake, Esq., is being read in several places of meeting in this town. It is said that this is the first time of every word uttered in such a controversy being reported—an expenditure of £60 having been incurred to secure justice to both parties. A testimonial in acknowledgment of the public services of Mr. Holyoake is being promoted by a central committee in London, and we hear that five or six pounds have been already subscribed in small sums in this town.—*Leicester Fly Sheet*, No. 1.]

3, Queen's Head Passage, Paternoster Row.
April 30th, 1853.

Received from G. Julian Harney the sum of eight pounds eight shillings and sixpence, collected by him for the European Freedom Fund.

James Watson, Publisher,
(Member of the committee of the above-named fund.)

Received.—C. D. Bertie.—J. B. Bebbington. (The letter requested in due time shall come.)—Adam Wood.—J. G. Carpenter. (We should be pleased to see the work.)—E. Truelove.—G. Jarrat. (We have a present supply.)—A Reader. (We should also be glad of his address.)—W. Woodman.—Veratis.

PARLIAMENT SKETCHED ON THE SPOT,
BY THE 'STRANGER.'
CONTINUED WEEKLY DURING THE SESSION IN



NEWSPAPER.
Published every Saturday in time for the Afternoon Mails, and may be had from News Agents in all parts of England, or direct from the Office,
7, WELLINGTON STREET, STRAND.
PRICE SIXPENCE.

GUIDE TO THE LECTURE ROOM.

[It is requested that those Secretaries of Institutions who may wish to have their lectures announced in the *Reasoner*, will please send in their programmes as soon as printed.]

Literary Institution, John Street, Fitzroy Square.—May 22nd [7½], Thomas Cooper, 'The Argument for a Future State, considered.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—May 22nd [7], Dr. Sexton, 'Geology.'—Discussion on Tuesday evenings.—Saturday evenings [8], an Harmonic Meeting.

Hall of Science, City Road.—May 22nd [7], H. Tyrrell, 'Life and Writings of Thomas Hood.'

Oxford Rooms, Castle Street, Oxford Street.—May 22nd [11], William Maccall, 'Development and Correspondence.'

Commercial Hall, Philpot Street, Commercial Road East.—May 22nd [11 a.m. and 7½ p.m.] Mr. C. Southwell will lecture.—Discussion, Tuesday and Thursday [8].—Friday [6], Lecture by Mr. Southwell.

North London Mental Improvement Society, Hawley Road, Kentish Town.—May 26th [8], Mr. Wrench, 'The various Styles of Composition.'

Secular Hall, Goldsmiths' Row, Hackney Road.—Sunday morning [11], a Discussion; Evening [7½], a Lecture.—Monday [8], a Discussion.—Friday [8], Teetotallers meet.—Saturday [8], Harmonic Meeting.

Hoxton Mutual Instruction Society, 4, Gloucester Terrace.—May 22nd [8?], a Lecture.

Hoxton Secular Society, 4, Gloucester Terrace.—Meeting every Sunday at 11.

Secular Institution, 4, Dale Street, Manchester.—May 22nd [6], a Lecture.

Progressionist Hall, Cheapside, Leeds.—Sunday evening [6½], a Lecture.

CHRISTIANITY AND SECULARISM.—Sixth Thousand, price 2s., cloth (nearly 300 pages), the Authorised Verbatim Report of the PUBLIC DISCUSSION between the Rev. Brewin Grant, B.A., and G. J. Holyoake, Esq., held in the Royal British Institution, Cowper Street, Finsbury, on six successive Thursday evenings in January and February, 1853.

Question—'What advantages would accrue to mankind generally, and to the working classes in particular, by the removal of Christianity and the substitution of Secularism in its place?'

Just ready, in 12mo, stiff covers 6d., cloth 9d.,

The LOGIC of ATHEISM. By Samuel McAll, Minister of Castle Gate Meeting, Nottingham.

Ward & Co., 27, Paternoster Row.

Now ready, price 1s. 3d., 18mo, 144 pp., bound in cloth and lettered, 'Emma's' Edition of

FACTS AND FANCIES; or Random Sketches of Men, Women, and Principles. By Frederic Rowland Young. With an Introductory Chapter, by Mr. J. Spilling, author of the 'Spirit of the Seasons.'

A correspondent of the *Ipswich Express*, signing herself 'Emma,' stated in the columns of that paper that she had *committed it* ('Facts and Fancies') *to the flames*, and recommended others to do likewise. Parties wishing for copies for burning, can be supplied in large quantities upon very liberal terms.

London: Simpkin, Marshall, & Co., Stationers' Hall Court; James Watson, 3, Queen's Head Passage, Paternoster Row.

PRESENTATION DINNER.

On Thursday, May 26th, 1853,

A PUBLIC DINNER

Will be held in

THE FREEMASONS' TAVERN, GREAT QUEEN STREET, LINCOLN'S INN FIELDS,

After which will be presented the

TESTIMONIAL TO MR. G. J. HOLYOAKE,

In recognition of services to the right of Private Judgment.

MR. THORNTON HUNT IN THE CHAIR.

MR. JAMES WATSON WILL PRESENT THE TESTIMONIAL.

The Apollonic Society will sing several of their Choruses during the evening.

Dinner on table at half-past 5 o'clock. The Chair will be taken at half-past 7.

Tickets: to the Dinner, 3s. 6d.; to the Presentation, 6d.

Admission will in both cases be by Tickets only; and as the numbers are strictly limited, an early application is necessary.

Tickets may be obtained of Mr. Watson, 3, Queen's Head Passage, Paternoster Row; Mr. Truelove, 240, Strand; Mr. Goddard, Institution, John Street, Fitzroy Square; Mr. Taylor, Tower Hamlets Institution, Morpeth Street, Bethnal Green: Mr. Errol, 4, Gloucester Terrace, Hoxton; Mr. Bendall, Hall of Science, City Road; and Mr. Price, Secular Hall, Goldsmiths' Row, Hackney.

London: Printed by Holyoake, Tyndale, and Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 21.] WEDNESDAY, MAY 25, 1853. [PRICE 1d.

EIGHT OF THE ARTICLES.

Value of Comte's 'Positive Philosophy'....	321	Tracts on Socialism	330
'Westminster Review' & Bristol Athenæum	325	Letter from the Rev. Mr. Grant	332
The Conditions of Literary Success.....	328	The Law of Families	333
Scientific Theory of Spirit Manifestation ..	329	Letter from the Rev. J. Clarke	334

VALUE TO ENGLISH SOCIETY OF COMTE'S 'POSITIVE PHILOSOPHY.'

THERE is a remarkable work now complete before the world which has been much talked of in its successive portions as they appeared, but which is little understood as a whole—in England, at least, however it may be elsewhere. M. Auguste Comte seems to have been impressed from his early youth with the desultory state of knowledge among the best informed men, and with the fluctuating condition of belief among the most earnest minds. We do not know anything of the process his mind went through; but the result of his impressions in the first place, and of his meditations and studies afterwards, is before us in a book which will be (unless some of the wisest men in the world are altogether mistaken) one of the chief events by which our century will be distinguished in history. I deliberately use the word *event*, because the appearance of such a book is an event. A book of the highest order does more to affect the destinies of a nation or a race than any battle, any pestilence or famine—more even than almost any discovery in science; certainly more than any discovery in art. At least as great an event as the greatest of these is the appearance of Auguste Comte's 'Positive Philosophy,' if some of the wisest men now living be not entirely mistaken. I will presently state why such is their opinion.

M. Comte is a Frenchman—a professor of mathematics, till lately, in the Polytechnic School at Paris. His great work is entitled 'A Course of Positive Philosophy;' and it has appeared, a volume at a time, at intervals, in the form of published lectures. There is much disadvantage in this form, as the author is well aware. We need not trouble ourselves here with the reasons which compelled its adoption; but I must just refer to the chief inconvenience of the plan. The work is prodigiously bulky, and much of its bulk is useless. M. Comte's style, though full of meaning and wonderfully comprehensive, is wordy; and it becomes more and more so towards the end of the work. The necessity of recapitulation, which belongs to the form of lectures, helps to swell the book, till we have before us six volumes, averaging more than 800 pp. each. Such bulk as this must lessen the number of even those readers to whom the French language is almost as familiar, and quite as easy to read, as their own; and the bulk and the foreign language together place the work entirely beyond the reach of the vast majority of the English reading public. Add to this, that the work is now scarce, even in France. The

time has therefore arrived for its being presented to the English people in their own language, and in a condensed form. It will soon be so presented, and the story of its preparation is briefly this.

Miss Martineau began, just two years ago, an analysis of Comte's work, in preparation for a free, but abridged, translation. A common friend told the late Mr. Lombe, who was then living at Florence, what she was doing. Mr. Lombe's name is well known in connection with schemes for the improvement of popular knowledge and the promotion of freethought. Miss Martineau was an entire stranger to him, but her purpose was one which he had long and anxiously entertained. If his health had allowed, he would have himself prepared a condensed translation of Comte's work, and he poured in some of his wealth to aid the project. He sent to Miss Martineau an order on his banker for £500, and was informed by Miss M. that the greater part of the money would be spent in promoting the circulation of the work. To this he gave his sanction, and his death soon after rendered the carrying out of his wishes as solemn a purpose as could be entertained.* The work is going to press, and it is to appear, in two volumes, at the beginning of next season.

In order to see why this book is supposed to be of such high value to the civilised world in general, and to the English people in particular, it is necessary to look a little at its contents.

M. Comte found the world—the world of thinkers, of explorers, and of readers—in a state of complete confusion. If his book is read and taken to heart as it deserves, he will possibly leave the world in a far more orderly state, intellectually—and, by anticipation, socially—than he found it. When he began life, the natural sciences were not in any way graduated, or even arranged, on any principle. Abstract and concrete science were jumbled together. Primary and secondary sciences were hardly known from one another; and even sciences and their corresponding arts were not distinguished from each other in any unquestionable manner. Again, all manner of notions were mixed up with real knowledge; and it was hard to say, in regard to any science, how much imagination or delusion might not be mixed up with its truths—either in their origin, or their interpretation, or their application. Even mathematics, the most abstract, simple, and unquestionable of all kinds of human knowledge, was not constituted a science before the appearance of this book. For an estimate of its value in regard to mathematics alone, I may refer to a review of the two first volumes in the *Edinburgh Review* of July, 1838,† understood to be by Sir David Brewster. In the pursuit of knowledge, M. Comte found the scientific men of his age losing time and labour dreadfully, for want of principles of order in their pursuit, and a com-

* It was in April, 1851, that Mr. John Chapman suggested to Mr. Lombe the desirableness of publishing a translation of Comte. He replied (May 10th, 1851), 'As to Auguste Comte's book, I had always wished to see it in an English dress. A good *resumé* of the first and second volumes might be published with great advantage.' In July, Miss Martineau communicated to Mr. Chapman the fact that she intended to make an abridged translation, and asked him to join in the enterprise of publishing it. At his request she handed him her proposition in writing, which he forwarded to Mr. Lombe, with a suggestion that he should assist in the plan. He returned a draft in favour of Miss Martineau for £500, which will be devoted first to the remuneration of her labour in making the abridged translation, and secondly in publishing the work.

† We believe this is the date, but have not had an opportunity of verifying it.

prehensive education to fit them for it. Nobody saw, in any complete manner, the real connection of one science with another, or the relative importance of the different parts of any science. Each had some object of his own, which he followed up with more or less of success or failure; but the success was reduced to the lowest degree by want of mutual co-operation, and a common understanding about the position and value of the facts sought; and failure was aggravated to the utmost by men working alone, and without any clear view of what was wanted, or could be expected to be done. Each man naturally thought his own science the highest and best; and yet every man was intruding upon his neighbour's science, or surrendering his own work to somebody else, for want of a clear settlement of the boundaries and connection of the various sciences. All this confusion M. Comte has put an end to for ever. He has made out the *true filiation of the sciences;* not according to any pretty little plan out of his own head, or any fanciful arrangement which may make him the head of a school, as German metaphysicians are when they make lists and pictures of human faculties, and range them, and shift and march them about, like regiments at a review. M. Comte's account of the filiation of the sciences, beginning with mathematics, is the most simple, general, and indisputable, and ending with the science of society, which is the most complex, special, and unsettled—is as unquestionable as the multiplication table. A man might as well take a map of Norfolk and doubt whether it was not a map of Staffordshire, as doubt of the mutual relations of the sciences after having gone through M. Comte's exposition of those relations.

In matters of belief, M. Comte found society in the state in which we all see it to be. He found the old Catholic Church (which did great things for the human race in its day) struggling hard to maintain its ground, but compelled, all the while, to give up its own essential principles, through their incompatibility with the knowledge of the time. He found the Protestant faith no longer constituting even a church, but split off into almost as many sects as there are Christians—or, at least, Christians who pretend to any opinions of their own. To restore order in this department was not only impossible, but altogether out of M. Comte's way; for he holds neither the Christian nor any other theology. What he has done is to give us the history of the relation of theology to the human race; and a more luminous and interesting history was never written. He shows how the theological state is one through which the mind of the race must pass, and to which it owes indispensable benefits; and how theology naturally melts away before the light of science, the inbred faith of the unenlightened human imagination passing on into the faith of conviction, generated by the knowledge of the facts of the universe, acting upon the highest faculties of man. The theological philosophy is shown in its origin and progress, and in its decline before the rise of the metaphysical philosophy, which, again, is only a transition stage of exploration, discussion, and infinite disagreement of opinion; a troublesome state of affairs, but one which is necessary to admit of the proof and establishment of that positive knowledge and philosophy which are to be the sound basis of the rational and orderly state of the human mind and society which are to ensue.

It is commonly agreed that the grand peculiarity and chief glory of this work is its creation of a new science—*the science of society.* It is by this that M. Comte is chiefly known; and truly that part of his work is enough, of itself, to immortalise any man. For the exposition of this science, I must refer to the work itself; not only from the extent of the subject, but because this new science is as legitimately descended from all that go before it as any of the rest. I will only

observe that great injustice is done to the work by such partial study as is given to it, as far as my observation goes. It is true the part which treats of social science, which occupies the latter half of the work, is interesting to the largest proportion of readers; but that is no reason why they should skip the first half, without which they cannot understand the last, however they may suppose that they do. In the same way, our scientific men talk very glibly about the work and its tendencies after reading the first half only—or even the one division which relates to their own favourite science—mathematics, astronomy, chemistry, &c. A mathematician would not advise anybody to open Euclid in the middle, and go on from there. An astronomer would not advise a student to confine himself to the study of 'a bright particular star,' or a single constellation. A chemist would not set a pupil at once to the study of definite proportions, without any preparatory notion of molecular constitution and chemical action. Neither should the study of social science, properly so-called, be plunged into, without any of the preparatory knowledge which is as necessary as the foundation to any building, or the knowledge of numbers to the doing of sums. The book is not a collection of stories or poems, to be easily run through and lightly laid down. It is clear and plain enough to those who really desire to compass its contents; but it requires steady attention, and, certainly, that the student should read it after the author's method, and not his own.

Those who are familiar with the work are deeply impressed with its importance to the English people, and have high expectations from its introduction to them in their own language, and in manageable compass. It has long been known to our scientific men and social philosophers, but there is scarcely one of them who ever mentions the book or its author; probably on account of the anti-theological tendency of the system of positive philosophy. I find Comte's ideas cropping out wherever I look on the surface of our field of knowledge; but it is a rare thing to hear his name. It is time that there should be an end of this. The book and the man are too remarkable to be ignored; and we should decline the shame of benefiting by his ideas, and taking the credit of them. The book may and will do us a world of good, and we will accept the boon openly and honestly.

It will do us good in these among other ways.

We are in an anarchical state, like the rest of the world, in our science, our philosophy, our social doctrines, and our moral methods; and here we may learn how to put our great and glorious house in order. We are, like other peoples, given to wrangle, for want of certainty as to what is known, what should be known, and what can be known. This is what Comte can teach us. It is astonishing what an effect certainty of knowledge has upon temper. There is no item of the multiplication table on which men can fasten a quarrel, though they may wrangle all the year round on a point of political doctrine. Comte's book is an admirable peacemaker, for it cuts so much ground of quarrel from under one's feet. Again, it offers the finest body of anti-theological doctrine ever presented to the world. There could be no such doctrine till lately; for it is only very recently that theology has begun to be scientifically superseded. No man who masters this work need ever again feel that painful shame that many of us have felt at being unable to give a clear, convincing account of his disbelief of popular superstition. Hitherto he could give only his own impressions; and his reasons were, however sound, necessarily desultory. It need be so no longer now. He will find in this work his disbelief represented, accounted for, and justified. This is much: but there is something more and better. The Secularists of England

are hourly reproached with having no doctrine, no faith, no privilege to construct, but only power to destroy. This book may extinguish that reproach for ever. In it we have a body of positive doctrine, substantial, affirmative, impregnable, in comparison with which the doctrines of theology and metaphysics are cloud-pictures in a rising wind. In comparison with the scientific and logical certainty in which human knowledge (as far as it goes) is here established, the conceptions of the old anti-scientific systems are like the dreams of the night and the vagaries of fever, in contrast with the sequence of a mathematician's thoughts. By this work the tables are turned completely. The disintegration is henceforth seen to be all on the side of 'the cloud-capped towers and gorgeous palaces' of antiquated systems, while the stir and growth of constructive life are with the vigorous settlers in new realms of belief and knowledge, into which it seems impossible that darkness and decay can ever enter. This book is every man's title-deed to an estate in that region; and it not only leaves him in present possession, but promises a further wealth to his remotest posterity. This exposition of 'Positive Philosophy' not only proves to us what we have gained in knowledge and other means of welfare, but assures us of continued progress in all future time. If we make a due use of it, we, who take our stand on the ground of certainty, as far as our knowledge and our reasoning go, shall soon find ourselves organised for the extension of that certainty to as many as are needing and desiring it. What they and we want is precisely what this book, duly employed, will give us.

THE RESTORATION OF THE 'WESTMINSTER REVIEW' TO THE BRISTOL ATHENÆUM.

An unusual excitement exists in Bristol in consequence of the exclusion of the *Westminster Review* from the Athenæum of that city. We have not space for the long reports of the discussion and subsequent letters upon the matter. Mr. Mills moved that the Library Committee be respectfully requested to replace the *Review* on the table of the institution.

The Rev. Mr. Roper spoke in defence of the exclusion. He said:—'When the institution was formed in that room, eight years ago, two most positive and distinct understandings were come to. One was that it was to be in no way a political or religious institution; that was, that no party politics and no party religious opinion was to be introduced. In that understanding he most cordially coincided, for sure he was that no institution of that order, no literary institution could exist for any length of time without it excluded party politics and party religion. There was also another most distinct understanding come to, that while the Bristol Athenæum was not to be a religious institution, it was at the same time not to be an irreligious institution. No views were to be introduced or brought forward that were opposed to the generally-received opinions not only of the members of that body, but amongst all Christians. Not the opinions of this body of Christians or of that body of Christians, but of Christians in general. The commonly-received views of the Christian world were not to be invaded in that institution. Those were the understandings that were distinctly come to, and it was because it was considered that the *Westminster Review* invaded the last of them, that the steps were taken which had been referred to. They would allow him very briefly to refer to the history of the *Westminster Review*. For a number of years it was purely a political and literary review. It was so while it was conducted by that able man Col. Thompson, and it kept the same character while conducted by Sir

William Molesworth, and theological works, unless of the most general order. were not introduced in its pages. About four years ago it changed hands. It passed into the hands of perfectly new parties, who entertained other views, and since then it had had a theological department. It was conducted now by those who would be called, and who probably would not object to being called, abettors of the Rationalistic school of Germany and the Pantheistic school of America: a school which would deny to the Christian religion any particular claim to divinity, and which would take away from the Bible all claims to a divine origin any more than might be claimed for Shakspere, or any other author who might be said to have received a peculiar spark of inspiration from the Deity. A school, in fact, which would place the Bible in the same description as the works of Herodotus, Livy, or any other ancient writer. He believed that an examination of the *Westminster Review* for the last four years would bear out three points. He (Mr. Roper) had carefully examined a large number of the publications during that period, and had he not been so unwell he would have gone more into the investigation, but he believed they would find, first, that there was scarcely ever a book on theology reviewed in which those opinions were taught which were the commonly-received opinions, not of churchmen, not of dissenters, but of all who believed in the divinity of the Christian religion. Second, while that order of books was almost entirely excluded from the pages of the *Review*, there were numerous reviews of books of the Rationalistic order, which reduced the Bible to little better than a human production, and large extracts were made from those books. Third, in the reviews of those books there would be found introduced—not openly, not honestly, because if so done they would carry their own antidote with them—but there would be found to be, in a subtle, insidious way, words introduced that went to sap entirely the faith of the reader in the Bible as of divine authority. It was upon those grounds that the book was before the library committee and its exclusion recommended. It would be said that the *Westminster* was a powerful and talented review. He did not deny that: but the more powerful and talented it was, the more would it be a dangerous book. He knew it would be argued that gentlemen were quite competent to judge for themselves of the books which they read. He quite admitted that, as far as a large proportion of their members was concerned; but it should be borne in mind that the institution was specially formed from its commencement for many who could not be said to be in that position, and who, to say the least of them, had not made themselves familiar with theological discussion.

Mr. Halsall would go to the question itself. Gentlemen who believed in the Christian religion could not have that faith in it which they ought to have if they feared anything that could be brought against it in any work, however talented. If a work was untrue, discussion would discloseits errors; and if it was true, all attempts to smother it would utterly fail. The arguments of Mr. Roper, if they were valid, as to the exclusion of the *Westminster Review*, could not stop there, but would go to the exclusion of some of their daily papers, some of their weekly papers, while they would lead to a sifting of all their periodicals. If such a work as the *Review* ought to be excluded, their library ought to be decimated. Mr. Halsall concluded by expressing his surprise that dissenters could be found willing to taboo a work which, in their struggles for religious equality, had rendered them such valuable services.

Mr. P. F. Aiken spoke in vindication of the proceedings of the directors. The question was, could any book be excluded? He would suppose a book that insulted the Queen and preached treason and sedition. As loyal subjects of the

Queen they would regard it as an insult to Her Majesty, and on that ground they would exclude it. Then in the case of a book of decidedly obscene character. He trusted that the directors would exercise the discretion vested in them, and exclude such a work from the library. It would be said that the *Westminster Review* was not immoral. Directly immoral it was not: it did not propagate immorality or disloyalty, but he asked them whether disloyalty to the King of Kings was not an offence? If they took away religion, upon which all true morality was founded, morality itself would disappear. Laws without religion could not make men moral. *He was free to confess for himself that he would rather put an immoral book in a person's hand, than one that would lead eventually to licentiousness and crime.* It was said 'there is Gibbon on your shelves,' *and so there was, and many other infidel and bad books, and he would say,* '*Let them lie there in their original obscurity*,' but one great reason why he voted for the exclusion of the *Review* was, because it was not on the shelf, but was placed on the table, and was every day before the members. No doubt the book might be read without injury by many, but the question with the directors was, should they expose it to all the members? He confessed for himself that he could not read that book conscientiously without injury. He must say that he had before now read things in that very periodical which had haunted his mind for weeks afterwards.

Mr. Mills replied, remarking that the society embraced members of all religious persuasions—Churchmen, Dissenters, Quakers, and Jews. It had Gibbon on the shelf, and he dared to say the Koran also. If they had not they ought to have it, for it was a very useful work. He claimed a right to judge for himself, and he was not to be told that, because a gentleman went home painfully impressed for weeks together, and trembling [the close of the sentence was lost amidst mingled cheers and disapprobation]. He would not pursue the subject farther, for he desired to avoid irritation, but he would press his resolution, and ask for the decision of the meeting upon it. Mr. Mills then submitted his resolution in this form—'That this meeting respectfully suggests to the library committee that they should replace on the table those numbers of the *Westminster Review* which have been removed, and that they do continue the work.'

The meeting then divided, when the motion was carried by fully six to one.

From the newspaper correspondence we take this paragraph, from a letter by the Rev. G. H. Davis, who asks—'How ought the case of the directors to be met? Clearly by showing, either 1. That the directors have no such discretionary power entrusted to them, as they have just exercised; or, 2. That such discretionary power does not extend to works of an infidel tendency; or it must be met 3. By proving that the *Review* is maligned—that it does admit the common principles of Christian theology; and more especially the inspiration and authority of the Scriptures. If any one of these three points be established, the case of the directors is overthrown. They may not henceforth venture to distinguish, but must place upon the table the chosen reading of all classes, adding Holyoake's "*Reasoner* and Secular Gazette," that the youth of our city may have the opportunity of studying all sides.'

['The papers inform us,' says B., 'that the inhabitants of Jamaica turn all their hopes to raising copper. The place which has given rise to the most sanguine expectation, bears the name of Job's Hill. We are afraid the shareholders may have to exhaust the patience of Job on their hill, and in the end perhaps find themselves the victims of *jobbers*.]

THE CONDITIONS OF LITERARY SUCCESS.

PANTHEA IN REPLY TO MR. CHILTON.

We know the arduous strife, the eternal laws,
To which the triumph of all good is given:
High sacrifice, and labour without pause,
Even to the death. WORDSWORTH.

It is with surprise and concern that I have read Mr. Chilton's article on 'Natural Geniuses,' in which he attributes to me a supercilious depreciation of the aspirations of working men, and of Mr. Holyoake as the representative of the same. I could not have supposed that such an impression could have been derived from the article of mine to which Mr. Chilton refers. As to implying 'that a very low class of influences determined Mr. H. in the choice of his views,' or saying 'that Mr. H.'s speculative opinions are not merely a result of incapacity, but probably of irritation and presumption'—I never said, or even thought anything of the kind. But as I have too much respect for Mr. Chilton to doubt his being in serious earnest, it seems proper to do what I can to make my meaning clearer.

In the first place, let me assure Mr. Chilton that he does me justice in believing that I 'did not intend' to join in 'the common sneer of the world' towards the aspirations of the working classes. Nothing could be more repugnant to my feelings than such a sneer. No one among those not actually linked by birth to the working classes, could ever have felt with them more intensely than I have done from childhood. But I did imply, and I do think that the successful working of intellectual problems is not to be achieved by any thinker, working class or otherwise, without a rare combination of requisites; some of which are (unfortunately) difficult of attainment to our 'brother proletarians.' As this is the real root of the matter in hand, I will go into it more in detail.

1. In one of those pithy sentences of Mr. Holyoake's which no one enjoys more than I do, he says that 'every success has its distinctive approach.' Now the distinctive approach to literary success must inevitably be *literary training*. An artisan author, however, who falls into noticeable errors, may yet possess far greater ability than many a common-place

'Coof whom a college has fitted wi' lear;'

but it is none the less true that every blunder he commits mars the completeness of his literary achievements. Now if the expression of thought demands study, if the history of humanity demands study, if every trade and profession has its apprenticeship, and every art and science its novitiate, surely Metaphysics, the Science of Mind itself, is not to be acquired by merely pursuing the 'trains of thought which mother-wit suggests,' or 'ranging through a library at random!' That Father Newman should, as a Romanist, think lightly of the advantages of regular intellectual training, is not surprising; but that a freethinker should endorse his recommendations, astonishes me.

2. But I expressed the opinion that not only 'special culture,' but 'natural genius,' was required in order to 'deal with abstractions as things familiar.' By 'natural genius' I meant that peculiar aptitude for a special subject which distinguishes (for instance) the musical child of five years old, who can play airs from ear without instruction, from the unmusical adult, to whom scores of lessons have failed to impart a comprehension of the elements of the art. These differences of organisation are known to exist in almost every branch of human capacity. A man may excel in one department to the admiration of all civilised society, and

may sadly fail in others. An admirable novelist may be but a partial historian; and an accomplished historian may be but a timid politician. A man of excellent practical sense and benevolence may have no taste for art; and a first-rate artist may be a miser. And when these differences of capacity and culture are to be seen every day among persons whose general vigour of mind and love of knowledge no one thinks of denying, I cannot see that I offer any slight to Mr. Holyoake in expressing an opinion that he is, 'probably,' not 'led by natural genius' or 'trained by special culture' to succeed in one particular branch of human research.

3. This is not the time to explain in detail my objections to Mr. Holyoake's philosophical theories. I hope to do this before very long.

I must at least explain that portion of my meaning which Mr. Chilton has misapprehended. In suggesting that he had been 'forced into speculation, because the established beliefs stood right across the path of life, barring out all free manhood' (not 'free*thought*,' as Mr. Chilton paraphrases my sentence), I meant to imply that it seemed to be the inhuman, and not the illogical, element in modern theology that first induced his disbelief. Doubtless, he has *now* a reason to give for the faith that is in him, but I doubt if it would ever have occurred to him unless some other impulse had first broken down the walls of his childhood's temple. He never dwells long in the regions of pure metaphysics. 'Not' (as I before said) 'that he is insensible to the charms of "pure intellect;" but he evidently values philosophy chiefly for the moral use to which it can be put.' In proof of which, I would refer Mr. Chilton to Mr. Holyoake's writings throughout, especially to his prospectuses—and even to the most metaphysical of all his works, 'Paley Refuted.' And had Mr. Holyoake been brought up in a form of Christianity which united the liberal theology of a Priestley to the cultured democracy of a Channing and the philosophic comprehensiveness of a Follen, I question whether the critical element would have been strong enough in him to have roused him to analyse the logical errors of a system so rich in generous impulses and beneficial results.

This estimate of Mr. Holyoake's mind is of course as fallible as any other; but in expressing it frankly and distinctly, I conceive that I am offering him the compliment of supposing him desirous to test his own powers and views by all the varied lights which different minds can cast upon them, and thus to obtain a measure of truth which no test less severe can ever ensure. And I trust Mr. Chilton will do me the justice to believe that no difference of opinion can diminish the respect I feel for Mr. Holyoake's powers and character, of which I might say more, if the *Reasoner* were not the last place in which those who are honoured by his personal friendship feel it possible to express their opinion of him.

THE SCIENTIFIC THEORY OF SPIRIT MANIFESTATION.

NEXT week we shall commence letters from Dr. Ashburner, the most eminent scientific authority who in England has accepted the spirit phenomenon. We are sure the public will be gratified and instructed by hearing what one so competent has to say upon such a subject. We believe it was Dr. Ashburner who introduced Mr. Owen to the *séances* in Queen Anne Street; and as we have impugned Mr. Owen's conclusions on this subject, we feel the more bound to give publicity to the evidence which has doubtless influenced him.

[We have received from Mr. Joseph Barker particulars of the great Bible Convention in Salem, which we shall communicate in these pages.]

TRACTS ON SOCIALISM, BY THE REV. SAMUEL MARTIN.*

We have much pleasure in calling the attention of our readers to these lectures, and urging their careful perusal. Although many will differ almost entirely from the theological opinions they contain, we are bound to express our great satisfaction with the manly tone, earnestness, and suggestiveness which characterise them. They are bold utterances from the pulpit, and will effect much good by their directness and freedom from clerical assumption.

The opening paragraph of the first lecture vindicates the use of the word 'Socialism,' by distinguishing its legitimate meaning from the untrue and painful associations by which it has been surrounded. The preacher then descants with great force of truth on the selfishness of society, and proves that it pervades alike the arenas of commerce, politics, and the church. The remainder of the lecture is devoted to the statement of 'Christianity as a system leading us to regard the welfare of others,' and to the idea that 'obedience thereto would embody pure Socialism.' The second lecture treats of what the author terms 'The Straits of Pure Socialism,' taking 2nd Corinthians, chap. vi., verse 12, as a text for his subject. The 'hindrances or "straits" to the establishment of that pure Socialism which Christianity promotes' are stated to be ambition, disobedience of the law of God, envy, fancied independence of social obligations, vicious pleasures, infidelity to the varied duties of domestic life, a thirst for outward greatness, unlawful competition, disregard of justice, and general indifference of each to the welfare of one another. The third lecture is by far the most striking and instructive in the series. Starting with the important fact that men are not only tempted to neglect social duty, but to justify such neglect, the author states that indolence, pride, cowardice, morbid distrust, thoughtlessness, and wilful selfishness are the primary causes inducing omission of social duty, and that such neglect is justified by the improper pleas of ignorance, inability, and the priority of other claims.

We should willingly transcribe several illustrative paragraphs, but must content ourselves with one quotation from the first lecture in sustainment of the charge against society of 'all seeking their own:'—

'"All seek their own." It may be well to mention some of the facts by which this charge against society is sustained; and beginning with employers of all classes, we ask, Is it not the rule to exact the largest amount of toil at the least possible remuneration? Household servants, apprentices, porters, warehousemen, shopmen, clerks, governesses, mechanics, and labourers of every kind, are pressed down to the lowest takeable wages, while they are goaded to the utmost possible labour. These *employés*, on the other hand, are generally more or less eye-servants, and resent the exactions of their masters by evading, so far as possible, the just claims of their calling. Consumers, in their purchases, bate and bargain, reckless of the cost in production of what they buy. The seller, to meet this thirst for cheapness, not only lies and deceives on principle, but grinds down the producer to a wage that does not give him daily bread. The manufacturer wears out the God-made and God-like beings in his factory, with far less concern than he consumes materials or impairs his machinery; and the factory operative regards his master as *the Satan* of all his rights and hopes, his comforts and joys. Commercial companies and trading associations commit deeds of fraud which no

* 'True Christianity—Pure Socialism.' 'The Straits of Pure Socialism.' 'The Anti-Socialist Warned of God.' Three Lectures by Samuel Martin, of Westminster Chapel, Westminster. London: Ward & Co., Paternoster Row. 1852.

individual in the management would come forward and own. Benevolent and even religious societies are not free from the guilt of cooking of accounts, jobbing, and place-making, in the appointment of agents and officers. In the workhouse and in the prison, in the hospital and in the public school, there are the selfish intrigues of a petty state. Could every parish bear to see its use of funds, and its treatment of the poor, exposed to a real and sunlike scrutiny? What, but the pecuniary interests of a few, prevents our city from being abundantly supplied with pure water, and cleansed from the exhalations of the dead? Has the old Roman publican no counterpart in this day? When men are wanted for public service, is it merit and fitness which decide the choice? Does our House of Commons embody its ideal? Are England's fifteen millions so regarded by the government, that the government may be said to rule for them? Are not England's sons rather made to sustain the state without reciprocal advantage, and to minister without mutual benefit, to the classes which in rank and influence are highest in the state? Are the immense revenues of what is sometimes called "the poor man's church" employed to minister to the poor, or to make a few ecclesiastics immensely rich? Is there not in every sect a mean craving for numbers, position, and power; which, being destitute of all religion and benevolence, is only a gilded form of selfishness? Does the sister of mercy never show herself a daughter of unholy ambition; or the professed philanthropist let out the secret that his love for man, like the attachment of a statue to its pedestal, is an adherence to means of exalting himself? We do not deny that there are just employers and faithful labourers—that there are fair buyers and honest vendors. We admit that the conditions of factory labour are not as cruel as they were years ago—that there are humane and just factory masters. We acknowledge that exceptions may be found to our remarks on commercial companies, societies, workhouses, and kindred institutions. We do not overlook the fact that the people are, by some of the members of the House of Commons, fairly represented; and that there are peers who, without cant or hypocrisy, can call a peasant and an operative, a friend and a brother. We would not overlook recent movements of the government in the direction of caring for the millions. We recognise gladly the sympathy shown by the Prince and by our Queen with movements in favour of improving society in general. We are thankful for what of pure religion and goldly lovingkindness is to be found among all religious sects. We believe there are true sisters of charity, and real disinterested philanthropists. But we repeat, as descriptive of society in the aggregate, "All seek their own."'

The lectures abound in passages of equal vigour to those now quoted, and are, apart from their theological peculiarities, eminently calculated to awaken attention and inquiry. A further recommendation is, that the trifling sum of a shilling will purchase them. FREDERIC R. YOUNG.

['A Visitor from Brighton' asks whether ladies will be present at the Dinner at the Freemasons' Tavern? Certainly. We cannot say whether *all* applicants for tickets of admission 'after dinner' will *certainly* obtain them. That must depend on the number of the holders of dinner tickets, as the number of other tickets will be regulated by the demand for the earlier ones; but as the Hall is large and will accommodate a thousand persons, no doubt all will be accommodated.]

RECEIVED.—C. B.—Christian.—J. D. Develin.—James Comley.—S. Morton—J. G. (must add his address.)—W. W. F.—W. J. W.—R. Gowing. (We fear the papers are too discursive for us.)—J. A. (We shall use his letter.)—W. P.—J. W. A.—M. Riley.—*Dunfermline News*, No. 56.—*Lincolnshire Free Press*, No. 205, containing an able statement of Secularism by 'Amicus.'

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

LETTER FROM THE REV. MR. GRANT.

DEAR SIR,—In your article on the 'Evangelical Prize Ring,' where you illustrate the avoiding of epithets and personalities, you assert, 'We shall have to bring out a new volume on "Why do the clergy avoid discussion?" Mr. Grant avoids Mr. Cooper, he avoids Mr. Southwell.'

Why did you not add, and Mr. Holyoake avoids Mr. Grant?(1)

Allow me to direct your readers to page 247 of the Discussion—the passage from the words 'Every Christian' as far as to 'this sort of opposition.' They will see from that statement that I stand pledged to meet you at any time.

As to Mr. Charles Southwell, his visit to Rochdale convinced his own friends that he overrated both his powers and his cause when he demanded 'sixty Mr. Grants, one up and one down,' in the un-'evangelical prize ring.'

You ought to be aware that I never '*absolutely* refused' to meet either of those gentlemen you name. Mr. Cooper has used my name for his placards rather extensively, but he has never, like Mr. Southwell, favoured me with his presence at any of my meetings, *nor has he ever sent me any communication* as to his wishes. This will indicate one mistake in your notice—I have not refused to meet either of those persons, but have said that I can entertain no proposals of debate with any secularist until you openly decline the offer made to you, (2) as the most influential advocate. After you have frankly stated whether you avoid me or not (3) I am at perfect liberty to decide what other secularist I shall meet in discussion.

If your reason for declining any further debate with me is from disapproval of my method, this may equally be a reason for your not recommending others to discuss with one whom you will neither receive into your house, nor meet on a platform. Meanwhile, please to consider the following sentence from one of your speeches: 'Since *our* free recognition of *every opponent* who arose has been made an occasion for representing *us* as a mere debating party, *we take a liberty we concede to others of choosing* when *we* will debate and *whom* we will meet'(4) (p. 237, Discussion). Do you concede this to others? If so, how can you write as you do of me, because I do not break through my engagements to answer Mr. Cooper's placards, and because I wish (in your words) to 'consult public usefulness and self-respect, in determining what kind (of opposition) *we* will recognise?'(5)

You may have forgotten the following sentence in your letter to me, November 2, 1852:—'Has it not occurred to *you* that if I was to suffer myself to be coerced into debates, irrespective of my duties and health, that I should be at the mercy of every minister who may choose to do as you and the Rev. Mr.

(1) Because having met Mr. Grant, he cannot be said to avoid him.

(2) Having met Mr. Grant, what further 'offer' is there to accept? Is Mr. Holyoake required to enter into a perpetual discussion with Mr. Grant?

(3) This is absurd language after a six nights' debate.

(4) This ought to show Mr. Grant that continual debate with himself would subject us to the imputation not only of being 'merely a debating party,' but also of making a profession of debating.

(5) We are glad Mr. Grant seems disposed to accept so wholesome a rule. It is for himself to say whether its conditions apply to the gentlemen who have invited his attention.

Woodman are doing?' [For 'you and Woodman,' here read Southwell and Cooper.](6)

'Unless I make a stand against these tactics, every intelligent onlooking Christian [Secularist] would exclaim, "These people are not only wrong, but they are weak. Even Mr. Holyoake [here read 'Mr. Grant'] has not confidence in his own credit with the public to be able to live upon it a few weeks in the face of an enemy. Any bravado of a preacher [lecturer] alarms his friends, and the secular [Christian] party cannot live upon its reputation for six months." Why, my dear sir, *even you* would be entitled to despise *us* if we threw *our*selves open to this reproach.'

The above words come in very appropriately, and I am obliged to you for them,(7) whilst 'even you' may acknowledge that it is useful to refresh your memory, by adducing your different methods for different cases.

Perhaps in your dedication to the womanly criticism of Panthea, it may be equally appropriate to remind you of some 'personalities' which you will omit to notice in that meek and flowing inquiry where you omit the 'prize ring' and the 'boxer,' to complain of 'personalities!'

If you should insert this with any notice, please to explain to your readers why *you* demand a right to choose your time and your opponents, and yet refuse this to me.(8) Also how you can reproach(9) me with avoiding others, when you are avoiding me yourself.(10)

Yours very truly,

Birmingham, May 7th, 1853. BREWIN GRANT.

THE LAW OF FAMILIES.

I HAVE just seen the report of the discussion between yourself and the Rev. Brewin Grant, on the relative advantages of Christianity and Secularism, and have met with one point on which, with your permission, I should like to say a word. I may premise that, whilst I wish to offer no opinion on the general character of the discussion, yet being myself a Christian on conviction, having attained that conviction after long and careful examination of all the arguments and authorities I could meet with on both sides of the question, I cannot admit Mr. Grant to be (and I know there are many Christians, both orthodox and heterodox, who agree with me) by any means a fair exponent of the spirit or principles of Christianity.

The point to which, however, I wish to refer, is the question mooted by Mr. Grant as to certain 'immoral books' which he said had been recommended in the pages of the *Reasoner*. Now, sir, passing by the unfairness of Mr. Grant in endeavouring to excite the prejudice of the audience in reference to a subject which he well knew could not (at least in the present stage of physical knowledge and conventional morality) be discussed before a mixed audience, I should like to ask Mr. Grant, or any other thinking man, *malgré* all the declamation about 'tyranny

(6) It does not seem to us that Mr. Grant is in a condition to appropriate this remark, as he appears to be playing the part of Mr. Woodman himself.

(7) If Mr. Grant takes these words, he ought also to take the policy of which they are part. Neither his policy nor his profession is ours. Had we accepted a 'Three years' mission to scour the country of "Christian banditti,"' we should expect to meet the 'wandering Arabs' of Zion as they come up.

(8) This depends upon whether the cases are the same. See note 7.

(9) We did not 'reproach,' we merely stated it as a fact.

(10) See notes 2 and 3.

over the holiest relationships,' &c., &c., whether there is more immorality in bringing indiscriminately into the world 'immortal beings' (Mr. Grant wont deny the 'immortality,' if you do), or in the use of such prudential checks as science and experience may point out, so as to limit a family to the means of providing for them? Mr. Grant says, very ironically, 'a large family is the only large crime these philosophers acknowledge.' It strikes me there is probably more truth in the idea than Mr. Grant dreams of. What, I would again ask, can be a greater crime than peopling the world with children whose physical, intellectual, and moral well-being are entirely neglected, because their parents have neither time, ability, nor money to provide for, or educate them, filling the land with a feeble, vicious, ignorant, degraded, pauperised population? Why, it is degrading to humanity. It is time, sir, the absurd *quasi*-delicacy which has hitherto hedged such subjects was broken down: the interests of mankind require that the subject should have a more rational and scientific consideration. Permit me to subscribe myself one who does not think these sentiments unbecoming the name, he is happy to bear, of

CHRISTIAN.

LETTER FROM THE REV. J. CLARKE, OF KEIGHLEY.

IN your last issue there is a letter from Robert Cooper, in which he has taken the liberty to introduce my name—a matter of small consequence I grant, and I should not have thought it worth while to disturb the evident self-complacency with which he writes if he had said no more about me than was true; but as he has not only coloured his statement to favour himself and his friends, and thus looks better on paper than he did in action, but has also said that which is positively false, I feel it my duty not to allow his misrepresentations to go forth to the world uncontradicted; I hope, therefore, you will allow me a standing-place on your 'Platform.'

He says, 'The Rev. Mr. Clarke, of Keighley, to whom a copy of my lectures on the "Soul" had been sent [this is false, for I ordered the lectures myself through a bookseller, and paid for them], boastfully announced a severe reproof to your humble servant the first time he had the "impudence" to appear in Keighley.' Every word of this, that has anything to do with me, is also false, even down to the quotation. I merely expressed my opinion of his book in private conversation, in a private house, where that subject came up amongst others; and that that was not done 'boastfully' I need scarcely say, since all who know me know that I am not the individual to indulge in brag; I leave that for Robert Cooper, who seems so much more at home in it, that his one letter contains enough of that commodity to supply the wants of a little town like Keighley for seven years to come. The 'severe reproof' that I 'announced' is then a pure fabrication by either himself or his friends, apparently for the purpose of enabling him to look heroic when he came to print his journal.

He adds, 'A note was sent reminding him of his threat, and inviting him to the meeting. He did come, but only to the *door*. When one of our friends invited him to enter, he retreated. He *came*, but neither *saw* nor *conquered*.' This is partly true and partly false. A note *was* sent me by the person with whom I had conversed, not reminding me of any *threat*, but reminding me of the *opinion* I had expressed of those said lectures, and asking me if I would go to the meeting on Monday evening, and express that opinion to R. Cooper and maintain it. Now I thought the man was a simpleton for sending me such a letter; first, because he

had told me that he was not connected with the secularists, and as his letter was written in his own name as a private letter, I considered him as having no authority to give me such an invitation. Secondly, the subject of R. C.'s lecture was announced; if, therefore, I had gone to the meeting, the last thing I should have thought of introducing would have been my opinion of his book on the 'Soul.' Thirdly, I thought it ridiculous to expect that because I had read a book and did not agree with the opinions of the author, or thought his reasoning weak, that therefore I should run to meet him as soon as he entered the town to discuss with him the merits of his production. And R. Cooper excepted, I never heard of a man who wished such a thing, much less of one who complained because it was not done. If I had known that Mr. Cooper was so anxious to hear what I thought of his lectures, I should have felt half inclined to have told him (and would do so now if this were the proper place), though my opinion would have been by no means flattering to a gentleman with his evidently large development of self-esteem. But 'He came to the door.' I did; I made it in my way to pass the door on purpose that I might stay and listen a few minutes, and I heard quite enough to satisfy me of the general character of the lecture. Take a specimen. Mr. Cooper was just commencing the second part of his lecture, 'The Sins of the Priesthood,' and he told his audience that 'it was the priesthood that poisoned Socrates and banished Demosthenes and Plato from Athens; that it was the priesthood of Rome that banished Seneca, and Cicero, and Pliny; and that this *same* Christian priesthood persecuted Celsus and Porphyry.' If I had had ever so much time at my command, and the admission to the lecture had been free instead of charged, I hope Mr. C. does not think I should have spent it in listening to such talk as that, nor have wasted my breath in refuting it. I *came*, then, and I *saw*, and I did more, I *heard;* that I did not *conquer* I freely admit, for there was *nothing to conquer*, except that with which every schoolmaster has to contend; and not feeling that I had any vocation for that profession, I 'retreated,' thankful that I was not in a front seat, and therefore under a kind of obligation to stay.

If the rest of his letter is written with as strict a regard to facts as that part of it which refers to me, I leave your readers to say how much of their confidence it deserves.

J. Clarke.

PRESENTATION DINNER.

On Thursday, May 26th, 1853,

A PUBLIC DINNER

Will be held in

THE FREEMASONS' TAVERN, GREAT QUEEN STREET, LINCOLN'S INN FIELDS,

After which will be presented the

TESTIMONIAL TO MR. G. J. HOLYOAKE,

In recognition of services to the right of Private Judgment.

MR. THORNTON HUNT IN THE CHAIR.

MR. JAMES WATSON WILL PRESENT THE TESTIMONIAL.

The Apollonic Society will sing several of their Choruses during the evening.

Dinner on table at half-past 5 o'clock. The Chair will be taken at half-past 7.

Tickets: to the Dinner, 3s. 6d.; to the Presentation, 6d.

Admission will in both cases be by Tickets only; and as the numbers are strictly limited, an early application is necessary.

Tickets may be obtained of Mr. Watson, 3, Queen's Head Passage, Paternoster Row; Mr. Truelove, 240, Strand; Mr. Goddard, Institution, John Street, Fitzroy Square; Mr. Taylor, Tower Hamlets Institution, Morpeth Street, Bethnal Green Mr. Errol, 4. Gloucester Terrace, Hoxton; Mr. Bendall, Hall of Science, City Road; and Mr. Price, Secular Hall, Goldsmiths' Row, Hackney.

GUIDE TO THE LECTURE ROOM.

[It is requested that those Secretaries of Institutions who may wish to have their lectures announced in the *Reasoner*, will please send in their programmes as soon as printed.]

Literary Institution, John Street, Fitzroy Square.—May 29th [7½], Henry Tyrrell, 'Julius Cæsar.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—May 29th [7], a Lecture. Discussion on Tuesday evenings.—Saturday evenings [8], an Harmonic Meeting.

Hall of Science, City Road.—May 29th [7], Thomas Cooper, 'Reign of Queen Elizabeth.'

Oxford Rooms, Castle Street, Oxford Street.—May 29th [11], William Maccall, 'Symbolism.'

Commercial Hall, Philpot Street, Commercial Road East.—May 29th [11 a.m. and 7½ p.m.] Mr. C. Southwell will lecture.—Discussion, Tuesday and Thursday [8].—Friday [8], Lecture by Mr. Southwell.

North London Mental Improvement Society, Hawley Road, Kentish Town.—May 26th [8], Mr. Wrench, 'The various Styles of Composition.'

Secular Hall, Goldsmiths' Row, Hackney Road.—Sunday morning [11], a Discussion; Evening [7½], a Lecture.—Monday [8], a Discussion.—Friday [8], Teetotallers meet.—Saturday [8], Harmonic Meeting.

Hoxton Secular Society, 4, Gloucester Terrace.—Meeting every Sunday at 11.

Secular Institution, 4, Dale Street, Manchester.—May 29th [6½], a Lecture and Discussion.

Progressionist Hall, Cheapside, Leeds.—Sunday evening [6½], a Lecture.

Mutual School Room, Hammerton Street, Burnley.—Sunday [6], Meeting of Members.

Mutual Improvement Society, Five Ways, Dudley.—Sunday evenings [7], a Lecture.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a Reading Room.

Secular Institution, Bowkers' Row, Bolton.—Meeting every Sunday evening at 6½.

Eclectic Society, 14, Gothland Street, Glasgow.—Sunday evening [6½], a Lecture.

Secular Hall, 6, Market Street, Newcastle.—Sunday evening [7], a Lecture.

ADVERTISEMENTS.

NEW PROVINCIAL NEWS AND BOOK AGENCY.—Messrs. Holyoake and Co., having commenced their agency, are prepared to supply News Agents in the provinces who experience difficulty in procuring Newspapers, Periodicals, or works on the side of Freethought, Secular, Associative, and Democratic Progress. Messrs. H. & Co. will supply, on the usual terms, parcels including all the usual kinds and descriptions of publications, secular and religious—their object being to add to the impartial facilities for the circulation of popular literature.

Holyoake & Co.'s Office, 3, Queen's Head Passage, Paternoster Row, London.

THE SYSTEM OF NATURE, or the Laws of the Moral and Physical World. By M. de Mirabaud. A Book for Thinking Men. 2 vols., cloth gilt and lettered, 770 closely-printed pages, sent to all parts of the country on the receipt of 24 postage stamps, or post office order for 2s., payable to Robert Dugwell, 218, Whitechapel Road, London.

CHAPMAN'S
LIBRARY FOR THE PEOPLE.

Uniform post 8vo., ornamented paper cover.

The First Series of Emerson's Essays, with the Additions and Corrections of the last American Edition. Will be published in a few days.

Numbers already published:

Sketches of European Capitals. By Wm. Ware, author of 'Zenobia, or Letters from Palmyra,' 'Aurelian,' &c. 1s.

Literature and Life: Lectures by E. P. Whipple, author of 'Essays and Reviews.' 1s.

The Soul: her Sorrows and her Aspirations. An Essay towards the Natural History of the Soul as the True Basis of Theology. By Francis William Newman, formerly Fellow of Baliol College, Oxford. 2s. The Fourth Edition.

Christian Theism. By C. C. Hennell, author of 'An Inquiry into the Origin of Christianity.' 1s.

Historical Sketches of the Old Painters. By the author of 'Three Experiments of Living,' &c. 2s.

The Educational Institutions of the United States—their Character and Organisation. Translated from the Swedish of P. A. Siljestrom, M.A., by Frederica Rowan. Post 8vo., 10s. 6d. Just published.

'A work of great ability. Lovers of America and Education may be expected to value this book. .... Mr. Siljestrom has produced an entirely new book on the educational institutions of America, which will have to be consulted by all who take an intelligent part in the debates in our own country.'—*Reasoner*.

Religion and Education in Relation to the People. By John Alfred Langford, author of 'Religious Scepticism,' 'The Drama of Life,' &c. Foolscap 8vo., cloth, 2s. 6d.

'This volume of Mr. Langford's contains a number of passages which are actual contributions to the discussion it enters upon—which is very high praise, considering the amount of mediocre writing which issues from the press on this subject.'—*Reasoner*.

The Bible and Child: a Discourse. By James Martineau. 6d.

'A protest suppressed in the heart of many a parent, and a plea for the natural conscience of the Child.'—*Preface*.

The Patriot: a Poem. By J. W. King. 1s.

'Full of generous thoughts which will interest our readers, more especially by the fact that it is inscribed to Mazzini.'—*Reasoner*.

John Chapman, 142, Strand.

London: Printed by Holyoake, Tyndale, and Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 22.] WEDNESDAY, JUNE 1, 1853. [PRICE 1d.

EIGHT OF THE ARTICLES.

Second Address to America	337	Robert Owen's Eighty-Third Birth-day	346
The Presentation Dinner	339	Letter from Dr. Giles	347
The great Bible Convention of Salem	340	The Fallen Star	350
Dr. Ashburner on Spirit Rapping	343	Are these Things so?	351

SECOND ADDRESS TO AMERICA AGAINST SLAVERY.

THE following communications were addressed to the *Times* on Thursday. The original Address, written on parchment, with its signatures attached, and enclosed in a tin box, has been forwarded to its destination:—

To the Editor of the Times.

Sir,—If your space should enable you to give insertion to the following communications, it will greatly oblige those who have affixed their signatures to the Address below, as well as promote the public object contemplated by it. Whatever may be your own views on the question of Negro Slavery, we do not question your impartiality or willingness to confer the distinction of your publicity on *both* sides, as far as the convenience of your columns permit.

I have the honour to be, your obedient servant,

Woburn Buildings, Tavistock Square, May, 1853. G. J. HOLYOAKE.

To the Editor of the New York Tribune.

Dear Sir,—We have the honour to transmit to you the accompanying Address from the Democrats of England to the Democrats of the United States. It is an Address from friends of America and Negro Emancipation to the publicists of your country.

Without implying any disrespect to the well-intended Address of the ladies of Stafford House on the subject of American Slavery, it had been thought by many here that an appeal by aristocratic Duchesses was not likely to be received without prejudice by the Democratic men and women of the United States. This Address, therefore, has been signed only by those who could call themselves democrats.

After the Stafford House address was made public, a diversity of opinion arose (not of disagreement with the tenor of that document, but of the policy of the act itself), and probably this address would not have been proceeded with had not Mrs. Stowe (who, by the way, knows nothing whatever of this communication) incidentally observed that these expressions of opinion were useful. A far greater number of siguatures might have been obtained had more time been taken to collect them. The brief mode of collecting the names has been this. A copy of the address has been sent to *one* person in each of the principal towns, and made returnable within *one* week, with a request to the person receiving it to obtain 'about a dozen' signatures of the most known persons accessible to him. These signatures, thus collected, are in a certain sense representative names. Instruc-

tions were given carefully to restrict the names to those who deliberately thought this form of address might be useful. Many well known and influential publicists have indeed refused to sign it, because its tone of reprobation of slavery was not unmitigated. The Address expresses less indignation than a democrat must feel at negro slavery, but it aims to express that measure and circumstance of dislike which may be of real use against the evil sought to be abolished.

We are aware that the power of Congress is strictly limited by law, but we address the members of *all* the States, and, presuming that 'where there is a will there is a way,' trust that 'way' will be found. But it would have been unseemly to urge any particular *mode* of constitutional action, of which the citizens of the States must judge for themselves.

In the circulation of this Address, the desire of the circulators has been that it should not appear in any English paper until dispatched to the Hon. Horace Greeley, editor of the *New York Tribune*, and of the journals of this country it will be first sent to the *Times*.

We, the undersigned, who have the honour to transmit this address, are merely the persons who volunteered to circulate it, which we have done, among such British democrats as were accessible to us.

GEO. JACOB HOLYOAKE,
RICHARD MOORE,
COLMAN BURROUGHS.

7, Wellington St., Strand, London, May, 1853.

Address from the Democrats of England to the Democrats of the United States.

BRETHREN IN ORIGIN, IN FREEDOM, AND IN PRINCIPLE,—Your liberties have grown up out of an old English root. On your side of the Atlantic the interests of the multitude were not clipped and crippled by old hereditary powers. Among you all *our* principles have grown strong, which here are comparatively feeble. We are proud of you, as fulfilling many of our aspirations. We look up to you, as chief influences of a mighty administration, to perform services for us and for Europe, which no other power on earth can perform.

You already sympathise deeply with the prostrate liberties of Europe. You are indignant that in Hungary and in Italy foreign despotism has interfered to control the sacred right of those countries to enact their own independent form of government. In assisting, by whatever means of diplomacy or of arms, the legitimate independence of injured nations, you will promote also *our* interests, by rendering our aristocracy anxious to make their power less and less invidious, more and more conciliating.

You are the first democratic republic that has ever spread over a vast continent, and has extended its liberty to the millions. You are not a single city, and that a dominant one, as Rome of old, or as Venice; but your liberty penetrates your whole mass—is understood, loved, and supported by the real working men. Among you the industrious never needs to be poor nor to be ignorant. A self-made man may rise to the highest offices of state; nor is the wife or daughter of your President ashamed to earn a livelihood by her own talents. Again, we say, we are proud of you, and look to your moral influences to assist our children to be less unlike you than we ourselves are.

Desiring thus your greatness, your honour, and your effective diplomatic intervention in the cause of rightful liberties, we cannot without grief and vexation see any great forces operating which cast your influence into the scale of despotism, make many of you sympathise with European tyrants, and spoil the great work which our imagination fondly hopes is gloriously reserved for you.

We cannot be ignorant of the grievous fact that in all parts of your Union there is a new and dangerous dread of those broad principles of freedom which your glorious grandfathers spoke out to the world when they declared their independence of England. Their words, we believe, were—'*All* men are created *free* and *equal*.' Only by broad truths of this nature sinking deep into men's consciences and hearts can popular liberty ever be won. It grieves us to hear the taunts of the enemies of freedom, who say that you do not love human liberty, but only your own selfish liberty; and that you broke loose from England under false pretences, which you do not yourselves believe. It mortifies us still worse to be told to support *our* political interests, which are identified with the liberties of Hungary and of Italy, lest they should enact a principle inconvenient to themselves.

We will not exhort you to philanthropy; for we are ashamed to seem to think that we have more kindness than you, or that we better understand how to administer the internal affairs of your country. But we implore you, as our more favoured brethren, to whom a vast power is committed, and from whom every oppressed democracy learns to hope and aspire—we implore you not to abandon the cause of *human freedom*, or allow *any principles* to be dominant among yourselves which re-enact slavery, oligarchy, and despotism. True democrats of America, let not the Russian and the Austrian paralyse your power to help liberty, by arousing the fears of rich men lest liberty perchance go so far as to make black men also free. Despise as traitors all who would betray sacred liberty for selfish wealth. Remember your own first principles, the corner-stone of your Union and Independence; and to secure that that Union may be gloriously indissoluble, take care that your Congress reverence its foundation, and that no institution be recognised by Congress which is adverse to *universal* human freedom. If the black man cannot be made free to-day (about which we offer no opinion), yet let it be manifest to the world that you are taking measures for the freedom of his children, and that the present strange legality of selling your fellow-countrymen for silver is transitory and ready to vanish. Let no subtle influences of despotism steal in and corrupt your freedom, by teaching you to act the despot yourselves. Believe in your high mission to promote the world's progress, and purify yourselves for that glorious service by determining to verify in every part of your Union the words of your own Manifesto—'All men are created free and equal.'

One duty will not supersede nor delay another. Brace up your hearts to extinguish slavery as soon as it can be done *with safety*, and you will at once have double resolution, double moral power, to reanimate the swooning liberties of Europe. Fail us not, we pray you! but urge your government to all active aid which can be prudently and wisely given, and that without delay. Strengthen your own liberties, fulfil your providential destiny, and earn the glory of rescuing fallen Europe—a glory which *our* government does not know how to appreciate or to achieve.

[Here followed 1,858 signatures.]

THE PRESENTATION DINNER.

We shall next week, in a special Supplement, publish a report of the proceedings at the Freemason's Tavern, on the occasion of the Presentation, which amounted to £250, beside other gifts of a minor kind. The company included friends from the most distant parts of the country.

A medallion portrait of Mr. Holyoake (a machine engraving on steel, by Chabot) has just been published. India proofs, 1s.; plain paper, 6d. Copies can be had of Mr. Watson. A limited number only will be published. The price of the *Reasoner* next week, on account of the Supplement, will be *Twopence*.

THE GREAT BIBLE CONVENTION OF SALEM.

I.

[We have received from Mr. Joseph Barker the particulars of the great Bible Convention in Salem. The proceedings of the Salem Convention contain more important matter than has been produced at any previous American discussion upon the Bible. The whole of these proceedings will appear in the *Reasoner*, and if our readers will make it known, we are sure we shall have a great accession of readers, as the Salem Convention is the most interesting exposition of the progress of opinion in America which has come under our notice.]

TO THE PUBLIC.

The following report of the late Bible Convention held in Salem is as full as the committee to whom was entrusted its publication could make it with the materials in their possession.

Except the speeches, which have been written out by the gentlemen themselves who delivered them, the report is but a full outline; still, from the extensive notes of the secretary, we have been able to do considerable justice to all whose speeches are reported. Other speeches could have appeared in favour of the divinity of the Scriptures, but for some reason objection is made to their publication by their authors. The following note was received from the persons whose names are attached:— 'Salem, Nov. 29th, 1852.

'*To the Publishing Committee of the proceedings of the Bible Convention, held in Salem, Ohio, on the 27th, 28th, and 29th.*

'Gentlemen,—You will please not to publish our speeches delivered on the occasion. 'Robert Hays.

'J. M. Pryse.'

The substance of these and other speeches will be found in Mr. Barker's replies, so that to some extent the non-appearance of these speeches will be remedied. We are sorry that Mr. Davis's health has been such that he could not prepare his admirable address for the press.

It may be necessary to say that from the above causes the publication has been delayed; but we trust the cause of truth and freedom will not suffer on this account.

PROCEEDINGS, ETC.

In answer to the following call, which was signed by a large number of persons, the convention assembled in the Town Hall on the morning of the 27th of Nov., and was called to order by the appointment of Joseph Barker, of Millwood, president *pro tem.*, and J. W. Walker, of New Lyme, secretary *pro tem.*

The call as follows was then read by the president:—

'The undersigned, solicitous for the advancement of the cause of truth and humanity, hereby invite all who are friendly to free discussion, to attend a convention to be held at Salem, Ohio, on Saturday, Sunday, and Monday, 27th, 28th, and 29th of November next, for the purpose of freely and fully canvassing the origin, authority, and influence of the Jewish and Christian scriptures.

'This invitation is not given to any particular class of philosophers, theologians, or thinkers, but is in good faith extended to all who feel an interest in the examination of the questions above stated. There are many who believe that a supernatural revelation has been given to man; many others who deny this, and a large number who are afflicted with perplexing doubts—trembling between the silent

scepticism of their reason and the fear of absolute denial. In issuing a call for a convention, we have in view the correction of error by which party soever entertained, and the relief of those who stand between doubt and fear from their embarrassing position.

'Some may have no doubt that the Jewish and Christian scriptures have subserved an important end, and yet believe that their mission is nearly completed, and must be superseded by a new dispensation; some may believe that their influence has been prejudicial in every respect, and that they have been a curse rather than a blessing to mankind; others may believe them a perfect record of the Divine will to man—good in the past and for all time to come; and others still may deny the plenary inspiration of the Bible, discarding much of the Old Testament, and receiving most or all of the New. Still such diversity of opinion, instead of prejudicing the interest and good results which ought to attend such a convention, will rather tend to increase its interest and enhance its value to the cause of truth.

"He who has a truth and keeps it,
Keeps what not to him belongs;
But performs a selfish action
And his fellow-mortal wrongs."

'We invite, therefore, all who feel an interest in this question, without distinction of sex, colour, sect, or party, to come together, that we may sit down like brethren in a communion before the altar of intellectual and spiritual freedom.'

Mr. Barker addressed the convention as follows:—

My Friends,—The subject which we have met to discuss is one of vast importance, and should be approached with seriousness and gravity. It is one of vast extent, so that we ought to make the most of our time. Do the best we can, the convention will reach its close before we have discussed it thoroughly. There will be a great diversity of views on the subject to be discussed; we must therefore exercise forbearance towards each other. Those who think themselves in advance of their brethren—those who consider their views more enlightened than those of the generality, must be examples of forbearance to the rest. Again, new views are not always easy to be understood; those, therefore, who hold and advocate such views must be as plain as possible. Then, again, some minds are very sensitive; they cannot bear to hear new opinions—opinions at variance with their own—without great pain; let those, therefore, who may feel themselves called to state and defend their opinions, be as gentle as they can. They must not withhold their views, but in stating and defending them, shock their neighbours as little as possible. Truth is of infinite value, and must be spoken, whatever the result: still, we must give as little pain in speaking it as possible. The convention is free; every one present has equal rights, and our meetings, I trust, will be conducted in a peaceful and orderly manner.

The following persons were appointed a committee to nominate permanent officers of the convention:—James Barnaby, M. R. Robinson, and J. W. Walker.

A committee on business was then appointed, composed of the following persons:—Joseph Barker, H. C. Wright, James Barnaby, William Lukens, Robert Hillis, Sarah McMillan, and Ann Pearson.

After which, H. C. Wright spoke as follows:—

In this preliminary stage of our meeting, I wish to state what will be my own course, so far as I take any part in the discussion. The issue between the parties will be—between an *Arbitrary Revelation* and a fixed *Revelation*—between the

Bible and Nature. What I have to say about these matters will seem like blasphemy to many. What you may think and say of yours, and of God and man, may seem as irrational and monstrous to me as my opinions do to you. We must have the spirit of toleration. I have no right to feel or speak unkindly to you because you condemn and abhor my views of God, of Jesus, of Man, and of the Bible; nor have you the right to feel or speak unkindly to me because of my views. I shall give free utterance to my opinions, whatever others may think or say of me. I have no fear that freethought and speech on all subjects can injure Anti-Slavery or any other truth. Let us all, therefore, enter on this investigation of the Bible with perfect freedom, and without one thought of what others will think or say of us, and simply aiming to know and give expression to the truth.

The committee on nominations reported as follows:—

President—William Watson, Lowell, O.

Vice-Presidents—L. A. Hine, Cincinnati, O.; Wm. E. Lukens, Putnam, O.; Solomon Purdy, Summit Co., O.; Amos Gilbert, Pennsylvania.

Secretaries—J. W. Walker, New Lyme, O.; Hannah Wileman, Marlboro, O.; Joseph Smith, New Brighton, Pa.

The committee on resolutions, through its chairman, reported the following:—

'1. Resolved, That the origin of the Bible is wrapt in darkness; that we know little or nothing either of the persons who wrote the different portions of the book, or of the time when they were written.

'2. Resolved, That we know of no facts on which the common notions respecting the divine and supernatural origin of the Bible can be reasonably rested.

'3. Resolved, That the Bible itself bears no sure signs of divine or supernatural origin, but, on the contrary, carries on its very face the marks of human imperfection and error.

'4. Resolved, That the Bible, therefore, is not a book of divine authority—that its testimony is not decisive as to the truth or falsehood of any principle, or the goodness or badness of any practice.

'5. Resolved, that the prevailing notion or belief that the Bible is a book of divine authority—the belief that it is a perfect rule of faith and practice—that everything which it teaches is true, and everything which it enjoins or sanctions is right and good—and that we need no other guide to truth and duty—is not only altogether erroneous, but exceedingly mischievous.'

H. C. Wright reported the following with the concurrence of the committee:—

'6. Resolved, That man has an infallible rule of life, on the knowledge of which depend the progress, perfection, and happiness of his nature in all states of his existence.

'7. Resolved, That the rule is found, not in the Bible, the Koran, the Shasters, nor in any other supposed arbitrary revelation, but is engraven on the nature of of each human being by the hand of his Creator.'

The following persons were appointed a committee to call another convention, to which the present convention shall adjourn:—Joseph Barker, Alfred Wright, Samuel Hardman, Joel Tiffany, and James Barnaby.

Joseph Barker, J. W. Walker, and Clayton Sharp were appointed a committee to superintend the publication of the proceedings of the convention in pamphlet form.

Several letters were received, which will be found in their appropriate place.

[To be continued.]

DR. ASHBURNER ON SPIRIT RAPPING.

I.

My dear Mr. Holyoake,—Allow me to make a few observations on your article concerning 'Those Rapping Spirits.' A logician should liberate himself from all forms of prejudice, and should possess the flexibility of mind that can adapt itself to all new developments of truth. You appear to me very susceptible of erroneous influences, from your desire to prejudge the question before you, on canons of dignity established in some school which few in these days of railroads and electric telegraphs would recognise. You give your opinion that 'the rapping itself is an undignified mode of communication,' forgetting that it is analogous to modes of communication established between the spirits of potentates, philosophers, and all high dignitaries who have occasion to use the telegraphs in various parts of the world.* If you could pursue your train of reasoning fairly, you might in time establish the position that all reading and writing were most undignified, since they form modes of communication between *spirits*, or *souls*, or *minds*, or *intelligences*, by means of the letters of the alphabet. If we can for an instant allow that it is in the power of absent and departed minds to communicate with us, I do not perceive how the fact can be interfered with by establishing a want of dignity in the means used by those minds; but suppose that the means are through the agency of alphabetical symbols, how can you possibly argue on the question of dignity? Nay, is it not a poor prejudice to assume a want of dignity in such a process at the moment you are impugning the character of Mr. Hetherington for the want of that dignified politeness due from gentleman to gentleman in attributing to him the possibility of an act which would be discreditable to even some of those rowdie cads of the press, who have been exercising their ingenuity in really *frivolous raps* at a subject far beyond their depth? I grieve to find your much nicer and wiser mind engaged in a train of thoughts biassed by such inferior influences.

These spirit manifestations are not to be cast aside by what any man may think of their dignity, if truth be at their foundation. In whatever form the ingenuity of vituperation may be couched, abuse will not avail for their destruction. I may be allowed to remark, that no man pretending to philosophy shall be able to define the limits of dignity, or of respectability, in the phenomena of nature. If facts be presented to us, we must take them as they come, and be content to examine them, and with a gentle and philosophically-humble frame of mind establish for them their due importance in the place they must occupy in our stock of knowledge. Certainly the editor of the *Reasoner* ought not to reject them without thoroughly good and sufficient reason.

It may be that your prejudices are too strong to allow you to receive the facts that should lead to the possibility of the existence of spiritual beings. I do not contend for immaterial essences, for my limited capacities allow me to conceive of the most highly refined essence to be only a form of material being. If I could categorise a thousand degrees of a thousand kinds of the essences of electric and magnetic fluids, I might denominate some of them as *soul*, or *mind*, or *spirit*, or *intelligence*. In the present state of our knowledge, we cannot definitively trace the exact nature of thoughts or ideas. But we know enough to be aware that there is a strong probability that an idea is a compound of light in some form with a

* We certainly do not require dignity of the Telegraph or the Steam-engine—but we cannot place the great dead, whose spirits are invoked at these *séances*, in the same category with galvanic wires and safety valves.—Ed. *R.*

subtle agent emanating from the brain—that crystalline and magnetic organ of ours which sheds, in each act of thinking, a specific fluid that unites with light and thus becomes capable of being seen, as it issues from the brain, by persons in a highly sensitive or clairvoyant state. It may be that you do not like to believe it possible that the Baron von Reichenbach tried at Castle Reisenberg, near Vienna, many experiments in the dark with magnets, and that he ascertained the fact of light emanating from their poles—visible to some individuals, but not to all—visible to many not previously capable of seeing the light, but rendered capable by remaining in the dark chamber during several hours. I can assure you that I have seen that magnetic light. Different sleep walkers have seen analogous light from the surface of the human body—more abundant, clear, and intense, from some parts than from others. And the Baron von Reichenbach has experimented upon numerous persons in his very dark chamber, who—not in a state of somnambulism—have been able to see light emanating from all parts of the body, interior as well as exterior, and has thus established the fact of clairvoyant introvision by a new process of experimenting upon living organisms in the depths of darkness. If you will take the trouble to read a long note on animal light, at page 438 of my edition of 'Reichenbach's Researches,' you will find numerous facts to lead to the conclusion that light emanates from those animal spheroidal structures, which render our bodies a congeries of crystallic molecules; and if inorganic crystallic spheroids emit odic or magnetoid light, we perceive why crystallic animal arrangements should in like manner be sources of light.

The Baron von Reichenbach has, by numerous experiments, shown that *vegetable* organisms placed in his dark chamber, emitted *odic light*, perceptible clearly not only to the delighted Endlicher, the renowned professor of botany, but to several other persons, establishing the great fact that all organic forms of crystals emit light as one of their constituent properties. You have probably looked over Havy's plates in his book on crystalography, and have observed that which has been copied, in woodcuts, in so many systems of chemistry, that all geometrical forms of crystals are made up of innumerable tiny globules or spheres, each of which is an elementary crystal, and the aggregation of these, according to electric laws, produces the geometrical crystal, with all its magnetoid properties; and it is easily conceived why, if you break a crystal, or a magnet, into a thousand pieces, each piece is found to retain all its crystallic or magnetic properties. The philosophical Mr. Rutter, of Brighton, reflecting more deeply than some of his neighbours, constructed a magnetoscope, which for extreme delicacy is unsurpassed, and it enabled him to demonstrate these facts with the clearness and ingenuity that characterise his fine mind. That plaything, consisting of a piece of silk thread, to the end of which is attached a small piece of sealing-wax, like a fuchsia bud, or a lucky sixpence, or a gold ring, by which people try the old vulgar experiment of striking the hour of the day, against the sides, in the interior of a glass tumbler (will you call it *an undignified pendulum?*), offered to Mr. Rutter a series of ideas, which, carried out, only as a philosophic and originating brain could carry them out, enabled him to trace laws reaching to the depths of physics, and to far clearer relations of mathematics to the philosophy of the mind, than we have hitherto possessed; for, in the hands of Dr. Leger, Mr. Rutter's instrument has given us a basis *where*, on the statistics of phrenology, shall rest our unerring calculations on the forces directing our thoughts and actions. I need not now enumerate the many more facts to be found in Mr. Rutter's or Dr. Leger's unpretending works, for which we are indebted to the new magnetoscope, but I may

remark that we now know of all vegetables and animals being possessed of magnetoid properties; that, in truth, each of these, and the component parts of each, are separate magnets. So an orange, an apple, a carrot, a walking-stick cut from a hedge, a human being, a limb of that human being, the bones of his arm, the bones of his fingers, are all magnets, having the polarities and mean points quite analogous to bar magnets and to crystals. Mr. Rutter's magnetoscope has established far more than all this, for he has, by its aid, been able to trace the existence of magnetic curves around so numerous a list of bodies, constituting magnetic or magnetoid spheres around each of them, that it is difficult to define the limit to which the law extends, obliging all the atoms of matter to range themselves under magnetic control, producing everywhere spheres or spheroids that have their axial and equatorial polarities, and obeying for ever the perpetual impulse to change. However infinite may be these evolutions, prompted by the law of change, every sphere, as well as every spheroidal atom, is productive of new evolutions of light. I do not know whether you will be so stern a philosopher as to reject all the exquisitely beautiful evidence offered by Mr. Rutter's magnetoscope, or conclude that such a man as the great Berzelius had become fatuous because he accepted the fact adduced to him by the Baron von Reichenbach—for this has been done by men pretending to be philosophers—but it will matter little, since truths will find their way. Eighty or ninety years of prejudiced opposition have not sufficed to crush mesmerism. It is a truth in mesmerism that many sensitives wide awake, and clairvoyants in magnetic sleep, have seen rays of light made up of globules of a greyish or of a cærulean blue colour, emanating from the eyes of individuals who have been exerting thought or will.

[We regret to be obliged to break off here in the Doctor's interesting letter, which we will resume next week. We were in error last week in saying that Dr. Ashburner introduced Mr. Owen to the *séances* at Queen Anne Street. Dr. A. had no more to do in producing Mr. Owen's conviction than we had.—Ed.]

ROBERT COOPER AND THE REVS. GRANT AND CLARKE.

Mr. Robert Cooper has addressed a personal letter to Mr. Grant, so that that condition of debate may be supplied. Mr. Cooper adds, 'I shall never attend your lectures until we first meet on equal terms. It is idle, therefore, to inquire at the close of your orations "If Mr. Robert Cooper is there?" as you did at Blackburn. I shall *not* be there, unless on a common platform.' Mr. Cooper has also written to the Rev. Mr. Clarke, to whom he declares that in his lecture alluded to by Mr. Clarke he 'Never named Demosthenes, Cicero, etc., in any way. He never said Plato was "banished," or the *Christian* priesthood "banished" Seneca or Pliny, much less did he use the word "same" in relation to Celsus or Porphyry. "Robert Cooper's" speech was thus expressed:—"Moral desolation generally accompanied the progress of priestly dominion. The history of every nation testified to the truth of this fact. The priesthood of ancient Greece, headed by the temple of Delphos, issued their fiat of disgrace or death against those noble advocates of truth and virtue—Anaxagoras, Socrates, and Plato. The Fathers of Christian Rome insulted and persecuted a Celsus and a Porphyry, burning even their writings by public edict. And in more modern times they fixed their exterminating curse upon a Copernicus and a Galileo; the priesthood of our own country spreading fire and ruin around every lover of religious liberty."'

ROBERT OWEN'S EIGHTY-THIRD BIRTHDAY.

Mr. Owen's birthday was celebrated at John Street on the 14th, as usual. It was his eighty-third birthday. The hall was very crowded, and Mr. Owen was received with very great and affectionate enthusiasm. He addressed the meeting, gently persisting in his singular belief in 'the spirits.' One of the audience, who was reared to entertain strong opposition to Mr. Owen, has addressed to him a series of stanzas upon his completing his eighty-third birthday, from which we extract the following four:—

When other men, conservative and cold,
Forget the raptures of their early youth,
Old age has found thee still unflinching—bold
In advocating what thou deem'st the truth:
Men sneer'd around thee; but no words uncouth,
Or flattery of the great, thy purpose stayed;
A smile for those who cursed thee in their ruth—
A helping hand to all who needed aid,
From kings upon their thrones, down to the lowest grade.

Thy years have stretch'd beyond the common span,
And on the confines of that unknown shore
From whence, to tell his tale, no earth-born man
Hath ever journeyed that has gone before,—
Thou standest, with the self-same smile of yore!
And if, in dying, we but change the scene,
And consciousness again renew once more,
How, in remembrance of what thou hast been,
He'll take thee to his heart—the Nazarene!

In life so similar, that time alone
Has made the Teachers seem so opposite:
Had Christ appear'd to-day, methinks his tone
Of teaching would be thine of yesternight;
And thou, in his day, when man's chief delight
Was in his 'God of War,' might'st then have taught
Christ's gentler creed, with threat of endless night
To all who differed from him but in thought,—
To win men to a creed with lovingkindness fraught!

'Father, forgive! they know not what they do,'
Exclaimed the Saviour in his hour of pain;
'Bless them that curse thee' was his precept too:
And thou, in modern days, hast taught again,
'To praise or blame thy fellow-man is vain,
Whose colour, birth, and creed were things of chance:
He made no choice of country—Greek or Dane,
Mahomedan or Englishman—a glance
At human life shows man the child of circumstance!'.—S. M.

Mr. W. D. Saull was in the chair. Messrs. Kydd, Rigby, and Turley addressed the meeting. Mr. G. J. Holyoake was absent in Birmingham.

[Mr. W. R. Hayden has issued the first number of a new publication, entitled *The Spirit World*, which defends very energetically 'the sacred cause of the spirits.'

The next Gresham lectures on music by Professor Taylor, with illustrations by distinguished vocalists, will be given in the theatre of the College, Basinghall Street, on the evenings of Friday, June the 10th, Saturday June 11th, and Monday the 13th, each evening precisely at seven. Doors open at six (free admission for all): no tickets required. Mr. Turle, organist of Westminster Abbey, will preside at the grand pianoforte.]

LETTER FROM THE REV. DR. GILES, AUTHOR OF 'HEBREW RECORDS,' TO W. J. BIRCH, M.A., OXON.

DEAR SIR,—I have noticed a controversy between the Rev. B. Grant and Mr. Holyoake, in the course of which the former is made to say that you, W. J. Birch, have exposed your ignorance by confusing together the two Marys—Mary the sister of Martha, and Mary Magdalene. I will not now enter into the merits of the controversy, in the course of which this very ungentlemanly personality is expended, but will endeavour to point out that Mr. Grant may perhaps turn out to be the most ignorant of the two, if it should appear that you have a very strong ground for believing that Mary Magdalene and Mary the sister of Martha, were actually the same person. The ground for this opinion is as follows:—

1. Matthew tells us (27, 7) that whilst Christ sat at meat in Bethany, '*a woman*' came and poured ointment on him.

Mark used tho same words, at 14, 3.

John says (11, 2), It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.

But Luke says (7, 37), that it was 'a woman in the city which was a sinner' (ἁμαρτωλός in Greek).

This is an important epithet—the very epithet elsewhere given to Mary Magdalene!

The sum total of the above is that John says plainly it was Mary, sister of Martha. Matthew and Mark say vaguely a woman, as if they did not know her name.

But Luke, though he does not know her name, describes her in such a way that the mind instantly recurs to Mary Magdalene as the only woman to whom the epithet used by Luke applies. No doubt you had already gone through this train of argument, or a similar one leading to the same conclusion.

I would add that there is no improbability whatever in supposing that Mary Magdalene and Mary the sister of Martha may have been the same. For if they *were* the same, what so good a beginning could be found for the intimacy of our Lord with the family, which led them to send for them to heal Lazarus, knowing, as they did, that he had formerly cast seven devils out of Mary their sister?

Mr. Grant is quite right to defend the cause of our common Christianity according to the views which he himself may take of it. But he is wrong, even according to his own views, in travelling out of his record, and charging any one with ignorance, and, in short, using intemperate language, on a subject which is of such vital importance to all of us. No doubt you give Mr. Grant every credit for sincerity in his belief, and I think he only does damage to his own (otherwise good) cause by treating you in a different manner. For my own part I feel deeply the responsibility incumbent upon all of us to find out the truth, and to hear all that can be said on both sides as the very best way of finding it.

I am, yours faithfully,

W. J. Birch, Esq., Pudlicote House. J. A. GILES.

Bampton, May 24th, 1853.

[Mr. F. R. Young, author of 'Facts and Fancies,' will deliver his first lecture in London on Sunday evening next, at the Hall of Science, City Road, on 'The Bible Doctrine of Woman, stated and examined;' and on the following Sunday at the Tower Hamlets Institution, Morpeth Street, on the 'Elevation of the People: what it is, and how to get it.']

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

TO THE REV. J. SPENCE, M.A.

SIR,—The fifth number of the *Bible and the People* contains a lecture by you explanatory of what you call 'the social theories and religious opinions of the working classes.' The working classes are wont to look to lecturers not only for intelligence, but advice; not only do they expect to have their bad habits pointed out, but an effectual reformation suggested. Now I think you have endeavoured to sink the intelligence of the working man as much as possible in the eyes of the world, and have attempted to show that all the theories which have met with his approbation are false and impracticable; and you tell him that all is vain, that all his struggles for outward light are foolish and useless, that 'man's heart is wrong, and naturally alienated from God and holiness.' Such, sir, is not what we require. We are ignorant of a great many things, and grieve over the fact; but having cast off superstition, you must not calculate upon a renewal of the bonds of darkness, for, having felt the marvellous light, we are without fear. We know there is work for us to do on the earth, and we will strive to do it.

Think not, sir, we confine ourselves to the study of what Voltaire, Volney, Strauss, &c., have said; we have nature for our guide, and the study of man for our lesson, and a noble lesson he is. If you and those of a kindred spirit with you had commenced a crusade against the vices that degrade him, and not against a set of earnest men, methinks it would be more noble and more becoming in a disciple of him who is represented to have said 'Love them that hate you.'

It would be to me very satisfactory to be convinced of some sure destiny for man beyond the grave: with what raptures would I hail the harbinger of such glad tidings. But I need other revelation than your Bible; and I need a priest that will sympathise with the nature of man, not run counter to it—one that will hold out the beacon of hope to the sceptic—to me as well as to the believer, my brother, and one that can with reason say, 'Come unto me all ye that are weary and heavy laden, and ye shall find rest.' Believe me, sir, it is no pecuniary profit to the working man to be sceptical; he reaps no worldly advantage from the fact of his not believing as the million do; but he has enjoyment in satisfying his conscientiousness in following the dictation of his intellect.

The writer hereof had the 'advantage' of a purely theological education, but it failed in convincing him of the usefulness of theology—of the utility of creedal worship to the working man. He has had too great proof that spiritual dependence leads to material destruction to be satisfied with his lot, and he weeps over the sins of the world when vice, drunkenness, sloth, and their offspring misery, stalk glaringly through our streets. To what must he turn for assistance but the material secular duties of man?

In conclusion, I would say to you that the working man is no longer to be talked or preached down, for he has a task to perform in the world of which he has become cognisant; and whatever name he may be called, the just work done will bring satisfaction to the dying bed of the secularist with the same zest it does to the Christian's.

A YOUNG SECULARIST.

(The son of a Baptist Minister.)

THE SCRIPTURES AND PERSECUTION.

About a week ago I addressed a letter to you commenting upon your occasional and various declarations, that the religion of Jesus Christ authorised persecution. Now, sir, I do wish that you would treat upon this subject, and defend your views in the *Reasoner*. I am confidently persuaded, from the inclinations of a great many young men around me, that this is the point upon which their religious views are concentrated. Exhibit to them but faintly that their principles sanction persecution, and you will, I believe, sever them from their principles. This is the point for you to attack. Christianity is on the eve of a tremendous conflict. Her strength will lie in her true-hearted soldiers, and these are ever of the sincere, truth-seeking, liberal kind. You have declared that the religion of Jesus Christ approves of persecution, and I tell you again that this is a downright lie. I defy you to prove it. I defy you to show throughout the language of Jesus Christ that he taught persecution. I defy you to do it. I know you cannot do it, and as an honest man and as a just man you ought not to have said so if you could not prove it.

Sir, every man ought to keep an honest heart; and if he does, he need never fear. I believe no honest-hearted man, if he is an atheist, will be punished by God. It is contrary to the Bible. The Bible claims no insincere man. The Bible tells man that it is not in his capacity to know all things.

You are the author of one book no Christian need be ashamed of, the 'Mathematics no Mystery'—a book over which I pore a late and early hour; and if you have atheistical friends, if your heart's honest views should be inclined a little in another direction, be not deterred from proclaiming your honest views, though at the sacrifice of all these things. Earnestly and sincerely hoping you may ultimately be found in the best path,

I am, your well-wisher,

14, High Street, Birmingham. Henry Ward.

[Our ardent correspondent is referred to the article on the subject of the scriptures and persecution, published in the first number of the present volume of the *Reasoner*, by Panthea. The same argument was substantially submitted to Mr. Grant in the late debate, in the report of which Mr. Ward will find it, and he will see how feeble was Mr. Grant's reply thereto.—Ed.]

LETTER FROM A FOOTMAN.

Allow me, an uneducated man, as you will see, to thank you for my present happy feelings; for within a few months of this time a gloom, brought on by prayers night and morning, and church twice on Sunday, and sometimes threatened with that dreadful sentence, damned for ever in everlasting fire, which I am not aware that I have deserved, had almost got the upper hand of me. I can now say with Mr. Knight, though not like him, 'The mystery of the man-God, Jesus, though once a mystery, is no longer one to me.' All creeds and formularies must now by me be tried by the light of reason. Let *Evangelical Magazines* and Christians taunt, I must remain a secularist. My mite, instead of going to missionaries and building churches, will now go for secular advocacy and the secularist cause. I hope you will keep on in your good work, and whilst you advance mental freedom you will not forget the political, for I do think that real and permanent liberty are impossible, unless they both advance together.

Kilburn. A Footman.

CIRCULATION OF THE 'REASONER.'

Enclosed are twelve stamps for the *Reasoner* Fund. The commencement (now near at hand) of a new volume of a periodical such as the *Reasoner*, affords a good opportunity for its friends to make an effort to increase its circulation. A few weeks before the commencement of the present volume, I took occasion to bring its claims for support before the secularists and others of this locality, and the results were an increased circulation here more than tenfold. I have no doubt whatever but competent persons may be found in every locality throughout Britain who could render the cause of freethought a similar service: if they would take care to make it known on what day the first number of the new volume would be issued,* I feel assured that practical aid of the best kind would ensue.

Mill Bridge, near Leeds T. Bickerton.

THE 'REASONER' IN AMERICA.

I am leaving England for the United States. I see in No. 360 of the *Reasoner* there is a letter from R. T. Buck, now of the United States, in which he states that he intends having his usual quantity of *Reasoners* weekly. He takes more than one copy it appears. If he would send me a copy I would willingly pay a share of the expenses. I enclose the address† of a friend, which if you would insert in the *Reasoner*, Mr. Buck will see. More fortunate than Mr. Buck, I *have* got a copy of the debate, which shall be my companion during the voyage.

John Watson.

THE FALLEN STAR.

The *Times*, in relating the case of a recent examination of persons charged with procuring an abortion, said:—'Neither during the present examination nor that which had taken place on the day before had anything been allowed to transpire, though the name had been mentioned, touching the principal actor in this disgusting affair—namely, the reputed father of the infant prematurely destroyed, and who has up to the present eluded the vigilance of the officers. In the statement made by Miss Mardon to Mr. Lund, and also in her admissions to Mr. Greenwood, she made no secret of the name of her seducer, and it is much to be regretted, on the grounds of public decency, morals, and religion, that he is a clergyman and a popular preacher at one of the most extensive parishes in the city of London. That this clerical delinquent was aware of what had been going on there can be no doubt, as it appears he was instrumental in procuring the lodging for the young lady at which the operation had been performed, and had repeatedly visited her there. It is also stated that after Mr. Greenwood had been called in, and he became aware of the fact, he waited on that gentleman and entreated that he would keep the matter secret, begged of him to consider the unfortunate position in which the *exposé* would place him and the young lady, and unequivocally hinted that he might name his own price for his services. Mr. Greenwood indignantly refused compliance to the entreaties of both the clerical delinquent and his solicitor, and, finding all means to hush up the matter futile, the reverend seducer

* The present volume concludes with No. 26. The second volume of the new series commences the week following.—Ed.

† John Watson, Mr. Anthony Mordew's, Taylor's Post Office, Harford County, Maryland.

exclaimed, "Then I shall be like a fallen star from the firmament of heaven!" He left his residence immediately after, but, strange to say, he had the indelicacy, as late as Sunday last, to ascend the pulpit and preach a sermon to a crowded congregation. To conceal his name is hardly just, but there is very little doubt that before many days are over it will be sufficiently public.'

It was shortly after stated that the 'fallen star' was the Reverend George Campbell Gordon, curate of St. Andrew's, Holborn.

ARE THESE THINGS SO?

Correspondents report that lectures have been delivered at Bury and Newcastle by Mr. Grant, at which interrogations were made. At Newcastle Mr. Charlton made remarks, and subsequently lectured in reply. But the chief answer appears to have been delivered by Mr. Joseph Cowen, jun., who though, as he said, neither secularist nor atheist, yet would protest against the gross injustice of the accusations retailed by the reverend lecturer against absent persons, whom he (Mr. Cowen) knew personally to be utterly the converse of what had been represented, defying Mr. Grant to prove his statements on fair and open grounds. Mr. Cowen's generous and energetic speech was received with great applause, as numbers of the audience were aware themselves of the untruth of the charges alleged by the new missionary. Our correspondents inform us that a wild hash of the imputations of all kinds, such as those made so recklessly against Voltaire and Paine, were reproduced, with variations, against Mr. Holyoake, Mr. Birch, Mr. Bell, and others. But the useful inquiries are resulting—'What is Secularism?' 'Are these things so?'

LONDON SECULAR SOCIETY.

On the 22nd May, members of the London Secular Society agreed to the draft of the rules prepared by the Committee, which are to be acted upon to the end of the present year. Mr. Holyoake announced that the members of the Society would have free access, after this month, to Mr. Le Blond's secular library of 3,000 volumes and current publications. A committee of the society was appointed, and the meeting adjourned to the following Sunday.

[In a report received of Mr. Grant's lecture in Heywood, we find this passage, which we are glad to record:—'Three things are to be required of a public teacher; the first is that he shall seek the truth; the second is that he shall teach the truth; and, thirdly, he shall seek to improve all those he professes to teach.

We are desired to say that the letter of Mr. Joseph Barker, on 'Socialism and its Advocates,' can still be had (price 1d.) Also the two letters to the Right Hon. T. M. Gibson, M.P., on 'The Government and the Working Man's Press,' by G. J. Holyoake (price 1d.) The complete correspondence preceding the late discussion with the Rev. Brewin Grant, can be had in three numbers of the *Wayside Points* (price 6d.)

H. B. informs us that Professor Kinkel's last lecture was attended by a large audience, a great number attending from the information given in the *Reasoner*.]

Received.—A Scotchman.—H. M.—J. Black.—'A.' (Third letter,)—William Hiltan.—G. H. L.—J. P. McDowell.—Mr. Packer.—W. McNunn.—J. S.—B. Morrell.—John Matthew.

Erratum.—In the 'Sonnet to Margaret Fuller,' given in No. 20, the word 'numbers' in line 7, should be 'Custom.'

GUIDE TO THE LECTURE ROOM.

[It is requested that those Secretaries of Institutions who may wish to have their lectures announced in the *Reasoner*, will please send in their programmes as soon as printed.]

Literary Institution, John Street, Fitzroy Square.—June 5th [7½], Thomas Cooper, 'The Cultivation of the Arts: Painting.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—June 5th [7]. Mr. Livingston, 'The Poetry of Geography.' Discussion on Tuesday evenings.—Saturday evenings [8], an Harmonic Meeting.

Hall of Science, City Road.—June 5th [7], Mr. F. R. Young, 'The Bible Doctrine of Woman Stated and Examined.'

Oxford Rooms, Castle Street, Oxford Street.—June 5th [11], Wm. Maccall, 'Spiritual Quarantine.'

Commercial Hall, Philpot Street, Commercial Road East.—June 5th [11 a.m. and 7½ p.m.] Mr. C. Southwell will lecture.—Discussion, Tuesday and Thursday [8].—Friday [8], Lecture by Mr. Southwell.

Secular Hall, Goldsmiths' Row, Hackney Road.—Sunday morning [11], a Discussion; Evening [7½], a Lecture.—Monday [8], a Discussion.—Friday [8], Teetotallers meet.—Saturday [8], Harmonic Meeting.

Hoxton Secular Society, 4, Gloucester Terrace.—Meeting every Sunday at 11.

Eclectic Institute, Denmark Street, Soho.—Mr. J. Bronterre O'Brien will Lecture every Sunday morning at 11.

North London Mental Improvement Society, Hawley Road, Kentish Town.—June 22nd [8], a Lecture.

Secular Institution, 4, Dale Street, Manchester.—June 5th [6½], a Lecture and Discussion.

Progressionist Hall, Cheapside, Leeds.—Sunday evening [6½], a Lecture.

Secular School Room, Hammerton Street, Burnley.—Sunday [6], Meeting of Members.

Mutual Improvement Society, Five Ways, Dudley.—Sunday evenings [7], a Lecture.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a Reading Room.

Secular Institution, Bowkers' Row, Bolton.—Meeting every Sunday evening at 6½.

Eclectic Society, 14, Garthland Street, Glasgow.—Sunday evening [6½], a Lecture.

Secular Hall, 6, Market Street, Newcastle.—Sunday evening [7], a Lecture.

Hoxton Mutual Instruction Society, 4, Gloucester Terrace.—June 5th [8½], a Lecture.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—Sunday evening [6½], a Lecture.—Wednesday evenings [8], a Discussion

Leicester Secular Society, 148, Belgrave Gate.—Lecture and Discussion every Sunday evening.

Working Man's Hall, Keighley.—Meeting every Sunday evening at 6.

Preston Secular Society, Plough Inn Room, Friargate.—Discussion every Sunday evening at 7.

Derby Secular Society, Mr. B. Hagen's, Harmony Cottage, Old Uttoxeter Road.—Meeting every Sunday evening at 6½.

ADVERTISEMENTS.

NEW PROVINCIAL NEWS AND BOOK AGENCY.—Messrs. Holyoake and Co., having commenced their agency, are prepared to supply News Agents in the provinces who experience difficulty in procuring Newspapers, Periodicals, or works on the side of Freethought, Secular, Associative, and Democratic Progress. Messrs. H. & Co. will supply, on the usual terms, parcels including all the usual kinds and descriptions of publications, secular and religious—their object being to add to the impartial facilities for the circulation of popular literature.

Holyoake & Co.'s Office, 3, Queen's Head Passage, Paternoster Row, London.

SMALLBROOK STREET PUBLICATION DEPOT, BIRMINGHAM.

H. & E. HOLYOAKE, Book and News Agents, 26, Smallbrook Street, Birmingham, now receive parcels direct from Holyoake & Co.'s Provincial News and Book Agency, 3, Queen's Head Passage, Paternoster Row, London. Every description of publications, newspapers, and volumes, can be promptly supplied to the inhabitants of Birmingham and its vicinity.

The Trade supplied with regularity and certainty. 26, Smallbrook Street, Birmingham (opposite Day's Crystal Palace.)

A FEW Hundred Bible Contradictions, a Hunt after the Devil, and other odd Matters. By the late Lieutenant Peter Le Count, R.N.

Price 10s. 6d. Three vols. octavo, published by Hetherington at 27s.

'It is a book of rare excellence, caustic wit, and acute argument. Such an analysis of the Bible probably never appeared in any age or nation. It combines the strong sense of "The Age of Reason" with deeper research than the "Diegesis." Every page is a battering-ram in full play against the walls of inspiration. Natural eloquence and classic lore, crowds of arguments and references, are combined and displayed with mathematical precision and unequalled brevity.—Vide G. J. Holyoake in the *Movement*.

E. T. having reason to believe that many booksellers refuse to execute orders for the above, undertakes to forward the work to all parts of the country upon the receipt of a Post Office Order to the above amount, payable in the Strand.

Portrait of Thomas Paine.—Just Published, Price 1s., orby post 1s. 3d, (Size, 2 inches by 9), Sharp's Copper-plate Line Engraving.

Death-Bed Repentance: a Lecture, by R. Cooper. New edition, revised by the author. Now Ready, in a wrapper, price 2d., or by Post 3d.

The Discussion between the Rev. Brewin Grant and G. J. Holyoake. Price 2s., by post 2s. 6d.

The Key to Uncle Tom's Cabin. By Mrs. H. B. Stowe. Price 3s. 6d.

Romanism, the Religion of Terror: an Oration. By Samuel Phillips Day, formerly a monk of the Order of the Presentation. Second edition, price 2d., or by post 3d.

Sects and Sectaries: an Oration, by the same. Price 2d., by post 3d.

The Decline and Fall of England, by Ledru Rollin (published at 5s.) 1s. 6d., by post 2s.

The Trade Supplied.

E. Truelove, Reformers' Library, 240, Strand, three doors from Temple Bar.

London: Printed by Holyoake, Tyrndale, and Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 23.] WEDNESDAY, JUNE 8, 1853. [Price, with Supplement, 2D.

EIGHT OF THE ARTICLES.

Prospective Discussion in Nottingham	353	Rules of the London Secular Society	364
Democratical Address against Slavery.....	354	Intended Hall for the People at Nottingham	365
New Work on Natural Theology	355	The Sabbath Question in Bolton	365
Dr. Ashburner on Spirit Rapping.....	358	Lectures by G. J. Holyoake for 1853	366

PROSPECTIVE DISCUSSION IN NOTTINGHAM.

No. 1.—*Mr. Holyoake to the Rev. J. A. Baynes.*

December 22nd, 1852.

REV. SIR,—When in Nottingham, Nov. 18th, I was favoured with a letter from you intimating your willingness to hold a public discussion with me in that town. The bearer instructed me to read it to the meeting, which I did, with this answer—that it would afford me pleasure to meet you when the discussion with Mr. Grant should be over. Hitherto I have assumed that the bearer of your letter would communicate my answer to you; but as I have no knowledge whether he has done so, it occurs to me that I ought to do it myself, which I do, trusting that you will not regard the delay as disrespectful.

Your letter (placed among the notes of the meetings I held in your town) has unfortunately been destroyed. If at your leisure you could favour me with another, expressing the conditions you wish observed, and also the subject or subjects you wish to discuss, I should be obliged

Yours respectfully,

G. J. HOLYOAKE.

No. 2.—*The Rev. J. A. Baynes in Reply.*

Nottingham, January 5th, 1853.

MY DEAR SIR,—I have received your note and its enclosure. The definite meaning of your reference to me in the *Reasoner* in connection with the report of your discussion with Mr. Townley, I don't quite understand, but thank you for your courtesy.

My aim in writing to you and inviting you to discuss points on which we differ, was simply this—to show you, in opposition to a notion that I think mistaken, but which I think you have repeatedly announced, that 'the clergy,' by which I suppose you to mean Christian ministers, will not discuss. I am only desirous of showing that the opinions I hold and utter from my own pulpit I am neither ashamed nor afraid to hold and defend anywhere.

I have had some slight knowledge of you for years. You remember, I dare say, coming to some of my lectures to working men at Poplar. There you spoke sometimes in their favour. I have always given you full credit for earnest sincerity in all your views, and have only felt towards you, mingled with my esteem, a sorrow that you did not see things in that light in which they were to me as the joy and strength of my life.

With reference to a subject of discussion, I would rather leave that to you to propose. I do not much desire to argue with you on the being of a God, as I should despair of

proving it logically to any one who declared he did not believe it. Our Bible nowhere tries to prove it, and I think it a matter more of intuition than of logic a great deal. The points on which I think argument is more likely to be of use, are rather what you call 'Secularism,' I believe, as opposed to immortality and the powers of the world to come. If you can define to me any positive argument to this, I will send you my outline of reply, and we can then arrange more definitely the detail. I shall hope and aim to discuss in courtesy and affectionate esteem. In which I abide,

Your friend,

G. J. Holyoake, Esq. J. A. Baynes.

No. 3.—Mr. Holyoake to Mr. Baynes.

March 22nd, 1853.

My dear Sir,—I am indebted to you both for the matter and the spirit of your letter of January 5th, which deserved an earlier reply from me, but my public engagements here have left me without time, and I regret a silence which must appear to you discourteous.

Recent circumstances have plunged me into a series of prospective lecturing engagements, but whenever a season of freedom comes I shall recur with pleasure to the opportunity of a debate with yourself. Before that time I shall frame a subject to submit to you. With some ministers I refuse debate, with some I avoid it, with some others I have, after submitting to it, counted it a penalty. With several I have, however, regarded it as an honour, and found it to be a profit; and with yourself I shall esteem it as both. Allow me to remain, rev. sir, yours respectfully,

Rev. J. A. Baynes. G. J. Holyoake.

P. S.—As what I have elsewhere said upon a clerical debate appears, without any intention on my part, to be reflected upon you, it would be but justice to you to publish these initiative letters. If you will allow it I will do so.

No. 4.—*The Rev. J. A. Baynes in Reply.*

Nottingham, April 23rd, 1853.

My Dear Sir,—I have been for some time laid aside by a sudden and violent attack of illness, and have been forbidden by medical authority to read, write, or preach. This is my apology for not having answered your note earlier. I give you now my ready assent to your proposal to publish our letters so far; and I hope by the time you are at leisure I may have health to meet you in friendly and truth-seeking discussion. I am obliged by the expressions of your kindness and good feeling to me; and I am,

Faithfully yours,

Mr. G. J. Holyoake. J. A. Baynes.

THE DEMOCRATICAL ADDRESS AGAINST AMERICAN SLAVERY.

LETTER TO THE RIGHT HON. THE EARL OF CARLISLE, P.C.*

My Lord,—I take the liberty of enclosing you copies of communications constituting a second address to America against negro slavery, which has this day been forwarded to the *Times*. These documents have never been communicated to those friends to the abolition of slavery with whom your lordship is understood to act, because it was desirable to preserve independence as to the origin and completion of this second address. But the communication is made now, as total silence upon the subject might lead the public to suppose that some antagonism exists on the part of those who have

* At the date of the transmission to the *Times* of the documents we published last week, this communication was addressed as above.

taken this new step. We should be glad, therefore, if your lordship would favour us by placing these documents in the hands of Her Grace the Duchess of Sutherland, as such an act may testify (what is indeed the truth) that this separate proceeding of addressing the Americans has not been intended as any disrespect, political, social, or personal, either to Her Grace or the illustrious ladies assembled at Stafford House.

Having distinct political affinities, those who have signed this second address have thought it useful to invoke them on behalf of the negro; but we do not undervalue the fact of an aristocratic protest against the legalised and unconditional servitude of the distant black. Nor do we sympathise with the objection which condemns such a protest against a remote wrong, because we have some analogous evil at home unredressed. Such reasoning would prevent any man from advising his neighbour on any subject until he was perfect in all things himself. If one nation cannot admonish another until it is itself socially consistent, international criticism will be for ages impossible. Let recrimination correct inconsistency, but let the expression of indignation against social wrong in every clime go on. We therefore claim to be considered as having taken a second step without intending or implying any disparagement of the greater step taken before.

I have the honour to be, my Lord,
On the part of the circulators of the second address,
Your Lordship's most obedient servant,
Woburn Buildings, London, May 25th, 1853. G. J. Holyoake.

Reply of the Earl of Carlisle

Sir,—I will not fail to transmit your communication to the Duchess of Sutherland, who, I feel sure, has no wish that she or her friends should monopolise the expression of English feeling on the subject. I have the honour to be, Sir,
Your humble servant,
May 27th, 1853. Carlisle.

NEW WORK ON NATURAL THEOLOGY.

Hornchurch, Romford, March 31st, 1853.

Sir,—Being engaged on a work on 'Natural Theology,' I have taken some trouble to procure as many as possible of the various books which have appeared on the atheistic side, and, amongst others, I have read some of yours. Now I am not one of those who believe that immorality is the sole cause of men believing or professing atheism. I am willing to judge more charitably, and your own writings have left on my mind a strong impression of your perfect *sincerity* and real desire to arrive at the truth. I know enough also of the labouring classes to be fully aware that similar opinions may probably be held by many of them on similar grounds. That you have not been able to satisfy yourself, however, of the being of a God, is to me, I must confess, a matter of deep and serious regret. It is possible that your atheism may not affect your own happiness; that it does not cause you to look forward to death with any uneasiness. I am bound to believe you and others who make similar assertions, though I, for my part, could never understand how any persons can bring themselves to such a state of mind. If death is annihilation, the whole of life seems to be a perfect farce, most wretchedly and miserably acted. I think I know pretty well all that can be said by atheists on this subject. I have read through, and with the greatest attention, the celebrated 'Systeme de la Nature,' ascribed to Baron D'Holbach, amongst other similar books, and all I can say is, that men who can sincerely believe in such a system, and feel happy under it, must be differently constituted to myself.

But now to the point. You will naturally say, 'All this I have heard and read a thousand times before, and don't want to hear it again. The simple question is, whether atheism is *true* or not? With the *consequences* I have nothing to do. I must make the best of my lot, and endeavour to bear it with fortitude.' True: the simple question is, as you say, Is there a God or not? Now I can easily understand the sort of difficulties which have led you (and such writers as Dr. D'Holbach, &c.) to entertain doubts on this subject. I suspect that you can scarcely define them very clearly: indeed, I am almost inclined to suspect (if you will pardon me for saying so) that some lingering doubts must still occasionally haunt you. The *language* of the 'Systeme de la Nature' is extremely clear—indeed, much plainer and clearer than that of most French works on metaphysical subjects. But the *ideas* are as vague and indistinct as the language is the contrary—the words 'nature,' 'necessity,' being used in a way which shows any reflecting reader how vague and imperfect an idea is attached to them.

Now these sort of difficulties, which I doubt not you have felt, are not met and considered *as they ought to be* in any work on natural theology which I can remember, except one, which therefore I now venture to recommend to your notice.

I refer to Dr. Crombie's 'Natural Theology,' 2 vols., 1829. I really think and hope that a careful and candid study of his work will serve to remove your difficulties, and at any rate induce you to reconsider this important question.

In your different writings you ask why the clergy do not come forward and meet you in public discussion? In reply to this very reasonable and natural query, I may say that in the first place I wish that those who are qualified would, on proper occasions, do so. But allow me to suggest that profound thinkers are not always *ready debaters;* and no one can be better aware than yourself of the disadvantage under which an indifferent orator labours when opposed to a more fluent talker, even though the latter be a shallow and superficial reasoner. Again, the subject is not, in all its parts, a *fit* one for such public disputation. It is a subject requiring deep and intense thought to see into all the intricacies which atheistic metaphysicians have clouded it with. A popular lecture could never do anything like justice to such a subject.

I perceive by your advertisements that you have paid some attention to mathematics. It may perhaps serve my purpose partly, then, for me to state that until my entering the church the whole, or nearly the whole, of my time had been devoted to mathematical and physical science, and even in these departments I never admitted any statement without what appeared good and sufficient proof.

And now, in conclusion, one word or two as to my motive for thus addressing you. As a leader amongst many intelligent and honest men, as a public lecturer on these serious subjects, you hold a position of fearful responsibility. My object in writing is simply to induce you, if I can, to once more examine the questions on which you thus lecture and write. I ask for no blind deference to authority. I care not for the mere authority of any man, when opposed to the clear convictions of my own reason. But I think it is not unreasonable to demand the greatest possible caution in such subjects as these. And I must beg leave to suggest, that even the most sensible and intelligent amongst the working classes may not always be possessed of sufficient leisure to go *thoroughly* into so intricate a subject—intricate, I mean, when considered with regard to the metaphysical obscurities raised by ingenious men like Hume and D'Holbach.

It is possible that my work, when published, might have met your eye, and been read with attention. But I have thought a private letter more likely to do good. My simple and sole wish is to induce honest and intelligent men to pause and reflect again and again before they adopt atheistic views. I cannot, as a well-wisher to my fellow men, feel indifferent to their conduct on such a subject.

I see that some of your friends, such as Mr. Robert Cooper, take a delight in abusing

the clergy. As one of them, it is, perhaps, useless to attempt a word of defence. I sincerely regret that any of the clergy should exhibit anything like an arrogant or unchristian temper towards those who thus dispute their creed; and I would gladly hope that there are few who refuse to listen to argument merely from the position of the man from whom it comes. I have seen enough of the clergy to be able, without fear of contradiction by any competent witness, to say that great numbers of them are labouring to the best of their knowledge and ability, for the good of the poor in their parishes—that many of them spend a considerable proportion of their *not very large* incomes in charity—and that many a labouring man throughout the kingdom would say that 'the parson is the best friend that he has.'

Believe me, your sincere well-wisher,

ALFRED WM. HOBSON,
M.A. of St. John's College, Cambridge.

To Alfred William Hobson, M.A., St. John's College, Cambridge.

Reasoner Office, April 20th, 1853.

My dear Sir,—Your excellent and interesting letter deserved at my hands a much earlier answer. I regret my engagements compel me to speak of it briefly. Excepting the private passages, I should be pleased to insert your letter in the *Reasoner*, which would assist in making known your work on Natural Theology; and written, as doubtless it would be, in the spirit of your letter, would be a source of interest and profit to our readers.

With the general sentiments of your letter my own accord, and I thank you for the expression of opinions which confirm those I myself entertain, and wish to entertain, of the clergy.

The judgment you have formed of Dr. Crombie's work induces me to wish to read it, and I shall be glad if you can favour me with the name of the publisher.

Yours very respectfully,

Alfred Wm. Hobson, M.A. G. J. HOLYOAKE.

Reply of A. W. Hobson, M.A.

Hornchurch, Romford, April 21st, 1853.

Sir,—I have no objection to your making any use you wish of my letter.

In reply to your inquiry about Dr. Crombie's 'Natural Theology,' I have to state that it was published by 'R. Hunter, 72, St. Paul's Churchyard, and T. Hookham, Old Bond Street,' in 1829. I fear you will scarcely be able to meet with it, except by chance, second-hand. Indeed, I have been surprised that such a work should not be better known, as, in my humble opinion, it is by far the most complete, clear, and profound work on the subject in existence.

I may add that the chapter in Dr. Chalmers' well-known 'Natural Theology' on the 'Non-Eternity of the Present Order of Things' (Book i., chap. 5) contains an answer to the objections by Hume to the 'Argument from Design,' which you have reproduced in your tract entitled 'Paley Refuted in his Own Words.'

Indeed, there is scarcely a single argument for atheism which has not been mentioned (and most, if not all, answered) in Cudworth's celebrated work on 'The Atheists.' Two thousand years ago exhausted, I believe, the whole armoury of weapons against the Deity.

I remain, yours faithfully,

ALFRED W. HOBSON.

[The *Phonetic Journal*, No. 22, for May 28, quotes from the *Reasoner* of April the entire article, 'Those Rapping Spirits,' which we scarcely know again in the new language. The editor appends a long comment upon it under fourteen heads.]

DR. ASHBURNER ON SPIRIT RAPPING.

LETTER TO MR. HOLYOAKE. (CONCLUDED FROM LAST NUMBER.)

I WILL not tire you by taking you over a wide field of natural history to tell you that luminous animals exist, and offer phenomena beautifully analogising with the facts relating to the light emanating from the thinking man, from the excited ape or monkey, from the furious tiger at his prey, from the dog and the cat which are our companions. If I brought you to the conclusion that *ideas* are shapes of light, which emanate from our magnetic brains, you would be apt to say that the inferences are strained, for your *habits* of thinking require a closer catenation, and the forming of the chain by more numerous links. I am clear that *ideas* are not only shapes of light, but that each particle of those atoms constituting those shapes is subject to a magnetic law of attraction and repulsion; and to a magnetic law of curves combining to form spheres, with polarities obeying the directions of those which belong to this huge globe, the earth we inhabit, and to the tiny globules of ether that formed the subjects of Sir Isaac Newton's calculations. If we acknowledge the tendencies of magnetic laws, and if we admit the facts that have been published by many experimentors in mesmerism, from De Puysegur, Tardy de Montravel, down to our own times, by the Baron von Reichenbach, by Mr. Rutter and Dr. Leger, we cannot escape from the inferences on the essence of *ideas* and their relations to magnetism. If we know that mental enlightenment is dependent upon the amount of *ideas* fabricated by our magnetic or cerebral machinery, is it so difficult to arrive at the assumption or hypothesis that the mainspring of that machinery is a magnetic intelligence or consciousness, connected with and stimulating our organism to the various actions it performs?—a highly refined essence of magnetic fluid evolved in the electric act of conception, developed with our unfolding processes of life, and released at death from its gross connection to realms of light and '*a blessed and brilliant home.*' You will tell me this is poetry, not logic, and that you will not allow me to tie such hypotheses together with my miscellaneous bundles of knowledge. You will deny that I can prove the fact of an intelligent existence separated from our corporeal frames, and dwelling in one of the seven spheres said to surround the globe we inhabit. Will you allow me the fact of the electric telegraph on this earth, and of the necessity of intelligences in existence at each end of that instrument? Some of you logicians are so severe that you hold the doctrine of the argument being precisely the same in relation to those not present and to those not in existence. If so with you, I need proceed no further; but if I can satisfactorily establish the fact that communications have reached me by telegraphic signals, which could come from no other source than unseen *intelligences*, I am not bound to adduce you more evidence respecting the wires or channels of communication between those intelligences and myself, than the facts which are known and accepted by the students of mesmerism as the acknowledged phenomena of the will. See the fifth and some other volumes of the *Zoist*, and my notes to Reichenbach's 'Researches,' and you will perceive that there exist many facts on this subject. If it can be shown that unseen intelligences somewhere exist, and are in a position in which their magnetic powers can act at a distance, knowing the modes in which the magnetic forces of our minds act here, we can be at no loss to accord to them the faculty of making signals upon the wood of our tables, upon the glass of our windows, or upon the walls of our apartments. How do the wires of the electric telegraph convey the messages? Does not each molecule of wire receiving the electric impulse so arrange itself in relation to its neigh-

bour as to allow the fluid to traverse the length of the wire in an astonishing short time? Is not each spherule or globule of the metal so shoved into its proper relation with its neighbour spherule that a general consent may exist between the particles of metal so as to allow of the easy transmission of that particled fluid, usually called *force*, from one extremity to the other? Do you know the fact, that if you take the wire which has conveyed a message from London to Paris, and reverse it so as to convey the fluid back again, there is an unwillingness in the spherules to obey the same impulse as readily as they did before? Why? Because you have to disturb the comfortable, axial, and equatorial relations that they had previously agreed to under the first influence. They are creatures of habit; and habituate them by repeated electric currents to one mode of opposition, and they become too lazy to like to assume any other. The wire that by one course of exercise likes to be straight, will, by repeated changes of currents, or *snubbings*, become curved, cockled, and brittle. What is a train of thought, composed of currents of globules of highly-refined matter, but a magnetically arranged wire? What is the human will but an arrangement of globules that have been seen,b y highly sensitive persons and clairvoyants, to issue from certain organs of the brain, and, traversing its anterior parts and passing through the eyes, to impinge on a person or thing to which the individual exercising the will has directed it? Who likes to have his will thwarted or to be snubbed? Can we not explain now how the influence of habit is operative on the faculty of thought? To accuse unseen intelligences of want of dignity when they communicate with us by magnetic telegraph, is not proving the presence of that flexibility of mind which I know you to possess.

The phenomena of thought-reading are so familiar to those who have studied mesmerism, that I shall not urge upon you the obvious explanation that is at hand if the question be asked as to how the unseen intelligences read our thoughts and converse with us mentally? I may find it as difficult to satisfy you on these facts as on the *undignified* nature of the celestial telegraph. Some persons turn from all mesmerism with unmixed disgust, and speak of its resulting from Satanic agency; and it is not impossible but that you may feel so bothered with the thought of its marvels, as to consign it into the heart of your next edition of Father Pinamonti's Hell. Only remember, that the accounts which have hitherto reached us of life in the Spheres is diametrically opposed to the descriptions of the holy father, and in no respect more so than in the delicious odours inhaled by the virtuous spirits.

I have a great difficulty to contend with in advocating the existence and powers of unseen intelligences, or spiritual beings, from the fact relating to the operations of the human will not being credited by great numbers of persons believing themselves to be philosophers. It may be that there is no possible mode of intercourse known to the inhabitants of the upper magnetic spheres than the employment of the will, a magnetic force or agent in the production of the raps, which appear to be, when carefully listened to, vibrations or disturbances of magnetic relation between the molecules of the wood, glass, or other substance whence the sounds would seem to reverberate. We know well that the guiding the hand of a writing medium is quite analogous to many an experiment that has been made by my friend Mr. Thompson, of Fairfield, and myself. If, in sitting in an omnibus, or in a railroad carriage, I have been able, by the force of my will, to make a person sleep, and for the purpose of establishing the truth of the existence of this power I have repeatedly made persons fall asleep in these vehicles—if, sitting near or

opposite to a passenger, I have induced that person to put a hand into mine, or to do other ridiculous things—and I have often done this—I have established an important truth. I have often, by the exertion of my will, obliged a person, who was distant two miles from me, to sleep instantly, and to continue asleep from eleven at night until seven in the morning, thus influencing a poor wretched victim of insanity, for her good, not only at the instant, but setting up a train of tonic forces in her nervous system which lasted eight hours. I have, by the force of will, obliged individuals to come to me from places at the distance of two miles, hastening over the ground at a quick pace. I know that Mr. Thompson has done the same thing, the distance being much greater; and he has influenced persons to sleep at two hundred miles. In Mr. Spurrell's little book on the rationale of mesmerism, a fact is recorded of a person being willed to come from Norwich to London. I do not find it so hard to believe that the spirit of my father can, by his will, guide my hand to write sentences, the matter of which was not only not in my head a second before, but of which, most often, I cannot guess the purport, while my passive hand is guided in the formation of the letters. If you had become a writing medium, and had communicated as often as I have done with old friends long departed from this earth, you would perforce cease to disbelieve in the phenomena, and you would derive enjoyment from the knowledge that those who were your attached friends still live, to be developed into intelligences even more pure and refined than they were here. Who could have been a finer or a nobler character than the late Professor Macartney, of the University of Dublin? Large in intellect, he was necessarily free in thought. High in moral qualities, he was the most strictly honourable and conscientious man I ever intimately knew, and many a pupil and many a friend will vouch for his generosity and for the warmth of his attachments. His acquirements and his industry, such is the force of example, gave a noble tone to the studies it was his lot to superintend. Is it not a source of exquisite enjoyment to be certain of being able to renew, even by the aid of the *undignified* telegraph, one's former affectionate intercourse with such a friend?

I had the misfortune to lose my father fifty-five years ago. Although I was but a child, I have a vivid remembrance of him. By the natives of Bombay he was more than respected. He was venerated for his high talents and for his great goodness. Is it nothing to feel that such an intelligence is able to make his ideas clear to his son? But you will ask, 'What proof have you of the identities of these persons?' This brings me to narrate to you the events of the first evening I spent with the spirits in the presence of Mrs. Hayden.

I had always regarded the class of phenomena relating to ghosts and spirits as matter too occult for the present state of our knowledge. I had not facts enough for any hypothesis but that which engaged for them a place among optical phantoms connected in some way with the poetical creations of our organs of ideality and wonder, and my hope and expectations always pointed to the direction of phrenology for the solution of all the difficulties connected with the subject. As to the rappings, I had witnessed enough to be aware that those who were not deceiving others were deceiving themselves; and there really exist on our planet a number of persons who are subject to the double failing of character. Having been invited by a friend to his house in Manchester Square in order to witness the spirit manifestations in the presence of Mrs. ayden, my good friend can testify that I went expecting to witness the same class of transparent absurdities I had previously witnessed with other persons described to me as media. I went in any

but a credulous frame of mind; and having, while a gentleman was reciving a long communication from his wife whom he had lost, under melancholy circumstances of childbed some years ago, watched Mrs. Hayden most attentively and with the severest scrutiny, and having finally satisfied himself that the raps were not produced by her, for they indicated letters of the alphabet, which, written down in succession, constituted words, forming a deeply interesting letter, couched in tender and touching terms, respecting the boy to which that eloquent mother had given birth when she departed from this world. If Mrs. Hayden could have had any share in the production of that charming and elegant epistle, she must be a most marvellous woman, for during a good part of the time that the raps were indicating to the gentleman the letters of the communication, I was purposely engaging her in conversation. The gentleman would not himself point to the letters of the alphabet lest his mind should in any way interfere with the result; and therefore he requested the lady of the house to point to the letters for him, while her husband, seated at another part of the table, wrote down each letter indicated by the raps on a piece of paper.

I was now kindly requested to take my turn at the table, and having successively placed myself in various chairs in order that I might narrowly watch Mrs. Hayden in all her proceedings, I at last seated myself, relatively to her, in such a position as to feel convinced that I could not be deceived; and, in fact, I was at last obliged to conclude that it was weakness or folly to suspect her of any fraud or trickery.

There are some people who think themselves uncommonly clever and astute when they suspect their neighbours of frand and delinquency. It may be wisdom to be not too confiding, to be not too soft and credulous, but depend upon it the statistics of the existence of roguery and knavery in society, and the relative proportions they bear to honesty, will not bear out the proposition that it is wiser to suspect every man to be a knave until you have proved him to be honest. The world may be bad enough in morals, but unless there were a great deal more of good than of evil in the human heart—I should say in the human brain—society would not hold together as it does. I know no man who has been hit so hard by the villany and knavery of his brethren, as I have myself been; and yet, attributing much to the influence of surrounding circumstances operating upon the bad moral organisations it has been my misfortune to meet with in medical life, I should be sorry to come to the conclusion that my worst enemies were not to be far more pitied than blamed. As for Mrs. Hayden, I have so strong a conviction of her perfect honesty, that I marvel at any one who could deliberately accuse her of fraud.

In order to obtain an experience of the phenomena in the fairest manner, I asked Mrs. Hayden to inform me whether it was requisite to think of one particular spirit with whom I wished to converse. 'Yes.' 'Well, I am now thinking of one.' It was the spirit of my father whom I wished to enlighten me. No raps on the table. I had anticipated an immediate reply, but there was for awhile none. Mrs. Hayden asked 'if there was any spirit present who knows Dr. Ashburner?' Immediately, close to my elbow, on the table, there were two distinct and separate successions of gentle rapping sounds. The next question was, 'Was the spirit he wished to converse with present?' 'No.' 'Was there any one present who would endeavour to bring it?' 'Yes.' 'Are the spirits who rap near Dr. Ashburner friends of whom he is thinking?' 'No.' 'Will they give their names?' 'Yes.' These replies were signified by rappings to questions put, some audibly, some mentally.

Mrs. Hayden suggested that I should take up the alphabet, which was printed on a card. I took the card into my hand, and pointed at each individual letter with the end of a porcupine quill—my friend Mr. Hoyland, the gentleman of the house, kindly undertaking to put down on paper for me the letters distinguished by the raps. When I arrived at a letter which the spirit desired to indicate, a rapping took place; but at all the other letters there was a complete silence. In this manner I obtained the letters successively ANN HURRY, the name of one of the most beautiful and accomplished, as well as pious and excellent, persons I had ever known. I had not seen her since 1812. She married two years after, and died in 1815. My father and most of the members of my family had been on terms of the greatest intimacy with several branches of the Hurry family, and I had, in youth and childhood, known Ann and her cousins as companions and playfellows. By the aid of the telegraphic signals I have endeavoured to describe, I conversed for some time with the charming companion of my early years, and learned very interesting particulars relating to her happy abode in the spirit world. My curiosity had been excited by the different sounds produced by rappings that I had heard close to those made by my friend Ann. I asked for the name of the spirit that they represented. The name which came out by the letters indicated on the alphabet was ELIZABETH MAURICE, another companion of the childhood of myself and my brother and sister—another almost angelic being while on earth, but now, with her cousin Ann, an inhabitant of the third sphere in Paradise. The authoress of the 'Invalid's Book,' and some other works testifying to a pure, gentle, and refined taste, conversed with me awhile; and at last a louder and more decided signal was made to me from the middle of the table. The name I obtained by the telegraphic raps was that of my father. I asked him to communicate to me the date on which he quitted this world for the spirit home, and the raps indicated '7th September, 1798.' I asked where the event took place, and I obtained the answer 'At Bombay.' I asked his age at the time, with many other questions, the replies to which were all quite correct. I kept up mentally a long conversation with him on subjects deeply interesting, and it was productive of a communication from him, which I subjoin:—

'My dear Son,—I am delighted to have this privilege of communicating with you, hoping to dispel some of those wrong impressions which now hover around you in regard to this spiritual being. Allow a spirit who inhabits one of the higher circles to decide for you on a most important subject, to try to remove from your mind the doubts which perplex you, and to establish in their stead a firm faith in the Creator of heaven and earth. It is he who permits us to make these manifestations, through certain constituted persons, in order to impress mankind with the fact that the spirit shall live in a future state, in a more bright and blissful home. What proof can I give you of the truth of this? You have only to name it, and it shall be granted to you from your father, who has ever watched over you with the care of an angel. *Do not doubt* what I now say.

'Your affectionate father,

WILLIAM ASHBURNER.'

I am giving you a short narrative of the first part of my course of experience of the spirit manifestations. It is important not to be too diffuse. I am desirous of showing that if the subject be investigated in a calm and bold frame of mind, there is no danger of the bad tendencies which have been so fiercely deprecated. I may not be able to prove to you, and to such as yourself, that there is a sufficient amount of facts to satisfy you of the existence of intelligences absent from the

immediate sphere of our own cognisances, but I have at all events been able to adduce to you a number of curious facts; and if these and more such be tied together in bundles so placed as to affect the phrenological organs of a vast number of brains with the attractive force of agreeable conviction, many of the ideas advocated by the *Reasoner* will have a chance of being displaced and forced into the category of negative existence. To take up the impossibility of future existence, is to deny that we are beings of limited capacities, and to arrogate to ourselves the power of finality. No weakness is so ridiculous as that of fancying that we are arbiters of events—that our *will*, exercised by organs that soon shall rot, is to determine the future fate of a holy truth. How ardently does the bigot fancy he is right. Sincerity may be his merit, if ignorance be the cause of pardon for a foolish sincerity. A new truth, a new event, which established into a fact is a new light, makes the antecedent idea pale, and it vanishes before the force of new conviction. I cannot express to you the influence on my mind produced by the facts rapped out by alphabetical signals that my spirit friends, Ann and Elizabeth, knew of their cousins Hannah and Isabella having called a few days before at my house at twelve o'clock, and that they knew I was going from Mr. Hoyland's house to 17, Palace Gardens, Kensington. They knew the persons I should see there; and on being asked if they were acquainted with any other persons residing in Palace Gardens, Ann replied to me that her cousin Henry Goodeve lived at No. 2—a house he had not long before purchased. If these be not facts demonstrative of a future state of existence, in which friends of former days are now cognisant of the events occurring here, I do not know what will be sufficient to force your mind to a conviction. But these are only a small part of the numerous proofs I have had of the identity of persons with whom I had been acquainted years ago. I have, in subsequent *séances*, had many opportunities of holding intercourse with a score of other persons now in the upper magnetic regions of space surrounding this earth—intelligences, some of whom were friends here, and some of whom were individuals of whom I had been desired to learn facts that turned out to be marvellously true.

Had I been inclined, I could have made an equally absurd affair of this serious inquiry, as some have succeeded in doing. My taste does not lean in that direction. When I am convinced that I have a good grip of a bold and sacred truth, it is not an easy matter to shake me from it. I have tested the fact of the spiritual manifestations most minutely and carefully, and I grieve for those who have concluded against it from a touchy disposition not to accept a truth simply because it does not originate from self, or on account of any other weak and personal consideration. It is easy to go to simpletons and say your neighbour is a credulous fool, and the simpletons believe it; because perhaps they have never seen a mesmerised somnambule, under the influence of a magnetic impulse, from the finger, on the organ of self-esteem, obliged to utter the same class of words. You in your article on 'Those Rapping Spirits' were influenced to trot in a groove on the point of *dignity*. Some *infallible* judges of dignity there are who cannot perceive in mankind any other high qualities but those of cunning and acquisitiveness. Man is a strange compound, and to the philosopher it is a curious subject of reflection how very trifling in themselves are the motives which make the wisest rush into the most foolish and illiberal courses. It is unnecessary, after the notices of the spirit manifestations in subsequent numbers of your periodical, to dilate on the deficiencies of philosophical taste that have characterised some of the would-be-considered investigators of the subject. I may say that when I have been impelled by the

lower feelings of our nature to feel desirous of attacking them, it has happened invariably of late that I have had affectionate warnings from the Spheres not to be guilty of the error of hurting unnecessarily the feelings of my friends. You will acknowledge, that if the tendencies of spiritualism are to make men more tender towards the failings of their neighbours, and more mindful of the obligations they owe to kindness and friendship, those tendencies cannot be very dangerous, or evil, or pernicious.

With every good wish, I remain, my dear Mr. Holyoake,

Yours truly,

40, York Place, May 26, 1853. JOHN ASHBURNER.

OBJECTS AND RULES [PRO TEM.] OF THE LONDON SECULAR SOCIETY.

Objects.

1. The instruction of the members in matters appertaining to this life, the promotion of secular education, of rational amusements, and general culture.

Means.

1. By the association of members, and the payment of a quarterly sum, in advance, by each.
2. By donations of money, books, etc.
3. By a library of reference and for circulation. A reading and lecture room.
4. By tracts, classes, and meetings for social intercourse.

The Constitution.

1. The Society shall consist of those who consent to devote their spare means and time to personal, family, and public culture. No person will be excluded from the Society upon speculative grounds. All men and women shall be eligible, claiming for themselves, and demanding for others, the right of rational free utterance and the fullest liberty of action that may not interfere with the equally undoubted rights of others.
2. The members shall pay One Shilling quarterly, in advance.
3. The officers of the Society shall consist of a President, Treasurer, a paid Secretary, and twelve Committee-men, on whom shall devolve the management of the Institution.
4. There shall be appointed annually two Auditors to examine accounts.
5. The election of all officers shall be annual, but the first appointment shall only extend to the end of the present year.
6. Candidates for admission into the Society shall be proposed and seconded by two members of one month's standing, who shall deliver to the secretary, in writing, a notice of the proposal, which shall also be openly proposed at the meeting. On being admitted, which must be by vote of two-thirds of the members present, the candidate shall sign the following document:—

'I, A. B., do hereby promise to observe the rules and directions of the Secular Society, or the committee acting for it, and to retire from the Society on being officially required so to do.'

7. The quarter days of the Society shall be the 1st of January, April, July, and October.
8. Members omitting to renew their subscriptions fourteen days after due, will cease to be members.
9. Every member on admission and paying his subscription shall receive a ticket, which will entitle him to all the privileges of the Institution for the period of which he has paid.

10. No member will be admitted either to the rooms or to any general or other meeting of the Institution, unless he produces his ticket, if required.

11. The tickets of members are not transferable, and any officer or servant of the Institution may detain the ticket of any member which may be presented by a stranger.

12. No member can either ballot for officers, or vote at any meeting, unless he has been a member one month.

13. All questions decided by show of hands, the chairman voting if he please, and also giving a casting vote if needed.

The Committee.

1. The Committee shall have the superintendence of the Institution, of its lectures, and the custody of its property.

2. The Committee shall meet weekly, and those present at the appointed hour shall be competent to proceed to business.

3. Any committee-man not present for four meetings, to be reported to a general meeting, who shall proceed to the election of another committee-man—the late member shall, however, be eligible for re-election.

4. The Committee shall see that the Secretary keeps fair and accurate minutes of all transactions, receipts, payments, etc.

5. The Committee shall close the accounts twice in each year, on the 30th of June and 31st of December, together with the minutes, which documents shall be handed to the Auditors appointed by the Society.

6. The half-yearly audit, with all documents, etc., shall be open for the inspection of any member showing his card, any time during twenty days before and after the said audit, at the usual hours of attendance.

7. The committee shall engage all officers.

8. Three members of the committee may call a special meeting of the committee.

The adjourned meeting of the above society was held at the Hall of Science, City Road, on Sunday morning, May 29th—Mr. Robert Le Blond in the chair. Mr. G. J. Holyoake, and other friends, addressed the meeting, and it was agreed that active operations should be commenced. Lectures and discussions will take place on Sunday mornings at the Hall of Science, to which the public will be admitted. Mr. Robert Le Blond will lecture on June 12, at half-past 11.

A brief statement of the objects of the society is being prepared, for general circulation. Arrangements are in progress for a series of excursions and entertainments, it being an object of the society to offer increased facilities for social intercourse. From the numbers already enrolled, the London Secular Society is likely to become very numerous. The committee comprises secularists of both sexes, and the wives and daughters of well-known friends are amongst the members of the society. Those desirous of joining should forward their names and addresses to the secretary prior to June 12. J. P. Adams, Hon. Sec.

INTENDED HALL FOR THE PEOPLE AT NOTTINGHAM.

A prospectus of a People's Hall for the town of Nottingham has been forwarded to us. The promoters intimate that they are desirous to obtain opinions and suggestions on the subject. The institution is intended to be open to all, without regard to difference of opinion on politics or religion, as the promoters desire to see all parties meet together for co-operation and discussion—believing that no truth nor right can be injured by the freest expression of opinions, if uttered in a friendly spirit. Communications to be addressed to Mr. T. B. Smith, People's College, Nottingham.

THE SABBATH QUESTION IN BOLTON.

We are making a formidable opposition to sabbatarianism in this borough. A placard having recently appeared on our walls announcing a public meeting to petition parliament to close public houses on the Sundays, and not substituting any places of amusement and instruction for that large portion of the people, we considered it our duty to propose an amendment to the resolution The following was the amendment proposed by Mr. T. Grimshaw, seconded by Mr. W. Witherington, and supported by Mr. S. Hilton (the two former were the chairmen at your lectures in Bolton):—'That this meeting is of opinion that the enactment of any law, national or local, which might have a tendency to remove the means of instruction and amusement of any section of the community on the sabbath, or any other day, without substituting other means of recreation and improvement in the place thereof, is impolitic and unfair; and this meeting therefore deems it unnecessary and imprudent to petition parliament for the enactment of certain laws to close public-houses and beer-shops on the sabbath, *unless* we are prepared to provide and open on that day public parks, libraries, museums, mechanics' institutions, news-rooms, and all other places of amusement and instruction for the physical, intellectual, and moral improvement of the people.' A.

[An amendment to the petition, to the same effect, has been forwarded to us, as well as a copy of a placard and resolutions proposed at a public meeting in the Theatre on the 1st June. A report in the *Manchester Guardian* says that the above amendment would have been carried had it been fairly put.—Ed.]

LECTURES BY GEORGE JACOB HOLYOAKE, FOR THE YEAR 1853.

I. Secularism the Positive Side of Free Inquiry.
II. Theory of Secular Morality.
III. Science the Providence of Life.
IV. Public Aims of the Secularists.
V. The Progress of Reason in Religion.
VI. Truths Established in Recent Controversies.
VII. Secularism in the Pulpit, as set forth in 'Is it possible to make the Best of both Worlds?' by Thomas Binney.
VIII. Christian Secularism, Limited, Subordinate, and Contradictory.
IX. The Moral Innocency of rejecting Christianity where Conscientiously Disbelieved.
X. Morality before Christ.
XI. Moral Objections to Christianity.
XII. Do the Clergy approve Discussion?—in defence of the essay 'Why do the Clergy avoid it?'

Topics from the List of 1853.

Secular Education the Best for the Scholar and the Safest for the State.
Jesus Christ considered as an Example to Modern Reformers.
Roman Catholicism a Type of the Churches around us.

Reasoner Propaganda.

To promote the efficiency of the *Reasoner* as an organ of Propagandism, one friend subscribes 10s. weekly, some a monthly sum, others 1s. each weekly—others intermediate amounts or make special remittances, according to ability or earnestness. An annual contribution of 1s. from each reader would be easy, equitable, and sufficient. What is remitted, in whatever proportion, is acknowledged here, and accounted for at the end of the volume.

Per Mr. Lynes, Coventry.—Mr. Paterson, 2s. 6d.; E. Roe, 2s.; W. May, 1s.; J. Lynes, 1s.; C. Shufflebotham, 1s.; J. Peters, 1s.; C. Freeman, 1s.; E. J. Turner, 1s.

Miscellaneous.—Aliquis's May subscription, 105s.—William Cox, 1s.—J. Boyce, 1s.—H. M., from Christmas to Midsummer, 10s.—A Scotchman, 1s.—J. S., Barrhead, 2s.—James Muirhead, 6d.—Thomas Payton, 3s.—James Warburton, Heywood, 1s. 6d.—John Matthews, ditto, 1s.—Une Jeune Amie, Bury, 2s. 6d. Total (including 759s. 8d. acknowledged in No. 19), 898s. 8d.

Received.—J. Alderson.—John Matthews, 3s. 6d.—G. Dukenfield. (We reserve his letter, but think it not worth while entering further upon the subject.)—J. Gillon. (Our application for the numbers failed.)—John Farley.—S. R. H.—'The Age of Gold.'—*Christian Witness.—Bradford Observer.*—G. I. L. (Moxon's edition is the best.)—W. Mason.—R. Westwick.—Une Jeune Amie. (The note, though very pointed, would seem like pronouncing judgment ourselves.)—W. Demaine.

[The *Times* has republished this instance of 'a Yankee prayer':—In the State of Ohio there resided a family, consisting of an old man, of the name of Beaver, and his three sons, all of whom are hard 'pets,' who had often laughed to scorn the advice and entreaties of a pious, though very eccentric minister, who resided in the same town. It happened one of the boys was bitten by a rattlesnake, and was expected to die, when the minister was sent for in great haste. On his arrival he found the young man very penitent, and anxious to be prayed with. The minister, calling on the family, knelt down, and prayed in this wise:—'O, Lord! we thank Thee for rattlesnakes. We thank Thee because a rattlesnake has bit Jim. We pray Thee send a rattlesnake to bite John; send one to bite Bill; send one to bite Sam; and, O Lord! send the biggest kind of a rattlesnake to bite the old man; for nothing but rattlesnakes will ever bring the Beaver family to repentance.'—*Syracuse Star.* [The new Dissenting doctrine is that prayer is not for deliverance but consolation. Very curious consolation this of the invocation of the rattlesnakes.]

Dr. Cahill lectured in the Catholic chapel in Barrhead, and has roused the latent energies of two of the local Protestant clergy, who are now lecturing in opposition to some of Dr. Cahill's views. One lecture of the doctor's which is to be replied to was, 'The Bible not the true rule of Faith.' The lecturer stated the sacred books were not all in what was called the Bible, quoting its texts to prove the absence of some nineteen—especially an epistle to the Laodiceans, which Paul commands should be read in the churches, and is unfortunately the only one he was so particular about. Besides, in Britain private judgment brings 244 differing religions from the one book; and conscience is so variable, it will follow an erroneous judgment as quickly as a right one. Therefore do not trust your judgment and the Bible.—S. J.

Mr. H. Lucas informs us that he has forwarded to Mr. Grant his article entitled 'The Soul, a Problem,' without having obtained a solution.]

GUIDE TO THE LECTURE ROOM.

[It is requested that those Secretaries of Institutions who may wish to have their lectures announced in the *Reasoner*, will please send in their programmes as soon as printed.]

Literary Institution, John Street, Fitzroy Square.—June 12th [7½], Peter Livingston, 'The Poetry of Geography.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—June 12th [7], Mr. F. R. Young, 'Elevation of the People: what it is and how to get it.'—Discussion on Tuesday evenings.—Saturday evenings [8], an Harmonic Meeting.

Hall of Science, City Road.—June 12th [7], Thomas Cooper, 'The Cultivation of the Arts: Painting.' Morning at 11½, Mr. Le Blond will lecture.

Oxford Rooms, Castle Street, Oxford Street.—June 12th [11], Wm. Maccall, 'The Superstition of Incredulity.'

Commercial Hall, Philpot Street, Commercial Road East.—June 12th [11 a.m. and 7½ p.m.] Mr. C. Southwell will lecture.—Discussion, Tuesday and Thursday [8].—Friday [8], Lecture by Mr. Southwell.

Secular Hall, Goldsmiths' Row, Hackney Road.—Sunday morning [11], a Discussion; Evening [7½], a Lecture.—Monday [8], a Discussion.—Friday [8], Teetotallers meet.—Saturday [8], Harmonic Meeting.

Hoxton Secular Society, 4, Gloucester Terrace.—Meeting every Sunday at 11.

Eclectic Institute, Denmark Street, Soho.—Mr. J. Bronterre O'Brien will Lecture every Sunday mofning at 11.

North London Mental Improvement Society, Hawley Road, Kentish Town.—June 16th [8], a Lecture.

Secular Institution, 4, Dale Street, Manchester.—June 12th [6½], a Lecture and Discussion.

Progressionist Hall, Cheapside, Leeds.—Sunday evening [6½], a Lecture.

Secular School Room, Hammerton Street, Burnley.—Sunday [6], Meeting of Members.

Mutual Improvement Society, Five Ways, Dudley.—Sunday evenings [7], a Lecture.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a Reading Room.

Secular Institution, Bowkers' Row, Bolton.—Meeting every Sunday evening at 6½.

Eclectic Society, 14, Garthland Street, Glasgow.—Sunday evening [6½], a Lecture.

Secular Hall, 6, Market Street, Newcastle.—Sunday evening [7], a Lecture.

Hoxton Mutual Instruction Society, 4, Gloucester Terrace.—June 12th [8½], a Lecture.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—Sunday evening [6½], a Lecture.—Wednesday evenings [8], a Discussion

Leicester Secular Society, 143, Belgrave Gate.—Lecture and Discussion every Sunday evening.

Working Man's Hall, Keighley.—Meeting every Sunday evening at 6.

Preston Secular Society, Plough Inn Room, Friargate.—Discussion every Sunday evening at 7.

Derby Secular Society, Mr. B. Hagen's, Harmony Cottage, Old Uttoxeter Road.—Meeting every Sunday evening at 6½.

ADVERTISEMENTS.

NEW PROVINCIAL NEWS AND BOOK AGENCY.—Messrs. Holyoake and Co., having commenced their agency, are prepared to supply News Agents in the provinces who experience difficulty in procuring Newspapers, Periodicals, or works on the side of Freethought, Secular, Associative, and Democratic Progress. Messrs. H. & Co. will supply, on the usual terms, parcels including all the usual kinds and descriptions of publications, secular and religious—their object being to add to the impartial facilities for the circulation of popular literature.

Holyoake & Co.'s Office, 3, Queen's Head Passage, Paternoster Row, London.

SMALLBROOK STREET PUBLICATION DEPOT, BIRMINGHAM.

H. & E. HOLYOAKE, Book and News Agents, 26, Smallbrook Street, Birmingham, now receive parcels direct from Holyoake & Co.'s Provincial News and Book Agency, 3, Queen's Head Passage, Paternoster Row, London. Every description of publications, newspapers, and volumes, can be promptly supplied to the inhabitants of Birmingham and its vicinity.

The Trade supplied with regularity and certainty.

26, Smallbrook Street, Birmingham (opposite Day's Crystal Palace.)

A FEW Hundred Bible Contradictions, a Hunt after the Devil, and other odd Matters. By the late Lieutenant Peter Le Count, R.N.

Price 10s. 6d. Three vols. octavo, published by Hetherington at 27s.,

'It is a book of rare excellence, caustic wit, and acute argument. Such an analysis of the Bible probably never appeared in any age or nation. It combines the strong sense of "The Age of Reason" with deeper research than the "Diegesis." Every page is a battering ram in full play against the walls of inspiration. Natural eloquence and classic lore, crowds of arguments and references, are combined and displayed with mathematical precision and unequalled brevity.—Vide G. J. Holyoake in the *Movement*.

E. T. having reason to believe that many booksellers refuse to execute orders for the above, undertakes to forward the work to all parts of the country upon the receipt of a Post Office Order to the above amount, payable in the Strand.

Portrait of Thomas Paine.—Just Published, Price 1s., or by post 1s. 3d., (Size, 2 inches by 9), Sharp's Copper-plate Line Engraving.

Death-Bed Repentance: a Lecture, by R. Cooper. New edition, revised by the author. Now Ready, in a wrapper, price 2d., or by Post 3d.

The Discussion between the Rev. Brewin Grant and G. J. Holyoake. Price 2s., by post 2s. 6d.

The Key to Uncle Tom's Cabin. By Mrs. H. B. Stowe. Price 3s. 6d.

Romanism, the Religion of Terror: an Oration. By Samuel Phillips Day, formerly a monk of the Order of the Presentation. Second edition, price 2d., or by post 3d.

Sects and Sectaries: an Oration, by the same. Price 2d., by post 3d.

The Decline and Fall of England, by Ledru Rollin (published at 5s.) 1s. 6d., by post 2s.

The Trade Supplied.

E. Truelove, Reformers' Library, 240, Strand, three doors from Temple Bar.

London: Printed by Holyoake, Tyndale, and Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

SUPPLEMENT
TO
The Reasoner
No. 367, OF SATURDAY, JUNE 8, 1853.

REPORT OF THE

PRESENTATION TO MR. G. J. HOLYOAKE.

We have now to record a meeting unlike any other which has preceded it, judged by the diversity of the assembly, the place in which it met, or the advocacy thus recognised. In England a Public Dinner is an English institution. Nothing else marks the progress of a cause and its established title to a conventional hearing. The Cause that is able to dine under accredited public conditions is deemed henceforth presentable. So much for Custom. The excellence of the viands and the quiet harmony of the meeting were no less noticeable. We consider these things matters for notice, for while dining continues an ordinance of nature, it is worth while dining æsthetically if you can. But the language of the meeting was better than all. It was not a personal meeting, and never so intended. The work to be done, and the new modes and larger means of advancing it, were the earnest topics dwelt on. The evening was historical, and marked a distinct period reached. From this point we proceed in a more defined course, as time will show.

On Thursday evening, May 26, 1853, the meeting for the presentation of the testimonial to Mr. George Jacob Holyoake, in recognition of practical services to the right of private judgment and the expression thereof, was held in the large hall of the Freemason's Tavern, Great Queen Street, Lincoln's Inn Fields. Nearly two hundred ladies and gentlemen sat down to dinner; and after the cloths were drawn a great accession of visitors joined the company. The proportion of ladies was very considerable, whose presence was a welcome innovation at public dinners. The Presentation was appointed for the 24th; but that being the Queen's birthday, a number of her Majesty's tradespeople annually dine in the same hall, and the Committee relinquished it as it had been inadvertently let for that day. But the alteration of the date had no perceptible effect on the numbers of the assembly.

Mr. Thornton Hunt presided. At his right sat Mr. Holyoake, and at his left Mr. James Watson. Mr. Thomas Cooper and Mr. W. Turley, secretary of the Testimonial Committee, occupied places on the platform, the background of which was filled by members of the John Street Apollonic Society, who, the *Leader* said, 'boasted good voices and pretty faces, and galloped in Weber's inspiriting "Huntsman's Chorus," and continued their harmonious contributions throughout the evening.' There were also present Messrs. Louis Blanc, W. J. Birch, M.A., Oxon, H. G. Atkinson, F. B. Barton, B.A., James Stansfeld, J. D. Collet, Alexander Campbell, Dr. Uttley, of Burnley, J. Hague, jun., of Sheffield, Edwin Johnson, of Brighton, G. Bennett, of Dover, and others.

Mr. Thornton Hunt, on taking the chair at eight o'clock, explained the nature of the meeting. He felt sure that every one of those who listened to him, although he had contributed by his earnestness and heartiness to bring together so numerous a meeting, did not at all anticipate the magnificent result which then presented itself. He believed that every county was there represented, since he saw in different parts of the room friends whom he knew to have come from the most various and remote districts; and not only every county, but various countries were represented—Italy, at least, by more than one of its 'friends;' and France, by one of its most illustrious natives. Drawn together from such wide sources, the meeting was evidently no sectarian meeting; it was not sectarian even in a negative sense, for there may be bigots in negative opinion as well as positive. That this, however, was not an assemblage of persons adhering to any exclusive opinion, was proved by his own presence in the chair. There were no two men who differed more in some of their positive opinions than himself and his friend Mr. Holyoake; but there is one point on which they did agree—the right of opinion to its own free utterance. For his own part, he believed that true religion would be promoted by the freest expression of the sentiments in the head and heart of every man. Hitherto the freethinker had been held down and chastised, much as the sailor on board ship was subjected to that lash upon which the order of society on board was by some supposed solely to depend—the bound man representing one opinion, the flogger the other. Now he could not conceive a controversy pursued under more unhappy circumstances; the bound man would continue to shriek and kick, and the flogger to find his passion stimulated by the cruelty of his own work and the resistance of the other. If the one threw away his lash, and the other were unbound, and they both sat down upon the deck and talked the matter over, it would be most probable they would find there was no great difference in their sentiments at heart; at all events they would be more likely to come at a common truth than while they pursued the controversy in the old shape. That conviction is gaining ground in our day. He ought to be very conscious of the difference, for his own first recollections were of a prison. There was a time, when to say that which would be a common joke now, was a crime against the State. In the time of the Prince Regent there were those who did not think that the court was governed, to use a mild term, by good taste, and it was for calling in question the taste of that court that his own father, Mr. Leigh Hunt, was cast into prison for two years. Yes, and the man who in those times of greater trouble and danger stood amongst the foremost fearlessly to stand up for the truth—who had done so two generations from this time—had since been blamed, because he still, as most of us do, adhered to his own opinions, and is not one of those who stand on the most advanced position in the time. But it was the services of men like those who, labouring in the time of greater danger, worked out the safety which we now enjoy. But the time is gone by when religion was supposed to be under the special guardianship of the policeman. Mr. Holyoake had done a double service in contributing to the absolute freedom of opinion; he had helped to work out the safety of free expression, and of latter years to show by example that the most absolute freedom of utterance can be enjoyed with the perfect safety which he helped to secure for us. The other service which he had done was probably of still more importance—he had shown that the most extreme opinions could be uttered with courtesy; and in the candour and charitable forbearance of his language, he had succeeded in winning the esteem of opponents, and thus, in placing the Secularist on the same footing with the Christian. The chairman again repeated

that it was for that service, and not to support Mr. Holyoake in any particular opinions of his own, that the meeting had been more particularly assembled. There were friends there who were diametrically opposed to him in his own particular opinions; there were friends representing Italy, now trampled under foot by spiritual as well as temporal despotism; representing France, brutalised by tyranny and hypocrisy; representing England, and asserting freedom of discussion as the great stronghold of religious truth; who agreed with Mr. Holyoake in their opposition to that suppression of opinion which they believed to be the first step in the establishment of wrong.

The Chairman called upon the Secretary, who read the following replies to the invitations of the Committee:—

Cox's Hotel, Jermyn Street, May 13th, 1853.

Sir,—I am honoured by the invitation of the committee to dine with them on the 26th instant, for which I request you will present my best thanks; but late public dinners and crowded rooms are unfavourable circumstances for one entering upon his eighty-third year. I must therefore forego the pleasure I should have in bearing testimony to Mr. Holyoake's great public services, to his self-sacrifices, his disinterestedness, his perseverance and moral courage in defence of unpopular though true opinion. To show that there can be no merit or demerit to the individual for his belief or unbelief, or for his liking and loving, or disliking and hating, as these feelings are forced by the laws of our nature upon us, is but the A and B of knowledge; and that, until these are acquired and acted upon, society must remain in great mental darkness, and the population of the world must continue slaves to ignorance. Such, at least, have been the convictions forced on my mind from my youth upwards, and strengthened by age; yet are all the institutions of the world based and continued on the contrary notions—hence the repulsive character of men, and the irrationality of all their public proceedings.

I remain, dear sir, yours faithfully,

ROBERT OWEN.

The Knoll, Ambleside, May 17th.

Dear Sir,—On my return from a short journey I find on my table the gratifying invitation transmitted by you from the Committee of the Holyoake Testimonial. If I had been in London I should have had the greatest pleasure in accepting the invitation; but I cannot leave home at present, and I must content myself with sympathising from a distance, and wishing all the parties concerned a very pleasant day. I have the highest regard for Mr. Holyoake, and for his mode of life in regard to the propagation of truth; if it had been possible to testify my respect by my personal presence on the 26th, I should have really enjoyed doing so.

I am, dear sir, yours truly,

HARRIET MARTINEAU.

Thanks, dear Sir, for your invitation. I cannot, however, accept it, as I have an engagement for the 26th, which I cannot give up. I was from home when your letter came, or you would have had an earlier reply. Yours truly,

May 12th. GEORGE DAWSON.

The CHAIRMAN: From a selection of letters (including one from Mr. William Chilton, of Bristol, and Mr. Charles Southwell, who wished the committee perfectly to understand that it was with much regret that he found himself unable to attend and 'bear his testimony to the ability and usefulness of Mr. Holyoake') those have been taken coming most within the knowledge of the meeting. Mr. Thomas Cooper will now introduce the first sentiment—'The Reformers of all countries; may their efforts tend to Universal Brotherhood.'

MR. THOMAS COOPER: 'The Reformers'—begins the sentiment you have just announced, Mr. Chairman. What shall I say about them? A Reformer is a man whose ways the world does not like; because he does not like the ways of the world, but is perpetually calling on the world to amend its ways. Like! The world neither likes

him, nor anything belonging to him. It does not like his face, because he frowns on the world's vices, and cannot coin his cheek into smiles upon its fashionable and orthodox virtues; it does not like his voice, because he lifts it up like a shrill trumpet against wrong; nor his hand, because he uses it to wield the pen boldly in the defence of the right; nor his feet, because he will not walk in the smoothed paths of custom, but chooses rather the broad and open way of Nature and Humanity. It does not like either the coat he wears or the hat he puts on; for if they happen to be unlike an ordinary coat or an ordinary hat, the world calls it a ridiculous affectation of singularity; and if he wears the same sort of coat and hat that other people wear, the world says he has no right to wear a coat and hat like other folks, and they won't have it! The Reformer is a man who is counted an annoyance by the fashionable and orthodox world; he is elbowed on every side—in short, he is a man who gets more kicks than ha'pence, as we say. Sometimes, he knows by experience the weight of a pair of handcuffs; and he has often as deep an acquaintance with the hard fare and the damp cells of a prison, as any Right Reverend Bishop on the Bench has with a velvet cushion in a coach, and turbot, venison, and madeira, for dinner.

The world always tries to put down the Reformer with a sneer, in the outset; but finding him too bold and resolute to be so put down, it gives him hard blows. Unable to silence him, the world pushes him about, till it pushes him into a prison; and then, thinking that he is too easy there—since that is a place where one neither pays rent nor taxes—it pushes him out again, gives him a bad name, and tries to starve him. If he complains that he finds it hard to live, the world says that it does not see any necessity that he should live at all; that if he had his deserts he would be sent to the gallows; nay, it really thinks hanging too good for him!

All this in the Reformer's lifetime. When he is dead, the world finds out its mistake—or, it professes to do so—and then it builds monuments to the man whom it persecuted while he was alive.

And what is there so bad about the Reformer that, all his life through, he should be so persecuted? *Re-form:* to form over again; to form anew. What is there so bad, so wicked, so mischievous, in that? Why, if we never formed anything over again, all the old houses would tumble upon our heads, and our streets and roads would become impassable. If we never formed anything anew, to meet man's growth, we should have to walk in swaddling-clothes, and move in go-carts all our lives. Things must be *re-formed*, formed over again. Old dilapidated houses and narrow crooked streets that served the petty traffickers of ancient London, must be and are thrown down to make room for better houses and wider streets suitable to the more civilised wants and mightier commerce of this nineteenth century. Old turnpikes, with all their windings, and zig-zags, are deserted—and slow coaches, too, without much pity or sympathy being expressed for their proprietors—and our ways and vehicles are *re-formed*, and we take to the direct railway and the rapid steam-carriage which science has presented to us.

Science: yes, science itself, do we not *re-form* that, and count it a good, likewise? Was it desirable that we should go on, like so many blind bats or moles, groping after the philosopher's stone—burning our eyes out, if we had any, over a crucible, like the old alchymists? A nobler, a better, and a more useful chemistry, has arisen; and who does not feel grateful to our illustrious Priestley, and Cavendish, and Black, and Davy, and Dalton, and Faraday, and the rest, for the glorious boon? If reform of science be of no worth, why boast of our immortal Newton? Let us sweep away all his great doctrines at once, and return to the notions of our infancy. Let us believe, as we did in childhood, that the earth stands stock-still; that the sun is but a fine bright fellow who looks at us good humouredly and warms us by day, and goes to sleep in the sea every night; that the moon is but the fair prison-house of that poor wight whom the

children of Israel found gathering sticks in the wilderness on the Sabbath-day. Nay, you laugh! but see Numbers 15th chapter and 32nd verse! they stoned him to death 'as the Lord commanded Moses;' but we used to see the poor man with the bundle of sticks on his back, and the dog by his side, all in the Moon—there he was! we saw it *when we were children* 'as plain as plain could be!' Let us return to all that, and to the belief that the stars are no stars at all, much more suns of systems—but only pinholes in the pavement of heaven to let the light shine through! That was our belief in childhood—and why not return to it, if reform in science be of no worth?

'Ay, ay,' says some orthodox listener, it may be, 'it's all very fine for you to stand there with so much assurance, sheltering yourself under such respectable names as those of Newton and the rest—but it won't do, sir! We know you; and we know what you would be after, too. The reformers you have just mentioned did real good by their reforms of science; but you would meddle with governments and creeds, and that's dangerous meddling!'

Dangerous? Is it not dangerous to neglect reform in either governments or creeds? Have there been no healthy reforms in the government of this country? Is it but a vague utterance of words without meaning when we pledge 'the cause for which Hampden bled in the field, and Sydney died on the scaffold?' Or would we rather see a despotic rule, like that of the Stuarts, restored? Had we better pray that the comparative freedom and the mild rule of Victoria be abolished, and that her ministers adopt the paternal rule of Fum the Fourth, and the blessed system of Castlereagh and Sidmouth and Old Baggs? Your honoured father, Mr. Chairman, tasted of the tender mercies of that paternal government. He did not say, as we say now—and as written history says, too—that George the Regent was a 'royal rascal.' He merely called the Regent 'a dandy of sixty.' He sinned against courtly taste, as you have observed, sir; and they put him in prison for it. Surely, none here wish us to go back to such a state of things! But what nonsense it is to object to political reform! Statesmen of all parties profess it, whether they follow Russell or Palmerston, Derby or Aberdeen, Disraeli or Gladstone. They all profess it, let them phrase it as they will. They either valiantly declare, like little Lord John, that they *will* go for a new Reform Bill; or they say that, certainly they do not object to the amelioration—a proper and judicious amelioration—of certain parts of the constitution.

And the reform of creeds—has there been no such reform in this country? And was the reform of no value? Then we might as well go back to the old creed, and all that accompanied it. Let us hear Saint Peter's keys rattle again; and let us have the pope's interdict, and see our dead lie unburied in the streets; and let there be the cursing of our bodies and souls with bell, book, and candle; and confession of our sins to the priest; and masses to help our souls out of Purgatory; and dread to open any book if the priest says we are not to read it—such as 'Uncle Tom's Cabin,' which the Pope has just put into the *Index Expurgatorius;* and the dread to think or speak, lest we be burnt at the stake. Would the renewal of that state of things suit the orthodox of our day? I mean, the orthodox Protestants and Dissenters—for doxies change, you know. Men put away one doxy and take another. Popery was the doxy once; but it is not the ortho-doxy in England now. And to whom do they owe their deliverance from the older priestcraft? To the freethinkers of the sixteenth century. To noble Latimer, and Ridley, and Hooper, and Rowland Taylor, and Rogers, and Saunders, and Bradford, and glorious Anne Askew, and the rest. Yes! there were women who could go to the stake for the right to think then, and die there with as much heroism as they could sustain the burning of the wrist till the sinews cracked! They were, I say, freethinkers—for they would use their common sense, and refused either to believe or say that the wafer in the priest's wine-cup was the real body and blood of a person crucified in

Palestine 1500 years before. And that was bold freethinking for those days. What! dare to deny what the Holy Church says, and has said for centuries—the Holy Catholic and Apostolic Church? 'Yes: we dare to deny it, and you may burn us, if you will, but deny it we do'—was the answer.

Freethinker! every reformer in religion, in politics, in science, in public and social improvement, is a freethinker. There could be no progress for the race without freethinking. The human world must stand still without freethinking. Set bounds to free inquiry and you stultify the human mind. Deny the right of private judgment, and you make men slaves in soul—the worst kind of slaves.

Yes: 'the right of private judgment'—noble Luther's own doctrine—the boasted doctrine of Protestantism. And I am a Protestant; and my friend there (Mr. Holyoake) is a Protestant—indeed he protests somewhat strongly at times; and you, sir (the chairman), are a Protestant. But we are for Protestantism without fetters: Protestantism without 'but,' 'if,' 'except,' 'albeit,' 'nevertheless,' 'notwithstanding' —the lawyer's words: without bar, let, or hindrance to a fair, full, and free examination of the evidence, and of all the evidence, for and against a proposition; and with a bold, open, honest declaration of our conclusion without penalties to life, liberty, or character. That is our Protestantism.

'But you are Destructives!' Yes: of all that is false and of all that is slavish. But we are Conservatives of all that is true, good, enfranchising, or useful, in fact or in moral. We have no objection to hear a pretty fable, if there be a good moral in it; and we acknowledge the moral whenever we see it i the fable. We have no objection that the fable be taught, as a fable: all that we contend for is, that it should not be taught as a fact. But, believing facts to be of most importance, we hold that facts should be taught first; and the fables—*when there's time*.

Ay: facts first: 'Secularism,' as my friend calls our teaching. Not a new word—for the old church had its 'Seculars,' as distinguished from the 'Monastics.' But our seculars will be a little more secular, I guess, than they were. A word about Secularism. I objected to the term when my friend introduced it, some months ago. I said I liked better the old word 'Freethinker.' I considered that that word was associated with the names of Anthony Collins, and Thomas Woolston, and John Toland, and the greater name of Thomas Paine—and I did not like to adopt another name. Yet, I think, that was only a crotchet of mine. We have, all of us, our crotchets. Some people don't like their opinions to be called crotchets; but I don't care whether my humble opinions be called crotchets, quavers, or semi-quavers. Call 'em what you like! I will part with this crotchet, however. I ought, indeed, to be the very last man to object to the term 'secular;' for you must own I am extremely secular, as a teacher—more so than any of your teachers, if you will allow me to say so. I seldom trouble you with my notions on theology; but choose history, or some 'secular' theme, some every-day story, some belonging-to-this-world subject for the staple of my plain talk. I will be consistent then, and join the Seculars. And while on this subject I may say that I am in a different case to yourself, sir (the chairman). You expressed your divergence from the views of my friend, on religious matters. I must make a contrary avowal. My friend Mr. Holyoake and myself accord very nearly on what is called theology. I make this avowal openly—for I do not know why I should conceal it; and I am sure, sir, if you felt the same convictions you would make the avowal as openly and unreservedly as I do.

But, I was just saying that we as Freethinkers or Seculars were conservatives of all that was true in fact and in moral. And here I shall claim as freely to avow my difference with some of my freethinking friends as my accordance with them. I conserve, or preserve, the admiration and love I have unswervingly kept from my youth up, for the moral beauty of the character of Christ. Because old myths have been fixed upon

a good and beautiful moral character, and priests have debased the human mind by their misuse of his name, am I to deny the native excellence there is in it? No, not if some threatened to tear me in pieces with wild horses. I love the moral beauty of Socrates, and I love the moral beauty of Christ. I care not whether this be language that other freethinkers do not like to hear. Some of them say he never existed; I think he did; but I would not burn them because they do not think with me. Let them think in their way, and I will think in mine. I never learned yet that any freethinker was bound to shape his thinkings by another's, and so render his name a mockery. I never read that Shaftesbury took his thinkings from Hobbes or Lord Herbert of Cherbury, or Tindal from Toland, or Morgan from Collins, or Chubb from Woolston, or Hume from Voltaire. I never learned that the 'rebellious needleman,' the illustrious staymaker, took the deductions of his 'Age of Reason' from any other mind than his own. I rather imagine that his mind was strong enough to help him to those deductions without the practice of that petty larceny in literature called plagiarism. And so, I would not be a plagiarist of any other freethinker's opinions, much less would I commit treason against my own notions of right, by persecuting any one who differed from me. I shall continue to admire, and to profess admiration of, the great and good man of Nazareth, so long as I keep my present convictions, in spite of the orthodox who say that I have no right to admire him unless I take their notions of him; and I shall take the liberty to protest against their notions of him, without any wish to persecute them for entertaining those notions.

But the time flies, and I must have done. The 'sentiment' put into my hand names 'the reformers of all countries.' I shall beg to leave the reformers of other lands to my friend, Mr. Le Blond, who is to speak next; for he will be able to say better things about the continental reformers than I could say. The 'sentiment' goes on to express a wish that 'their efforts may tend to universal brotherhood.' Now, I must say, sir, that I am less in the habit of talking about the universal brotherhood, than I was sometime ago. I am afraid some of us have been reckoning too fast about the coming of the universal brotherhood. I am afraid, sir, that before we reach the brotherhood we shall have to come into collision with the tyranthood and the Jesuithood—confound both their hoods, say I! If freethinkers draw the proper lesson from this gathering of to-night, it will not be, I humbly think, to go and sit down and dream about the speedy coming of the universal brotherhood. No: you must resolve on action, on a grand moral and intellectual fight. You must prepare for a sturdy and united aggressive movement. You must organise for a battle—ay, and a life-long battle, too.

Do you doubt it? What! know you not that the sly, subtle Jesuit is undermining the ground of this Old England? that he has a stronghold in France, and is spreading his cunning network all over the continent, and over America? The Jesuit, who never sleeps, and who has more than the hundred eyes of Argus! The battle with him will have to come. I said it years ago, and some smiled incredulously. I think the course of events of late must have shown that I was not so far out in my calculation.

The established Church of England? Pooh! it is a dull, mumbling, breeches-pocket church. It grumbles a little now and then at our doings. It wakes up, and rubs its eyes, when it hears of something we have been doing, and says 'shocking!' but sits still and considers a little, and says 'Never mind, let us be quiet and let well alone: things will last for our time'—and then it goes to sleep again. But the old, grim church with the frying-pan for heretics! the church whose modern bishops would say of me and my friend Holyoake as blind old Nix of Norwich said of Bilney before he sent the martyr to the stake—'He smells of brimstone!' only let that old church get the ascendancy again, and have her full swing, and then farewell to meetings like this, farewell to our Sunday teachings and 'Reasoners!'

'Well, let the conflict come,' some say, 'it will have to come to that at last.' And so it will. I believe in no 'great battle of Armageddon' in the book of Revelations; but that the final conflict will be between Popery and Jesuitism, or what is called 'Catholicism,' on the one hand, and Freethought on the other, I hold to be clear from all that history and experience teach.

Permit me, Mr. Chairman, before I sit down, to express the peculiar pleasure I feel in seeing you there. There is a delightful and fitting association to me in the idea that our chairman to-night is the son of the chosen friend of immortal Shelley, of Hazlitt, and Charles Lamb. It is pleasing to think that you are true to your blood, if I may so speak; and that the championship for the right is not deserted by your race.

In that championship let us each and all join. Our duty as good soldiers few, if any of us, have yet done. I am sure I have not done mine. But let us organise, let us fall into the ranks, not for any physical-force battle: you know I am not any longer for that kind of fighting; but let us put on our armour, and grasp our weapons—morally and intellectually let us band together, draw the sword of truth upon our foes, the adherents of error, and, if need be, fight—to the death!

Mr. Robert Le Blond said: From the concluding remarks of my friend Mr. Cooper, I hope you will not think that I shall talk about the foreigners. There is one present whom I hope will do it. I am not quite so sure as the last speaker seems to be of the power of forbearance. I think if men had used the physical arm as well as they have the mental we should have been in a much better position than we are at the present time. Do you think that if I saw a man of superior strength take advantage of one much weaker than himself, if I could protect the weak one by knocking down the strong one, that I would not do it? Why, of course I would. I do not agree myself with Mr. Holyoake, but as long as he speaks out manfully the convictions that are his, so long shall I consider it an honour to be associated with him. I have known Mr. Holyoake long, and I have the greatest respect for the manner in which he has done his work. He has done much towards making freethinking respectable, if you will allow me to say so. I agree with Mr. Cooper in saying that we ought to go forth armed for the fight of truth against error. My impression is that Christ himself, for whose real existence my friend Mr. Cooper would vouch—

Mr. Thomas Cooper: I think he lived.

Mr. Le Blond: Well, we could get more emphatic testimony among the Fathers. But every theologian knows that an authority near at hand is of much more value than one remote, and therefore I thought I would appeal to Mr. Thomas Cooper. Mr. Le Blond then entered upon a delineation of the relative position of Christ to the reformers of his day, and its instruction in ours.

Before introducing Mr. Watson to the meeting, the Chairman said that perhaps he should take an unfair advantage of his privilege in addressing to them a few remarks upon two points—one personal to himself in reference to his having disclaimed the title of Protestant, which Mr. Thomas Cooper had bestowed upon him—a disclaimer which might be misunderstood, and the other of much more importance, in relation to the sentiment which the last speakers had expounded. With reference to the reformers of foreign countries, he pointed particular attention to the Italians, amongst whom intellect has long been struggling to escape from spiritual despotism, and who are hindered in that great work by the machinery of political despotism which prevents them from writing or talking. The case of Piedmont ought particularly to excite the sympathy of England, since that state has entered into a distinct struggle against the authority of Rome in matters of civil life; she is struggling for the very principles upon which the political and spiritual liberty of England depends. Yet, what has been the relation of England

to Italy at each time and place? In Sicily, in Sardinia, she has offered her support, and made a show of carrying it out, to withdraw it exactly at the time of crisis, and thus more completely to betray the Italians to their fall. When a nation thus permits wrong to be inflicted, thus helps in the infliction of wrong, she must be losing that virtue upon which the liberties of the citizens themselves depend. We have been dismayed at the prospect of a papal aggression, but there in one country in which no such fears exist. The Americans have no dread of the Pope; they view the arrival of his votaries and his bulls with absolute indifference. But why? Because in the United States of America every citizen feels the liberty of the state and his own personal liberty to be one and the same thing. Absolute freedom for all opinions is sacred. It would be impossible to invade it in a country where every man is prepared to stand up for the freedom of all; and if there were an attempt to assail it, he would be prepared to defend himself with his right hand. It is that resolute standing for the standards of conscience—that full determination to make the acts of life agree with the convictions, and to make the act of the hand ready in the support of those convictions, that constitute the freedom of any state; and he regretted to say, that if he now sought for an example of Englishmen standing up to defend liberty because it is liberty, and freedom of opinion because it is freedom of opinion, he could no longer look to England itself, whose people appear to be degenerated into political indifference; but he must look to the land of his forefathers, America. Apologising for the impulse which had induced him to add this advocacy to the last sentiment, the Chairman introduced to the meeting Mr. James Watson.

Mr. Watson: I have readily undertaken the task of presenting this testimonial to our esteemed friend Mr. Holyoake this evening for two reasons; first, because I think I am about the only link now living between the Freethinking of thirty years ago and that of the present day: the second is, that for seven years past I have been publicly and privately connected with Mr. Holyoake, and therefore in the best position to speak of his conduct in this matter. I believe Mr. Holyoake has done as much good to society by the manner in which he has advocated his opinions, as the principles themselves have done. I think no man a Freethinker who is not prepared to speak freely on all subjects. Now I am perfectly free in this transaction. The manner in which I have been connected with Mr. Holyoake is the way in which I have acted all my life. Without agreeing with Mr. Holyoake throughout, I act with him and join him in claiming, and assisting to obtain for all who differ from the religion of the day, the right to speak out freely and honestly upon all subjects. I have been requested by the committee to present the following

ADDRESS.

On May 26th, 1853, at a Dinner Party held in the Freemason's Tavern, Mr. Thornton Hunt presiding, Mr. James Watson, in the name of the Contributors, presented to Mr. G. J. Holyoake a Purse containing Two Hundred and Fifty Sovereigns.

This Testimonial, the contribution of persons in various parts of the United Kingdom, and of different shades of opinion, was presented as a recognition of his services in advocating the right of private judgment and free expression of opinion, his endeavour to develop the positive side of free inquiry, and his successful attempts to elevate the tone of Theological and Political discussion.

To this testimony we would append a record of our belief that his public career has been successful not less through the influence of his high moral character than through that courteous demeanour which has won the esteem of public opponents, and rendered lasting the attachment of his friends.

Signed, on behalf of the Contributors, by the Committee.

In your name, and in the name of the subscribers, I present to Mr. Holyoake the sum of two hundred and fifty sovereigns (in a purse worked by a lady present —Mrs. Thomas Whitaker) in acknowledgment of Mr. Holyoake's services to the cause of freethought. This amount has been contributed by friends in all parts of England and Scotland, and even remote parts of Ireland. Mr. Holyoake will devote this money, as those who subscribe know he will, to the furtherance of those principles we all have at heart. I have also been requested to present a photographic likeness of Mr. Holyoake to him. It bears this inscription:—'Presented to Mr. George Jacob Holyoake by a few friends of the Secular Hall, Goldsmith's Row, as an humble tribute of respect for his private worth and public usefulness. Presented at the Freemason's Tavern, May 26th, 1853.' And a friend wishes me to give to Mr. Holyoake this picture, handsomely framed, the subject of which is 'The Exiles on their way to Siberia,' a sad subject though a beautiful engraving, and bearing the following words:—'Presented to Mr. G. J. Holyoake, May 26th, 1853, by S. J. Goulding, as a token of his esteem for the services rendered by Mr. Holyoake to the cause of freethought and free discussion.' Mr. Watson then sketched, with great force, the progress made within his experience of the political and social position of Freethinkers. It was not very far to look back to the day when Daniel Isaac Eaton stood in the pillory in this metropolis for selling books such as he (Mr. W.) sold now with perfect impunity. *Then* freethinkers stood in the pillory, *now* they met in the Freemason's Tavern.

Mr. G. J. Holyoake, on rising, said: Mr. Watson, Mr. Thornton Hunt, Ladies, and Gentlemen,—The personal expressions of kindness and honour which have just been addressed to me, I can answer with my feelings but not with my tongue. Let this simple but sincere assurance represent my thanks; and suffer me to express, as well as I can, in premeditated language, what is due to your generosity and to this occasion. My thoughts at this moment recur to what took place on the morning after my trial, now eleven years ago. Sitting then in my cell meditating on the inauspicious future before me, I heard a peripatetic voice, outside the gaol walls, crying 'Howitt's Correct List'* of the 'cast, quit, and condemned,' at the Gloucester Assizes of 1842; and loud above *one hundred and twenty-eight* cases of misdemeanours, larceny, and felony, and emphasised much above three cases of '*Wilful Murder*,' was shouted the name of 'George Jacob Holyoake, sentenced to six months' imprisonment for uttering certain Blasphemous words against God of and concerning the Christian religion'—for such was the rabid language in which the government described the frank, public dissent, from the intrusive, intolerant, catechetical orthodoxy of that day. When I contrast that morning of contumely with this night of congratulation, this hour seems both a dream and a triumph. There is no affectation in my saying that the nature, the amount, the cordiality, and the manner of this Presentation, exceed my expectation, because I never did expect anything of the sort. Why should I? In clearing away obstacles which apathy and misunderstanding put in our path, I have been considered to oppose persons whom I never had in my thoughts to oppose, and whose friendship, indeed, I always valued. And thus the execution of any distinct purpose brings you for a time more enemies than friends. Then so long as your cause is struggling, it seems a failure, and seeming failure naturally brings

* Not a list of William Howitt of European reputation, but of a local Gloucester Howitt, who issued this precious production periodically.

neglect. Now one does not care that failure should be counted a crime—that is but a healthy severity of public opinion: but it is a strange discouragement when having been taught by society to regard success as a passport to its esteem, and having given long years of endeavour to deserve it, you come for the first time to discover that *success* itself is an offence, in the eyes of those who have refused the toil or cost necessary to attain it. Having thus seen *both sides of effort*, you can judge the feelings with which I stand in the presence of this assembly, which accords both its applause and its gifts with such unstinting generosity. Besides, those who have promoted this Testimonial are friends to whom I have never had the opportunity of paying any personal attention. In the provinces, too, working men and others, upon whose friendliness I have no conceivable claim, have collected and sent tributes to this meeting; and I read in the Subscription Lists the names of persons whose slightest approval I should deem it a reward to have won, and whose participation in the act of this meeting—utterly unidentified as they are with my personal views—I regard as a wider obligation to conduct the development of Secularism in such a manner as shall justify the honourable opinion formed of it.

For myself, I do not consider that I have done anything equal to the recognition implied in this Presentation. True, my duties make me for the greater part of the year a stranger by my own fireside, and the publicity I incur occasions me to be counted singular, fanatical, or vain—to me a very disagreeable liability. And lately measureless imputations have been employed against me. But after all this is not much—for all service is double, and if a man waits till the best construction is put upon his public conduct, he will never do anything. So that I do not conceive my risks to have been unusual; and, besides, I have found a pleasure in the consciousness of the course I have pursued. I cannot conceive how a man of independent feeling and unconventional conscience can avoid being, in some sort, a Freethinker; and once perceiving the wisdom and necessity of self-judgment, he will adhere to it in self-defence against the errors of the State, the Church, and the conventional Priest. Thus to stand on the Freethinking side I count as an advantage, and my own opinion of any special merit belonging to me is limited to this. The first Prize I ever received was for Mathematics, not for proficiency, but (as the report which awarded the Prize said, and, as I thought at the time, with justness) for what I had attempted under circumstances of difficulty which repelled others. And this is the measure of my merit in the matter of this hour.

Passing from the personal to the public, we are free to notice, that though we do but stand on the threshold of secular progress, we may count some distinct steps in advance. Since we asked the question, in the second volume of the 'Cabinet of Reason,' 'Why do the Clergy avoid Discussion?' we have added 2,000 new subscribers to the *Reasoner*. On the six successive nights of the Debate in the Royal British Institution, we introduced consecutive explanations of the principles and bearings of Secularism; and by this time our case has been read by some 20,000 persons who probably did not know, and did not believe, that we had a case at all to present. The respectable and influential body of the Congregationalists have pledged themselves to a three years' mission against us: thus Free Discussion of Christianity, traduced, condemned, and systematically avoided during so many years, has been accepted, authorised, and legitimatised by the large body of Independent Dissenters, who have not only accorded debate, but a debater; not a second-rate Schoolmaster, or an incontinent, irresponsible Town

Missionary—but a regular, reverend minister, of respectable private character; who, accredited by his party, pledged by his honour, paid by his friends, and applauded by the *British Banner*, travels from town to town canvassing our principles and stimulating public inquiry. This incredible pioneer, whom honesty forbade us to invent, and whom our resources were inadequate to support, is afforded to us *gratuitously*. When we send out missionaries against orthodoxy, its friends are alarmed—when they send out missionaries against us, *we* rejoice, because our confidence in our truth is larger than their confidence in their truth. The late Debate showed how little we have to fear from the arguments of our opponents, and how much we were in the right in our judgment of Evangelical Christianity. 'Withering sarcasm,'* and buffoonery under the name of 'brilliant wit,'† were declared legitimate Christian weapons; and the Spirit of God, as represented by our adversary, was poured out upon us like a torrent of lemon juice. This order of advocacy can never prove formidable in these days, nor do us any harm, so long as we do not imitate it. A Leicester compositor lately wrote to me to say, that when our commissioned opponent first began to write against Mr. Owen, a copy of Mr. Owen's works was sent into the office, where he (the compositor) was employed, when the peculiar marginal notes in the handwriting of that critic, which met his eyes, excited his attention and inquiry, and led to his adopting Mr. Owen's views;‡ and our polemical friend is now accomplishing these conversions on a wider scale, at the cost, and with the official consent, of the Independent body. The Discussion in the Royal British Institution has put Secularism in communication with the Christianity of the country. It showed that we can only be met by our opponents adopting our principles, and disputing our right to hold them. We have converted our opponents, not they us. The very title to 'Secularism' is disputed with us. The 27th of February last was a memorable day in the history of our propagandism. On that day, *thirty-eight* Evangelical Ministers were advertised to preach simultaneously in London on the '*Secular* Aspects of Christianity.' Such an event had not occurred before in the history of the Christian religion. Like so many Louis Napoleons, the preachers made a wholesale burglary of the ideas of their opponents. If there be 'a banditti of free-thinkers,' there was certainly, also, on that day, a Banditti of Dissenters. Nomadic Arabs, for once at least, were to be found in Independent tents. But we will not make this a reproach, but regard it as a fact of progress—and the facts of progress do not end here. Mr. Owen's great doctrine of circumstances is being engrafted on Dissenting creeds—Evangelical religion is recasting its principles—'Combe's Constitution of Man' has become its text-book, and the 'Vestiges of the Natural

* *Vide British Banner* of January 26th, and *Reasoner*, No. 349, p. 73.

† Also letter of William Logan, Bradford Town Missionary, dated Oct. 23, 1852. *Vide British Banner* of about that period.

‡ Mr. Grant, when a mere youth, attended and took part in the discussions of the Leicester branch of the Socialists. At length 'he was noticed by Dr. Legge, a Congregationalist minister at Leicester, under whose auspices was published, "A Plea for Christianity, addressed to the Disciples of Robert Owen, by Brewin Grant." This pamphlet made no noise, and none but friends bought the "Plea." By the way, I may as well mention (and thank Mr. Grant at the same time) that the "Plea" made a Socialist of myself, for, happening to be apprenticed at the office where it was printed, I could not avoid noticing the numerous marginal notes that were made upon such of Mr. Owen's works as were sent for quotation from—such as "Alas! poor Bobby!" "Rather warm work, Bob!" and so on—which set me thinking, and eventually made me what I am now.'—*Extract from the Letter.*

History of Creation' may be expected to be read in Independent Churches. A special interposing Providence* is denied by Ministers of the Gospel of Providence, and the wholesome study of the laws of nature is superseding the misleading custom of prayer. The *Speculative* opinion of the last generation is the practical opinion of this. Criticism and Exposition have become powers. The Gospel is in our day the creature of Reason. Humanity progresses and conquers the barbaric creed. Orthodoxy itself accepts the new influence, recasts its entire doctrine, and calls the new construction—'the adaptation of Christianity to the wants of mankind.'

By those who estimate the progress of one party by the destruction of another we are sometimes asked, 'When shall we do away with the Churches and Chapels around us?' We answer, we do not think that necessary. The multiplication of Churches and Chapels may be an advantage if we use well our opportunities. Truth has found its way to Thrones ere now, and it may do to Pulpits. The Monarch and the Priest, as well as the Peasant, when the hour of conviction comes, bow low before an Idea. The kingdom of Intellect is a Republic where the strongest Truth will be sure one day to reign: and thus we may come to occupy the Churches without displacing their Ministers. That many noble Clergymen have left the Church, is proof that new opinions *have* found their way into the Church. And where one Minister is leaving the Church because opposed to his Conscience, a hundred Ministers (Established and Dissenting) are moulding the Church to meet their Consciences. But living in terror even of their own creed, or in dread of intolerant congregations, the Preacher seldom confesses his changed convictions to the public, and doubtless often hides them from himself. But those able to detect diversity of opinion under identity of manifestation, can read the change easily enough. One day the latest discovery of Humanitarian philosophy is brought under the public notice as the 'Restoration of Primitive Christianity.' Another day we have the newest critical canon of the German Rationalists adopted and published as the 'True Apostolical Method.' After three centuries of defamation of Freethinking writers, their secular principles are recognised as 'plagiarisms of Christianity.' Verily we are fallen upon the days of Recognition. By the mouth of Lord John Russell the Crown admits 'Democracy' within the pale of things constitutional; and by the mouth of the Rev. Mr. Grant, Evangelical Dissenters admit Secularism among the 'aspects' of things Christian.

The moral of this meeting is the concession on a broader scale than hitherto of the right of private judgment. And why should it not be conceded? Society has a right to control my conduct, but what has it to do with my conscience or my opinions? The poor man standing here might say, 'I have seen my friends die whose faces I ought to meet at this table now—and I shall yet see others die. Did society seek to save them? Will it stretch forth its hand in the future? Did society take care of my yesterday? Will it take care of my to-morrow?' Why, society will laugh at the poor man who shall expect its protection. Then leave this Opinion free—it is the poor man's self-defence. Where Capital, Law, and Destitution hem in his narrow destiny, it is but simple justice to leave his mind free—free without penal restriction—free without conventional reproach. The workman of these days has foes enough to struggle against, and tyrants enough

* Strictly speaking, 'Providence' means 'interposition,' and 'interposition' is always 'special;' but the compound phrase 'a special interposing Providence' is necessary to convey to the ordinary Christian the full force of the new denial.

to fight against, without having the claw of Rome or the dead hands of Luther, Calvin, or Wesley clutching at his soul. We therefore will be free to think and to speak our thinking. It is not a profanity, but a duty—not a gift, but a right.

Of the rectitude of our own course there can exist now little doubt. We have seen it broadly conceded that Prayer is not a means of temporal aid—that the Christian as well as the Secularist must seek in Science the conditions of human deliverance. This memorable admission legitimatises our whole career. Theology had no popular function except that of human alleviation—a function which, the Churches now allow, Science alone can perform. Science, therefore, speaking conventionally, is the true Religion. One Sunday Lecture on Science is worth to humanity a hundred Sermons on Grace. The Laboratory is holier than the Vestry, and the Crystal Palace the sublimest of Temples. Let therefore Superstition count its beads, the Church recite its Collects, the Chapel contest its conflicting texts—the song of the once-desolate shall resound in our path, and, if there be a God, shall reach his Throne before the weary and monotonous ritual of Spiritualism has escaped from the earth.

We sit together here in the name of the Right of Private Judgment, of which Secularism is the Social phase. The Civilisation of our time has isolated the working classes, and Secularism is the voice of their self-dependence. They are said to have no right to Land—no right to Capital—no right to Labour, and no right to Food, except on pauperic conditions. The Church is mute in the presence of Poverty and Serfdom. Eloquent on Spiritualism, it raises no voice against Political inequality—it conducts no advocacy of Social Rights. Hence an intelligent man does not turn from the Church through Scepticism alone, but also from the instinct of Self-Preservation. It is in vain that the Preacher offers arguments—the People want help. With them Secularism is more a growth than an adoption. Its name is a herald, and its principles a battle. The Church has but one lesson—to teach men how to die. Secularism anticipates that lesson in the nobler one of teaching men how to Live, and to conquer the conditions of Independence and Development. Earnest as conviction, yet Secularism seeks to avoid rudeness as a crime against Freedom. If we have a right to our Private Judgment, so has our brother citizen to his Private Judgment, and we will not make the exercise of that right an offence to him. Therefore we will respect the Minister at the Altar as well as the Lecturer on the Platform. If we have the intellectual right of Private Judgment, we have also the *moral* right of Private Judgment, and, consequently, its exercise can bring no guilt; we therefore are bold to avow the sentiments we are free to hold—and the sentiments we are free to hold we choose to spread, for it shall never be said of us that having escaped ourselves we extend no hand to those still upon the wreck. The world is full enough of theorists—our distinction must be that of workers. *Laborare est orare* —work is our worship. *They* do not need to believe formally in the Future who believe in *the next thing to be done;* for in the grand stillness of the night of human effort you may hear the footfall of the coming time.

These remarks are necessary explanations of the position of so many of this assembly as I may be supposed to represent. For the rest, there are those who sit at this table who are not identified with my opinions—who are wise enough to choose their own principles, and strong enough to hold them—generous enough to admit of our wide right of difference, and, what this land has not witnessed before, brave enough to accord that right thus publicly. There are in this country ten thousand gentlemen who will respect Mr. Thornton Hunt's position this night,

for one to whom it would occur to take the same course—but our Chairman is utterly incapable of hesitating in the discharge of any public duty which he holds to be just, and in my opinion the example set by himself, by Louis Blanc,* Mr. Robert Le Blond, Mr. H. G. Atkinson, Mr. James Stansfeld, and other gentlemen on this occasion, is of equal value with any services you connect with my name.

I know not from whose hands we could receive the gifts of this evening with more satisfaction than Mr. Watson's. From the day when, a young man, he came up to London from Leeds a volunteer to stand by Richard Carlile, neither imprisonments nor any kind of discouragements have shaken his Puritan steadfastness in the cause of Free Inquiry. In the expenditure of the money you now give me, I shall seek his counsel that we make Free Inquiry a greater reality by its aid. The present position of the *Reasoner* is due as much to its writers as myself, and with the names of those who have accorded the most eminent support to Free Discussion in its pages—with the names of W. J. Birch, Aliquis, Arthur Trevelyan, Edward Search, and others, should be included the name of Mr. Watson, its publisher. The subscribers of the *Reasoner*, commonly supposed to be hopelessly *speculative*, are essentially a 'working circle,' and have accorded more *practical* support to Intellectual, Social, and Political liberty, than has been rendered by any equal publication in the country. Some time ago the Rev. Angell James reported that we had 'continental connections and continental resources.' There are those at this table who may teach us to organise, what indeed has some time existed, the materials of a cosmopolitan connection. But we shall not forget that progression abroad must grow out of civil equality at home, and for this purpose we shall apply to our own Parliament to make the Affirmation of the Secularist as valid as the oath of the Christian. Still in this hour, as at all other times, we will remember what is due to others. We do not assume to be *the* Free Thought Propaganda. We may have fought in the thick of the common battle, but we do not forget that we are a legion only—not the army. The confluence of present power flows from many sources. Around us are far abler men than ourselves. Above us is a literature superior to our own, guided by more powerful hands; but whoever shall sum up the popular force of Free Thought in England, will not fail to mark the manly and persistent character imparted to it by the probity and courage of Mr. James Watson.

Henceforth we proceed in our course from new ground and definite principles. On this occasion it has seemed useful to mark the public features of our position, which I have done in pre-expressed language, in pursuance of our accustomed rule of foregoing any and every advantage which more impromptu speaking brings, on those occasions in which certainty is of more consequence than effect. To say neither more nor less than we intend is a discipline which our position requires, and to observe amid congratulations is to learn to observe it when duty shall call for it.

In sitting down I call this assembly to witness that in this Propagandism the sole triumph we seek is the honest triumph of truth. We add no new name to sectarian rivalries—nor will we contradict, by controversial bitterness, the great profession of good will. We will never sell the truth for a fair word, nor suffer it to fall by a foul one, nor seek to advance it by an unjust one. We will know no fear, and we will retaliate no imputation: for those may live down calumny whose steady purpose it is to put down error. Retaliation, Rivalry, Animosity, and

* The mention of Louis Blanc's name was received with great cheering.

Misery have always plenty of friends in the world, and in our warfare at least it needs not that we stand on their side. Teach men to think rightly, and Nature will teach them to feel justly. We therefore will study an advocacy which shall be genial, penetrative, and impassable: for the service of Truth requires an Eagle's eye, a Lion's heart, and a Woman's hand.

Mr. Hunt's literary duties called him away at 10 o'clock, when Mr. Watson took the chair.

Mr. C. F. Nicholls: Seeing so many around him at whose feet he was ever content to sit and learn, it was with considerable diffidence that he rose to introduce the sentiment—'Individual Reform: the best recommendation of New Opinion, and sure guarantee of National Progress.' What could he say to recommend that sentiment to them, which they as freethinkers had not already said to themselves? The sentiment recommended itself to all earnest men. It was not in the spirit of the purist that he spoke. He had no absolute standard of right and wrong to which to refer men. There was nothing easier than to talk of reform—nothing more difficult than to practise reform. He had little sympathy for those who were eternally prating about existing evil, and talking of reforming the world, but who never attempted to reform themselves. No man ought to claim the title of reformer who had not done his best to make his home as righteous and his life as noble as possible. All could not succeed in being what they would, but all ought to try, and never cease from trying. Personal reform is a matter of discipline as well as of knowledge. Reformers have often overlooked that to know the truth is by no means to be able to act out the truth. To understand a principle is not the capability to put it into practice. Knowledge of what is right is but one of the elements that tend to a virtuous life. Every man may be a reformer, as far as mere talk goes; but we are not true reformers unless we do our best to make ourselves as good as we would have the world be. There is a wise and eloquent sentence of his whom we are here to honour, which we should do well to keep in remembrance:—'The sceptre of incapacity may wave over a world of slaves, when mitres and thrones have passed away.' The ignorance of every individual helps to make up the aggregate incapacity of a people. Thus it may be understood that every man has somewhat in his own hands the progress of the world.

Mr. Turley added his opinion that without discipline work was impossible. We should be able to work together, so that when the time required it each could take the lead. The time was favourable for universal co-operation. A fund ought to exist upon which the advocates of freethought could depend. Out of this meeting he hoped important results would grow.

Mr. Robert Cooper spoke to 'The Right of Private Judgment and Public Utterance.' The right to think was a great right, but the right to speak was the noblest right of all. Whether we were Secularists, Christians, or Mahomedans, we could not resist our impressions. Are we endowed with our faculties in order that they may be a curse to us? If not, the expression of opinion should be free. He (Mr. Cooper) thought if the rulers of nations were to retain their position they must allow the expression of all opinion. The importance of the meeting had induced him to rise, and but for the lateness of the hour Mr. Cooper would have enforced the sentiment at much greater length.

After acknowledgments were voted to the Apollonic Society, the meeting separated.

London: Printed by Holyoake, Tyndale, and Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 24.] WEDNESDAY, JUNE 15, 1853. PRICE 1D.

EIGHT OF THE ARTICLES.

The Judgment of Secularists	385	The Great Bible Convention in Salem	393
Refusal of a Hall to Mr. Holyoake in Bury	387	Our News Agency in Relation to America	397
The Living God	388	The Congregationalists and the Democrats	398
Letters on Spirit Manifestations	390	Roman Secret Traditions	399

THE JUDGMENT OF SECULARISTS.

(From the last number of the Advocate.)

SIR,—The critical fairness with which you have written upon such books of mine as have come under your notice, induces me to send you a few words in reference to the letter of your correspondent, Mr. J. P. Barnett, upon 'Popular Estrangement,' which he associates with my name. Let not that gentleman take a passage from the 'Logic of Death' and confound its profession of courteous intention with any ill success in the realisation of that intention; let him not do as Mr. Chew has done—take the avowal of our maturest endeavour and apply it to instances occurring ten years before the maxim impugned had assumed the coherence of a principle with us; let not Mr. Barnett judge me by reports, but (if he cares to take that trouble) by his own examination of my writings—not as Mr. Grant does, by anything of anybody's having a mere nominal relation to myself, and often by the language of my adversaries—but let Mr. Barnett look also at the *other* side; let him not confine his attention to instances where we may have failed (as all men do fail more or less) to realise a strict rule of respectfulness in the face of antagonisms such as we have often confronted—antagonisms ceaseless and unscrupulous, meant not to teach or to save, but to destroy us; and which have been aimed at our character and our liberty—let Mr. Barnett, I say, look also at that side of my writings in which, amid the conflicts of many years, I have at least illustrated, if not entirely observed, the rule of sweeping (so far as we are concerned) controversy free of the imputations of *evil motives* to others, which is all we profess to do; I say, let Mr. Barnett do this if he will judge us fairly. Whether he does this or not he will find me equally unsolicitous. These remarks are made in criticism, not in 'complaint.' It is weakness to ask another to be 'generous,' but it is allowed us to ask an opponent to be just.

You, sir, 'surprised' your correspondent by the 'tone' in which you expressed yourself upon the controversial example of Mr. Sandars J. Chew's 'last tract.' Well, if Christianity accepts that style of warfare, all I say is, concede to us the same license of retaliation. Allow me to bring together statements made ten years apart to prove that a writer is 'dishonest' for not respecting a rule ten years before he made it—let me put the *worst* construction upon all I find—let me keep on the *fallible* side of a character or a book, and write as though there were no other side either of intention or conduct (all which Messrs. Graut and Chew have

done) and there will not be a book left intact on the religious shelf, nor a reputation safe among the Christian ministry. Written about with the license Messrs. Grant and Chew take, neither the Bible nor Jesus Christ would any longer be safe from public indifference. When I criticise your sacred Scriptures, my anxiety is to recognise the moral beauty, the spiritual aspiration, the philosophic truth, and poetic sublimity to be also found there—to admit that honestly and explicitly, and when I come to that to which I must object, I mark its *proportionate* relation to the whole. When I speak of Christian ministers and Christian laymen I keep in view the integrity of their intention, their real friendliness to the people, their general learning and unquestionable ability, and confine my objections to where they really lie—against the errors of their opinions; and when ministers are imputative and unjust to me, I do not shut my eyes to nobility of character which they often manifest in the same hour to other persons or on other questions. Now Mr. Chew does not do this with respect to myself. I do not pretend there is much to admire in any writings of mine. The question is, are they wholly composed of such perversious as Mr. Chew imputes? If you take any man's writings or conduct, and keep a steady eye on human discrepancies, and keep steadily out of sight all their other characteristics, you may hold up to reprobation every saint in the calendar, and every deacon in your churches.* This is what Mr. Chew does in his tracts. To apply an illustration used in another sense by Dr. Johnson, Mr. Chew acts like a man who, to cry down a new house, carries a broken brick in his pocket as a specimen.

Mr. Barnett ends his letter by quoting a phrase he imputes to me. If I *did* employ it, why did he not say *when, where, under what circumstances*, and with what context? If I were to quote scripture after the fashion of your correspondent, he would be prompt to rebuke the unfairness. We read in the writings of Lloyd Garrison of an orthodox clergyman who seized his opponent by the whiskers with one hand, while he pommelled him soundly with the other; justifying himself to his congregation in a sermon from Nehemiah, xiii. 25:—'And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God.' My critics use my writings something like this divine used Nehemiah.

As respects Mr. Chew, if he knew that to be true which he now alleges, he should have said so when I was so recently lecturing in his town. When opportunity offers, I will go again to his own door and answer him, so far as it may be worth while.

Mr. Barnett charges me with protesting 'against any *little* personality of which I may be the victim,' and he complains of 'forbearance and tenderness' to myself. How does your correspondent define the word 'little?' I may have pointed out the distinction between personality and argument, and characterised the consequences to the working classes of setting them the example of advancing unfounded imputations; but when did I protest against personalities addressed to myself? Why, if my request could cancel the personalities of the last ten years, or of the current time, I would not utter the word. These things must run their course. No man can help being misjudged; all he can do is to take care and live so

* The *Bucks Advertiser*, referring to the four first tracts in Mr. Chew's series, says:—'The process, however, may be carried into both camps. Suppose, for instance, a book advertised with the title, "The Tract Society refuted by the Tract Society," can any intelligent man hesitate as to the horde of contradictions which could be elicited?'

that there shall be no foundation for evil report. Let him do this, and time will do him all the justice he deserves.

As to 'forbearance, tenderness,' &c., really I think I am in no danger of being spoiled in this way. Let a man treat me justly, and I will never solicit his 'forbearance;' and if he does not treat me justly, I shall not much trouble about that. Nor should I have written thus much on such a subject had it not been that the *Advocate* had criticised what it deems the errors of my opinions with so much gentlemanliness that I thought some few words of explanation due to its correspondents and its readers. In the late debate in the Royal British Institution I felt (employing for a moment the language of my youth), 'Thank God I am not a Christian;' but in laying down the *Advocate* one feels, on the contrary, that it would be an honour and a pleasure to agree with it, did not conviction elsewhere offer a happier and sounder creed.

I have the honour to be, your obedient servant,

London, May 23, 1853. G. Jacob Holyoake.

REFUSAL OF A HALL TO MR. HOLYOAKE IN BURY.

On arriving in Bury, I found that a placard on the walls announced that the Rector had forbidden the use of the room which had been engaged by note, and that a second room at the Phonetic Institute, also engaged verbally, was denied. A member of the Institute, indignant at the conduct pursued, forced open the door, with the consent of many of his fellow-members, and let in the audience. As this might be construed into an illegality, for which I should be made accountable if I spoke in the place, I declined to go down—as to implicate me with the police authorities would have the effect of turning public attention from Secularism to a petty police office case. My note sent to the meeting was quite satisfactory to the audience, who refused to take back the admission money offered to them.

The excitement in the town was universal. Gentlemen had arrived from Manchester, and visitors from surrounding towns. It was said that an audience of 4,000 could have been collected, could a proper room have been obtained. I refused to speak in the streets, which vulgarises an advocacy, and subjects the speaker to the dominion of any local rabble and the orders of the police. It was more useful to address the public in another and more durable way. The next morning the following placard appeared on the walls:—

'*To the Inhabitants of Bury.*

'I owe an explanation to many who assembled last night in the room of the Phonetic Institute, for declining to speak there. Though the place was generously offered by the tenants of the Institute, yet as the key was withheld by the landlady it was not clear, as a point of law, whether I was free to appear there, and any impropriety would have been imputed to me and my principles. Prejudged, and wrongly judged, as my friends are in Bury, it is necessary to avoid even the *appearance* of illegality. We have a right to be heard, and no doubt that right will be recognised when our true opinions are better understood. But we will not give any the chance to say that we proceed by violence, or in any illegal or improper, or even questionable, way. We shall do more to advance just opinions by patience and unimpeachable conduct, than even by lectures. The reverend rector who has prevented us being heard, has forgotten the great injunction of his

Master—to do to others as he would wish to be done unto himself. When, not a Dissenting minister, but a clergyman of the Established Church, from whom the public has a right to expect an example of gentlemanliness and equity, refuses a public Hall to his own townsmen, he sows anew the seeds of antagonism between the people and the church—and forces every man, who has self-respect, to stand on the other side in self-defence.

'In this country, where every inch of land, every blade of grass, every flower of the field, has an owner, where force is declared illegal and arms are forbidden the workman, the poor have no means of improvement or chance of justice, but in the expression of their opinions. The ideas of the people are their only weapons of defence; and, I ask, is it becoming, or manly, or fair, for a rich, and learned, and well-placed rector, to deprive honest working men of small means, and few advantages, and precarious lot, of the opportunity of choosing for themselves the principles on which they will act, or the light by which they will walk from the factory to the grave?

'Yours respectfully,

'Bury, June 7th, 1853. 'George Jacob Holyoake.'

The following notice also appeared on the placard:—

'The committee who invited Mr. Holyoake to Bury intend holding, this evening, a private supper, in the Albion Hotel, at which Mr. Holyoake will be present. The supper party will consist of the friends of the right of private judgment and the free utterance of opinion. No sentiments expressive of particular opinions will be proposed. The supper is open to those who consider the denial of a hearing to a conscientious public teacher is un-English, unfair, and un-Christian.'

More in another number.

The Rev. Mr. Taylor, a minister, proprietor of the Secular Hall, Manchester, has cancelled the tenancy of our friends, immediately after they had spent some £10 in repairs upon it. Two lectures which I delivered in Manchester on Sunday, June 5th, were therefore addressed to good audiences in the People's Institute. Speakers in numbers, and of ability, too, appeared morning and evening. 'Christian Secularism, Limited, Subordinate, and Contradictory,' was the topic, and it was unusually well debated for Manchester. Messrs. Page, Johnson, Eason, Harman, Hadfield, McGregor, and others, were critics on the occasion. At the conclusion, I gave out an announcement of a lecture by Mr. McGregor, that he would prove 'Secularists were not sincere, Mr. Holyoake included.' Before the winter, we may be able to improve our position in Manchester. G. J. H.

THE LIVING GOD.—A LECTURE.

BY WILLIAM MACCALL.

PART I.

[We have before directed attention to Mr. Maccall's Sunday morning lectures, recorded in our 'Weekly Guide.' We cannot better commend the opportunity of hearing these striking and original orations to our metropolitan friends than by occasional quotations from them, and which we have solicited the lecturer's permission to present. We commence with a powerful extract on the 'Living God.'—Ed.]

Immense and fierce is the contest which rages in these days between the believers in no God and the champions of a dead God. None of the combatants

thinks of asking himself, or of asking any one else, the question, whether there is verily at this hour a living God in the universe. Between the no God and the dead God, if a choice must be made, I prefer the no God, since the barrenness of a vacuum is better than the putridity of a corpse. The awful monotony of the desert is not pleasantly broken by the rotting carcasses of camels. Rather the wildest and deadliest simoom than such hideous and pestilential spectacles. When the earth is foul with pollution we are compelled to take refuge in the air, not indeed for food but for breath. This is the meaning of modern atheism. It is the despairing shriek for pure air of souls half suffocated by noisome smells. What wonder if in the agony of that imperious need food is for a season forgotten. Atheism is ever the voice of a great sincerity, the outburst of a despotic want that refuses to listen to the charmer. The human heart, in its tenacity of attachment, clings to the Gods even when they die; it does not abandon them till they are tainting the atmosphere with their decay. When at last it boldly and honestly cries—'Bury this abomination out of my sight,' the timid and the hypocritical call that atheism which is supremest and most valiant veracity. I have no taste for the occupation of a gravedigger; but I know that there must be gravediggers as there are executioners. It is the work of the atheist to carry dead Gods to the sepulchre to which dead Gods have been carried before. Ought we to blame the atheist for fulfilling with so much industrious energy a duty so exceedingly disagreeable? I have no quarrel with atheists, except when they proclaim gravedigging the noblest of all professions, which I am far from thinking it to be. Dead Gods must be buried like dead men no doubt, yet gravedigging will ever rank low among human employments. It requires only a certain hardness of character, and a certain insensibility of nerve, which none of us would like to possess. Still the gravedigger is a king compared to those strange mortals who in this age and in every age insist on making their brethren sit as near as possible to the corpses of dead Gods, as if this were a kind of delectable banquet to all the senses. Embalm your dead God if you like, and keep him, as the Egyptians kept their mummies, as an enduring memorial of affection, or as a symbol of immortal being. But why allow him to putrify in the market place? And why madly maintain that the plague which he scatters around is a blessing? Nothing lives which belongs to the past, and Gods merge into the domain of the past like other things. The point that connects the present and the future is life. This fact holds good for Gods as for men. We cannot put life into the past except through idea. The life, therefore, is not in the past, but in ourselves. Few principles so fertile in momentous and holy revolutions as this, if it were once clearly seen. The lament of moralists and of preachers ever is that mankind are the slaves of the present. Infinitely worse is their slavery to the past. And when was a generation ever so entirely and degradingly the slave of the past as our own? And in what is it so deplorably, so cravenly, so absurdly the slave of the past as in religion? We feed on the chaff of traditions—we anchor our souls in the stagnancy of institutions, and we forget the living God. What indignant and terrible rebuke this forgetfulness of the living God finds in those very Scriptures which priests and fanatics have tortured out of their true import and lineaments to justify and to confirm in religion the basest slavery to the past! I reject at once the notion of homogeneousness in the Bible. The literature of the Hebrews is just as disconnected, is just as little fitted to form an organic, a harmonious whole, as the literature of any other nation, and the Song of Solomon has just as little

affinity to Isaiah as Lucian has to Homer. Still in the most earnest parts of the Hebrew Scriptures how predominant is the grand image of Life—how abundant and how vigorous the language relating thereto! Jehovah is he that liveth ever—the Everlasting. As I live, saith the Lord. As the Lord liveth. How pregnant and overwhelming in their pith are such phrases as these! Did not the Lord God breathe into man's nostrils the breath of life, and man became a living soul? Everywhere, everywhere, amid whatever there may be that is repulsive, or silly, or uninteresting, everywhere some allusion always suggestive, sometimes poetic, often prophetic to life. It would be worth while collecting all the passages in the Old Testament which embody and glorify the conception of life, to show how much those Hebrew hearts were penetrated by it. Theirs was the living God—a God living not in the past, not in the thunders of Sinai, or in the miracles of Moses, but in the growths and movements of nature, in the affairs of the nation, and in each panting and praying breast. When at a later day they sank into Pharisaic formalism they ceased to see, to feel, to believe in a living God, and they watched and whined as we are now watching and whining by the corpse of a dead Deity.

LETTERS ON SPIRIT MANIFESTATIONS.

II. WRITINGS OF ADIN BALLOU.

Sir,—In my letter in *Reasoner*, No. 20, I claimed to be regarded as an inquirer, committed to neither side of the question or questions in dispute connected with the subject of these letters, but as having a leaning to that of the believer in spiritual agency. I wish this to be remembered in order that the reader may have the privilege of using his own judgment in estimating whether any allowance requires to be made for my representations. I would not knowingly either over or understate any of the facts or circumstances. But I profess not to be above human frailty; and having, from independent experience and reflection, evidence sufficient to convince myself of the existence of a Conscious Principle in man (call it 'spirit,' or what you please) which is not extinguished when he has 'shuffled off this mortal coil,' it is right that the reader should be enabled to judge for himself whether this conviction may not exert an unconscious influence on my appreciation and re-statement of the novel evidence now to be submitted. That the full truth may be known, however, it should be added that I have *come* from the opposite extreme; that for years I held that there was no adequate proof of a future state of conscious existence for man, or of anything in himself here beyond a material organisation and its functions. Thus, if I have come to a different opinion now, it is not that the theory of materialism was in itself repugnant to me, or not earnestly investigated and maintained, but that a profounder experience both in fact and in speculation has brought me to a different conclusion. Still I am so cognisant of the difficulties involved in

> 'The tremendous and prolonged debate
> Of mortal and immortal,'

that I would avoid all unnecessary dogmatism; and while at all times frankly acknowledging the faith that is in me, would affirm it with modesty and with respect for the opposite judgments of others.

So much—since I am new to the pages of your journal—I have thought it proper

to premise, of personal reference, in this communication. I now proceed to the subject before us.

In reference to the subject, let it be assumed that the testimony *as to matters of fact* is reliable, both on the score of the intellectual competency of the witnesses, and on that of their moral integrity. As the result of inquiry and consideration, I find myself bound to admit this. It will be time enough to defend the position in your pages when it is impugned. In the meantime let it be conceded, and the issue to be tried is narrowed to a question of the adequacy of the facts to support the conclusions. We may admit that the witnesses are in all respects trustworthy; that the facts they affirm actually did take place; and yet, without imputing anything more than involuntary error to any persons, we may question—first, whether all the facts essential to a thorough judgment of the cases have been accurately observed and reported; and, secondly, admitting the accuracy and completeness of the evidence, whether the inferences deduced from the facts are just and complete?

No believer of the 'spirit' agency predicated from the facts can legitimately object to this position. No one, I am persuaded, *will* object to it. Neither, on the other hand, can any disbeliever justly say that too much is asked of him, or that he is not allowed latitude enough for objection. Let us then see what are the facts alleged.

I have before me a work upon the subject, recently published in Boston, written by one Adin Ballou, who, I understand, is an American preacher of high character settled at Hopedale, Massachusetts. This gentleman is, from the internal evidence of his book, obviously a man of ability, integrity, and discrimination. He is spoken of with respect, not by friends only, but likewise by opponents. He has given much time, care, and study to the subject; has classified its facts, and endeavoured to interpret them. It is *his* evidence on the subject that I propose chiefly to lay before your readers. In the present letter, I will give a general summary of the facts as arranged by him; in the succeeding ones, the statement of his personal experience in it, his theory in explanation of the facts, his replies to objections tending to a farther elucidation of the phenomena, the *doctrines* communicated by the alleged spirits, &c. If need be, I shall afterwards respond to any criticisms which these letters may elicit in your pages. Meanwhile, so far as my present object is concerned, I do not contemplate more than another three or four articles, of about the same length as the present.

Without further preface, let me introduce the readers to the first chapter of the work I have referred to: the *italics* and orthography are as in the original:—

'This subject,' says Mr. Ballou, 'opens with a host of phenomenal facts, which take place without any *perceivable* or *conscious* mortal agency, either *physical* or *mental*. These facts are the inductive rudiments of the subject. They are to be considered and accounted for. Among the more prominent of these are the following:—

'1. The making of peculiar noises, indicative of more or less *intelligence;* such as knockings, rappings, jarrings, creakings, tickings, imitation of many sounds known in the different vicissitudes of human life, musical intonations, and, in rare instances, articulate speech. *Some* of these various sounds are very loud, distinct, and forcible; *others*, low, less distinct, and more gentle, but all audible realities.

'2. The moving of material substances, with like indications of intelligence; such as tables, sofas, light-stands, chairs, and various other articles; shaking

tipping, sliding, raising them clear of the floor, placing them in new positions (and this sometimes in spite of athletic and heavy men doing their utmost to hold them down); taking up the passive body of a person, and carrying it from one position to another across the room, through mid air; opening and shutting doors; thrumming musical instruments; undoing well-clasped pocket-books, taking out their contents, and then, by request, replacing them as before; writing with pens, pencils, and other substances both liquid and solid, sometimes on paper, sometimes on common slates, and sometimes on the ceilings of a room, &c.

'3. Causing catalepsy, trance, clairvoyance, and various involuntary muscular, nervous, and mental activity in mediums, independent of any *will* or *conscious* psychological influence by men in the flesh, and then through such mediums speaking, writing, preaching, lecturing, philosophising, prophecying, &c.

'4. Presenting apparitions, in some instances, of a spirit hand and arm, in others of the whole human form, and in others of several deceased persons conversing together; causing distinct touches to be felt by the mortal living, grasping and shaking their hands; and giving many other sensible demonstrations of their existence.

'5. Through these various manifestations, communicating to men in the flesh numberless affectionate and intelligent assurances of an immortal existence, messages of consolation, and communications of distant events unknown at the time, but subsequently corroborated; predictions of forthcoming occurrences subsequently verified, forewarnings against impending danger, medicinal prescriptions of great efficacy, wholesome reproofs, admonitions and counsels, expositions of spiritual, theological, religious, moral, and philosophical truths appertaining to the present and future states, and important to human welfare in every sphere of existence, sometimes comprised in a single sentence, and sometimes in an ample book.

'This is a general statement of the facts to be considered and disposed of in a just discussion of this subject.....They are *facts* provable by as conclusive testimony as is requisite to the determiuation of cases in our judicatories of law, natural philosophy, or religion.....

'I have spoken very *positively* respecting these rudimental facts. I consider myself competent to speak thus, and am willing to take the responsibility. I have said that they take place without any *perceivable* or *conscious* mortal agency, either physical or mental. Let all this be remembered. But let it also be remembered that *some* things are *not* asserted. It is *not* asserted that all these facts are *equally common* or *equally provable*. It is *not* asserted that there are *no* counterfeits or illusive resemblances of these facts. It is *not* asserted that *no* phenomena resembling *any* of them are ever produced by minds *in* the body, or by earthly causes. It is *not* asserted that the real manifestations are always easily distinguishable from concomitant ones produced by mundane influences. It is *not* asserted that there are no incongruities, contradictions, and absurdities incidentally developed in these phenomenal facts. It is *not* asserted that the *real agency* which causes these facts is as knowable as the facts themselves. I am for a just discrimination in all things. Therefore let me be held responsible for what I assert—neither less nor more. I believe that departed spirits cause *many* of these phenomena, but not *all* of them. I believe that spirits in the flesh—*i.e.*, the mind of the medium, or the minds of persons surrounding the medium, *sometimes* thwart, warp, peculiarise, or modify the manifestations and communications made. I

also believe that *low* and very *imperfect* departed spirits sometimes manifest themselves. This is the ground I take. It enables me to account for the multifarious reliable and unreliable developments of this mysterious agency more satisfactorily than any other.'—Pages 7-11.

My next letter will contain Mr. Ballou's special personal experience in the subject. I conclude the present with the following sentences by way of caution concerning the temper and condition of mind necessary to be brought to bear on this subject :—

'Some take for granted that if *any* thing about it is real or reliable, the whole must be. Others, that if anything is *un*real, *false*, or *un*reliable, nothing about it can be otherwise. An obstinate, self-conceited sceptic goes against his will to witness *manifestations*, perhaps of the lowest and most awkward kind. He is forced to admit, in spite of himself, that there is something unaccountable ; but as he finds several uncouth or extraordinary demonstrations, he goes off satisfied that it is only a freak of mesmerism, or nervous eccentricity. *Some can make capital enough out of one poor case to set up philosophising in the public prints for the settlement of the whole question.** On the other haud, there are those whose faith is extravagant. They regard the thing as an entire new revelation from heaven.....Some are ready to be directed by the *rappings*, *tippings*, or *hand-movings*, in all the affairs of life, consulting their oracles, or guardian spirits, several times a day as to what they must do next. I can give no countenance or assent to such extremes one way or the other. I must believe what is believable, and set down the rest at its worth. I cannot be the slave of scepticism nor of credulity. I must still follow the apostolic axiom, " Prove all things, and hold fast that which is good." '—Pages 63-4. A.

THE GREAT BIBLE CONVENTION IN SALEM.

II.

THE resolutions, having been moved, were seconded by Mr. Barker, who spoke as follows :—

Mr. Chairman,—It is but right, as I have risen to second the adoption of these resolutions, that I should give my reasons for so doing. It is not necessary that I should offer any apology for speaking on such a subject. We are all agreed, I trust, that the discussion of such subjects is not only allowable, but necessary. The interests of mankind require these discussions. To oppose the discussion of such subjects would be vain. Men will discuss them. They will discuss all things. The questions which one age does not investigate, another will. Nothing will be allowed to escape. We may as well, therefore, allow such discussions to go on quietly. And we may as well take part in them, and try to help to bring them to a happy close.

The first resolution says, that the origin of the Bible is wrapt in darkness; that we know little or nothing either of the persons who wrote the different portions of the book, or of the time *when* they were written. This, so far as I myself am concerned, is strictly true. To *me* the origin of the Bible *is* wrapt in darkness. I neither know by whom its various books were written, nor the time *when* they were written. I have read what has been said on these subjects by advocates of

* The italicism in *this* case is mine.

the divine origin of the Bible, but I can place no faith in what I have read. Much of what I have read on this subject I *know* to be false; much I know to be doubtful and improbable; but I know of nothing that is clear, decisive, certain. Many things which the advocates of the divine origin of the Bible regard as facts are fables; many things brought forward by them as credible testimonies, are mere conjectures. The prevailing notions on the subject appear to me to rest on error and credulity. If others know more on this subject, let them speak. I shall be glad to learn. Of course we know of no facts on which the common notion respecting the divine and supernatural origin of the Bible can be reasonably rested. We have often listened to what the advocates of the common notion have had to say on this subject, and we have read what they have written; but we have met with nothing on which the prevailing notion as to the supernatural origin of the Bible could be reasonably based. Here also we wait for light from others. We are unwilling to take upon ourselves to state what *are* the grounds on which believers of the Bible rest their belief in its divine origin. We think it best to leave them to state the grounds of their belief themselves, and to content ourselves with examining their statements.

We add, in the words of the third resolution, 'that' in our judgment, 'the Bible itself bears no sure signs of a divine or supernatural origin; but, on the contrary, carries on its face the marks of human imperfection and error.' Perhaps those who differ from us will tell us when they consider a book *does* bear sure signs of a supernatural origin, and show us where, in the Bible, they think such signs may be found. We know of no such signs ourselves. On the contrary, we see in the Bible, as we think, the plainest marks, that it is a work of human origin—the work of erring and imperfect men.

Some think the *style* of the Bible is a proof of its supernatural origin. They think it is too beautiful, too sublime, to be merely human. But they give us no proof that it is so. Do they know how beautiful and sublime it is possible for human composition to be? Do they know at what point human sublimity and beauty end, and divine and supernatural sublimity and beauty begin? Can they give us the marks by which supernatural sublimity may be distinguished? Nothing of the kind. All is assumption. Besides, the style of the Bible is various. The style of no two portions is the same. Every writer has a style of his own. The style of Genesis is one, the style of Deuteronomy is another. The style of Isaiah is not the style of Jeremiah; nor is the style of Ezekiel the style of Daniel. The style of Matthew is as different from the style of John, as the style of Shakspere is from the style of Locke. If the style of the Bible were all supernatural, divine, we might expect it to have more sameness. Besides, the style of some portions of the Bible is not sublime or beautiful. It is just the opposite. It is low and rude, disgusting and indecent. If therefore the sublimity of some portions of the Bible be a proof of their superhuman origin, the tameness, the weakness, the rudeness of other portions of the Bible will be a proof of their earthly origin.

Others tell us that the nature of the doctrines taught in the Bible is a proof that the Bible is of superhuman origin. But here, also, they fail to give us proof. What are the marks by which they distinguish a divine doctrine from a human one? They have none. How do they know what man is able to discover and teach, and what he is not? But enough on this point. As we said, we had rather the advocates of the divine authority of the Bible should give their reasons for their opinions themselves, while we *give our* reasons for *our* opinions.

We say, with the resolution, that the Bible bears on its very face the marks of

human imperfection and error. This is true of every Bible in existence. We will begin with the Bible in common use, and what do we find? The title-page tells us it is a *translation* from the original tongues, by the special command of one of the kings of England. Does any one pretend that the translators were infallible—men above the possibility of error? Nothing of the kind. Even those who contend that the original *writers* of the Bible were infallible, do not pretend that the king's translators were so. The sects and priesthoods themselves show that they regard the common translation as imperfect. They all take the liberty to alter it. They alter it in thousands and tens of thousands of places. Nothing is more common than for theological disputants to appeal from the common translation of the Bible to what they call the original Greek and Hebrew. Every commentator takes the same liberty.

The leaders of the sects and priesthoods of the day have testified their belief that the Bibles in common use are imperfect and erroneous, by making *new* translations. There is scarcely an English sect or priesthood of any note in existence that has not produced a new translation of the scriptures. John Wesley translated both the Old and New Testament. His translation of the New Testament continues to be used in the Methodist body to this day. Adam Clarke, in his Commentary, translates afresh almost every important passage in the book. Many passages he translates in such a way as to give the meanings quite contrary to the meanings given them in the common Bible. Richard Watson, a Methodist preacher, commenced a new translation of the Bible.* Dr. Boothroyd, a Congregational minister of England, published another translation. Dr. Conquest, a layman of the same denomination, published another, in which he says he made twenty thousand emendations or improvements. He must, therefore, have thought that the common Bible had twenty thousand imperfections or errors. Mr. Belsham and other English Unitarians published a new translation of the New Testament. Mr. Wellbeloved, a Unitarian minister, published a new translation of a great part of the Old Testament, intending to publish a new translation of the whole Bible. Even ministers of the Established Church have spoken strongly against the common translation, and some of them have gone so far as to publish new translations of portions of the Bible. Alexander Campbell, the founder of the denomination which bears his name, has published a new translation of the New Testament. A Mr. Taylor published a new translation of the New Testament, from Griesbach's Greek New Testament. A Mr. Sharp published another translation from Griesbach's Greek text. The Baptists have published a new translation of the Bible, I am told. How far Americans have gone in making new translations of the Bible I do not know, but I suppose they have followed the examples of their brethren in Europe. We are not alone, therefore, in believing that the Bibles in common use bear marks of human imperfection and error. The leading men in all the religious sects and priesthoods of Great Britain and America believe the same. We add, if the translators of the Bible had been the best and wisest men that ever lived, their work would not have been perfect. A translation from Greek and Hebrew cannot be perfect. But the translators employed by King James were *not* the best or wisest men that ever lived. They were, in some respects, exceedingly ignorant, prejudiced, and immoral. They were, besides, unhappily situated with respect to the King their master, and the Church of which he was the head. We say they were, in some respects, exceed-

* Part of it has been published by the Methodist Conference.

ingly ignorant. They held the most ridiculous, monstrous, and impossible notions. Take a few examples. They believed, or professed to believe, that in the Godhead there were three persons—that the first person was the father of the second, and that the third person proceeded from the first and the second, yet that none of these three was before or after the other—that the father was no older than the son whom he begot—that the son was no younger than the father who begot him, and that the grandson was no younger than his father and grandfather—that neither was before or after the other. They further believed, or professed to believe, that each of the three persons was God, and that yet there were not three Gods, but only one God. They taught that God Almighty died, was buried, and descended into hell, and rose again from the dead. They further taught that every little child born into the world is naturally depraved in consequence of Adam's sin, and that this natural and unavoidable depravity does, in every one born into the world, justly deserve God's wrath and damnation. A more horrible doctrine cannot be imagined. Another doctrine held by these translators was, that men are justified by faith alone. Another was, that little children are born again, and become children of God, in baptism. These are a sample of the doctrines held by those translators. If they believed those doctrines, they were not very wise; if they said they believed them when they did not, they were not over virtuous. Some of the great ones of the church to which these translators belonged declare that no man of common sense can believe all that the Church of England Prayer Book teaches. The translators of the Bible, however, said they believed it all. According to the opinion of some of their brethren, therefore, they had not common sense: or what is worse, they had not common honesty. And shall we regard the work of such men as perfect, as free from error?

Again: those translators of the Bible were not only ignorant, but *wicked*. They were liars and false-swearers. These dignitaries of the Church of England knew as well as you know, that kings and queens are often vicious, profligate, and godless. They knew that among the kings and queens of England there had been some of the most loathsome lumps of filthiness—some of the most adulterous and lecherous sensualists—some of the most heartless and cruel tyrants—some of the most inhuman and bloody wretches that ever cursed the earth. They knew, too, that English kings and queens generally were under strong temptations to be thus cruel and profligate, and that it was too much to expect any of them to be strictly religious and virtuous. Yet they bound themselves on oath to call their kings and queens, whatever their characters might be, 'most gracious and religious.' They *did* call the monarch then living, 'most gracious and religious,' and they handed it down as a duty to their successors to give the same high titles to all their future monarchs, though they should be as filthy as that unwieldy waddling mass of lust and rottenness, King Henry VIII., or as false and treacherous as the perjured Charles I.

[On Sunday evening, the 5th inst., Mr. F. R. Young delivered his first lecture in London, to a numerous audience, at the Hall of Science, City Road, his somewhat novel subject being 'The Bible Doctrine of Woman stated and examined.' It is probable that the orthodox female portion of Mr. Young's audience were perplexed to reconcile their orthodoxy with their own sense of woman's rights and duties, as it was very clearly proved that both the Old and New Testaments accorded an *inferior* position to woman. The exposition of that fact was listened to with great attention.]

OUR NEWS AGENCY IN RELATION TO AMERICA.

[We copy from the American *Liberator* a portion of a letter written from England by a familiar contributor to its pages. The part we take relates to the Provincial News and Book Agency, but we retain the first passage on another subject on account of the utility of the rule suggested.—Ed. of *R.*]

I am pleased to see your columns kept open to Elizabeth Wilson and Joseph Barker, though I think, in reference to any disputative correspondence, it seldom happens that above three letters, on each side, are desirable for the public. In that number the truth of the question, which the parties desire to bring out, can be sufficiently shown. After that number the matter generally becomes personal, and the whole subject runs away to seed, or into little ruts of dispute, and becomes, as to the main point, mere verbiage.

It so happened that, just before your last *Liberator* arrived, a most valuable letter from Joseph Barker to a Mr. Holyoake, a publicist here, arrived, and has been printed and circulated by Holyoake. I have mentioned before that Joseph Barker has laboured hard in England, and has, by the aid of his clear mind and his public talent, usefully gone forward, so I term it, from Methodism to clearer views of the scriptures, and has been very useful; but, during the earlier part of his career, he met Holyoake in debate, and since then his mind, it seems, has undergone a change, and he has most honourably written a letter to Mr. Holyoake retracting many things which he had said, and I have no doubt said in all sincerity at the time, but which he now sees were wrong.

Mr. Holyoake is establishing an agency for the publication of works that have not, as yet, so free a circulation in England as other works here, and that, not because they are not sought after, but because the Established Church and the orthodox Dissenters frown upon them, and call them rationalistic.

He is now issuing circulars for establishing agencies for this purpose, and he will be a man to whom any of the editors of American papers, who may choose to transmit ten or a dozen copies of their papers, would do well, I think, to do so; that is, if they think fit to pay the postage for so many.

I suppose it would be desirable for them to print on their papers a reference to him, to those in England who may wish to get them. He will have, as I believe, an extensive agency for circulating any works which may be transmitted to him, and would do so for works that are small in price, which other publishers probably are not disposed to do.

I observe that Fowler and Wells, of New York, seem to sell the same class of publications which Holyoake issues; and I feel quite sure that those who seek his agency, or the agency of his firm, will find all the advantages which such an agency is calculated to give, realised by using his house.

For some time after Joseph Barker left England he used to write letters here, which were published, and were greatly useful in promoting emigration. A very large portion of the working classes of England having great confidence in him, I wish he would send a letter or two, now and then, giving his further views and experience of the country, and such suggestions as his great experience will enable him to offer. I am sure he would confer a great service upon the people here, and that their emigration from this densely-populated country will be of great use to the world in the next two or three generations.

THE CONGREGATIONALISTS AND THE DEMOCRATS.

To the Editor of the People's Paper.

SIR,—At the last of four lectures delivered in this town by the Rev. B. Grant, of Birmingham, employed as a missionary against Secularism, the subject of the evening being 'The Real Aims of the Secularists,' I was astonished to find from the tenor of his lecture, and the observations he made, that he had something more in view—namely, a mission against Democracy. His allusions to Chartism, the Demonstration on Kennington Common, the late Manchester Conference, and the present Executive Council, were disgraceful. You were mentioned by name, declared as spoliators, stump orators, the destroyers of order, leading the working classes to ruin. Your aim was to acquire the property of the country, and leave the people worse than you found them; your doctrine of equality a deception, your fraternity a snare—a cunning scheme to rob the working classes of their earnings; and in case of revolution, you would step in and seize all, and trample down and transport your ignorant dupes, and as a proof of what he said, pointed to France and Louis Napoleon. He declared Social and Republican teachers were the enemies of society. In co-operative and national workshops there would be too many masters, consequently tyranny; and again, as proof, pointed to France. He said they had been established there, and supported by the government, but could not stand; it was a false system he said; competition was Free Trade, and our present social state the best we could have. He alluded to the land being common property, and of its division being part of your doctrine. He said no man of property or respectability advocated such; and by low witticisms concluded a most foul attack on Democracy, amidst roars of laughter. He was prepared to answer any questions on the subject of his lecture, and Mr. J. Henderson called him to account for the low epithets he used towards him in his reply on a previous evening, but got no satisfaction. Mr. J. Cowen told Mr. Grant that political equality was the teachings of the people, and not as he (Mr. Grant) had represented; and asked him why he did not recommend equality on earth, when it was so in heaven, and alluded to the Lord's prayer, 'Thy kingdom come, thy will be done on earth as it is in heaven,' and showed Mr. Grant he was wrong in his statement concerning men of property and respectability not advocating the cause of the people, by naming several. Mr. Cowen was loudly applauded. Mr. J. Watson asked Mr. Grant who they were that advocated the division of the land; it was not the people's political teachers who taught that doctrine; it was the nationalisation of the land, and not as he (Mr. Grant) represented it. Mr. Grant failed to prove his assertions, and prevented others from taking him to task for his epithets, low witticisms, and false statements, on the plea that he had to leave town by the first train. So ended one of the vilest denunciations of the people's cause that could be delivered on a public platform.

He refuses to meet the secular teachers in discussion; and having mentioned you by name, and ridiculed and misrepresented the principles you hold, perhaps he will meet you in discussion.

Newcastle. A. F. B.

NOTICE.—I hereby challenge the Reverend Brewin Grant to meet me in any public hall in town or country, in vindication of the foul calumnies and falsehoods he has uttered—if he dares to vindicate them; if not, Mr. Grant will tacitly admit himself to be a calumniator, a liar, and a moral coward.—ERNEST JONES. (*People's Paper*).

ROMAN SECRET TRADITIONS.

We understand that a course of three lectures will be delivered at Willis's Rooms, King Street, St. James's, on the 13th, 20th, and 27th June, on 'The Secret Traditions of Rome, and in vindication of the authenticity of its early history against Niebuhr,' by Professor Filopanti, late Member of the Constituent Roman Assembly. The lectures will commence at 2 p.m., admission to which will be 2s., and from the historical interest which their subject possesses, our readers will no doubt profit by hearing it treated upon by an Italian. M. Filopanti's principal object would appear to be to answer Niebuhr's objections against the authenticity of the early history of Rome, by the statement of certain secret traditions of which he is possessed, and which teach that the destinies of the Eternal City were from the earliest ages powerfully influenced by a secret society founded by a man of genius, who was father to Romulus. As Niebuhr's works on this question are esteemed of high repute, we look forward with considerable interest to the statements which M. Filopanti may have to make in opposition to so current and respectable an authority as Niebuhr.

[The *Boston Liberator*, of May 20th, advertises 'A convention to be held at Hartford, U.S., on the 2nd, 3rd, 4th, and 5th of June, for the purpose of freely and fully discussing the Origin, Authority, and Influence of the Jewish and Christian Scriptures.' We shall endeavour to obtain particulars of the proceedings. The same paper announces 'A New Anti-slavery Work from the Spirit World, being twelve discourses on Government, by Thomas Jefferson, through John M. Spear, Spirit Medium,' and 'A Sermon on the Public Function of Woman,' by Theodore Parker. It appears by one of these announcements that some of our friends in the upper world have sufficient leisure for authorship.

The *Bucks Advertiser and Aylesbury News*, in reviewing 'Facts and Fancies,' by F. R. Young, remarks that 'It is a book removed from the regions of orthodoxy beyond all doubt, for its chief sentiment is to inculcate that man has the power to strike the blow that will make him virtuous, *while orthodoxy denies that, by turning him into a machine*, as some Socialists have done.' The review concludes by stating that 'he (the author) will have to encounter a storm as long as he lives for having his name upon the title-page of a book which utters his convictions without reservation.'

An anti-teetotal poet, at Leicester, thus sings the praises of wine:—

> And there are darts will pierce the mind,
> And scorn the shield of meekness;
> And there are moments when we find
> Sheer strength of reason weakness.
> Those, then, who faint with cares within,
> Do need a wine-stream down them,
> *For cares are withering witches thin,*
> *And water cannot drown them.*

A writer in the *Christian Witness*, the same we suppose whose paper we lately quoted, who expressed a fear that Christianity would be a loser by the late discussion, rejoices to say that after reading the debate that fear has been considerably removed. After quoting his former opinion we think it right to quote this.]

Received.—S. P. M'Dowell.—*Liverpool Mercury*, June 3rd.—W. H. A.—*Liberator*, May 20th.—W. E., jun., 52s. 6d.—Andrew Leighton.—Miles Riley.—Æ.—A Utilitarian.—W. R., Liverpool.—S. R. H.—Friendly, 2s.—W. Chilton.—C. J. Hindle, 1s.—Wm. Maccall.—Hypocratas.—J. W., Manningham.—F. G.—Henry Clark, Derby, 10s.

GUIDE TO THE LECTURE ROOM.

[It is requested that those Secretaries of Institutions who may wish to have their lectures announced in the *Reasoner*, will please send in their programmes as soon as printed.]

Literary Institution, John Street, Fitzroy Square.—June 19th [7½], Thomas Cooper, 'The Cultivation of the Arts: Sculpture and Architecture.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—June 19th [7], Mr. P. Livingston, 'The Poetry of Geography.'—Discussion on Sunday mornings.—Saturday evenings [8], an Harmonic Meeting.

Hall of Science, City Road.—June 19th [11 a.m.], Mr. F. R. Young, 'Scripture Sanctions for Popular Theologies.'—[7½ p.m.], Mr. G. J. Holyoake, 'Secularism in the Pulpit.'

Oxford Rooms, Castle Street, Oxford Street.—June 19th [11], Wm. Maccall, 'Intuitionalism.'

Commercial Hall, Philpot Street, Commercial Road East.—June 19th [11 a.m. and 7½ p.m.] Mr. J. Ellis will lecture.—Discussion, Tuesday [8].

Secular Hall, Goldsmiths' Row, Hackney Road.—Sunday morning [11], a Discussion; Evening [7½], a Lecture.—Monday [8], a Discussion.—Friday [8], Teetotallers meet.—Saturday [8], Harmonic Meeting.

Hoxton Secular Society, 4, Gloucester Terrace.—June 19th [11], Mr. Maughan, 'On the Nature and Duties of Secularism.'

Secular Institution, 4, Charles Street, Old Garratt, Manchester.—June 19th [6½], a Lecture and Discussion.

Progressionist Hall, Cheapside, Leeds.—Sunday evening [6½], a Lecture.

Secular School Room, Hammerton Street, Burnley.—Sunday [6], Meeting of Members.

Mutual Improvement Society, Five Ways, Dudley.—Sunday evenings [7], a Lecture.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a Reading Room.

Secular Institution, Bowkers' Row, Bolton.—Meeting every Sunday evening at 6½.

Eclectic Society, 14, Garthland Street, Glasgow.—Sunday evening [6½], a Lecture.

Secular Hall, 6, Market Street, Newcastle.—Sunday evening [7], a Lecture.

Hoxton Mutual Instruction Society, 4, Gloucester Terrace.—June 19th [8½], a Lecture.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—Sunday evening [6½], a Lecture.—Wednesday evenings [8], a Discussion

Leicester Secular Society, 148, Belgrave Gate.—Lecture and Discussion every Sunday evening.

Working Man's Hall, Keighley.—Meeting every Sunday evening at 6.

Preston Secular Society, Plough Inn Room, Friargate.—Discussion every Sunday evening at 7.

Derby Secular Society, Mr. B. Hagen's, Harmony Cottage, Old Uttoxeter Road.—Meeting every Sunday evening at 6½.

Coopers' Hall, Bristol.—An Open Meeting every Sunday Afternoon at 3.

Ashton-under-Lyne Secular Mutual Improvement Society, Hebblewaite's School Room, Charlestown.—Meeting every Sunday morning at 10.

ADVERTISEMENTS.

THORNTON HUNT will commence a series of Papers on HOW to GET LIBERTY and HOW TO KEEP IT, in this week's number of the *Political Examiner*, a New Penny Magazine.

London: J. Watson, 3, Queen's Head Passage, Paternoster Row.

A FEW Hundred Bible Contradictions, a Hunt after the Devil, and other odd Matters. By the late Lieutenant Peter Le Count, R.N.

Price 10s. 6d. Three vols. octavo, published by Hetherington at 27s.,

'It is a book of rare excellence, caustic wit, and acute argument. Such an analysis of the Bible probably never appeared in any age or nation. It combines the strong sense of "The Age of Reason" with deeper research than the "Diegesis." Every page is a battering ram in full play against the walls of inspiration. Natural eloquence and classic lore, crowds of arguments and references, are combined and displayed with mathematical precision and unequalled brevity.—Vide G. J. Holyoake in the *Movement*.

E. T. having reason to believe that many booksellers refuse to execute orders for the above, undertakes to forward the work to all parts of the country upon the receipt of a Post Office Order to the above amount, payable in the Strand.

Portrait of Thomas Paine.—Just Published, Price 1s., or by post 1s. 3d., (Size, 2 inches by 9), Sharp's Copper-plate Line Engraving.

Death-Bed Repentance: a Lecture, by R. Cooper. New edition, revised by the author. Now Ready, in a wrapper, price 2d., or by Post 3d.

The Discussion between the Rev. Brewin Grant and G. J. Holyoake. Price 2s., by post 2s. 6d.

The Key to Uncle Tom's Cabi By Mrs. H. B. Stowe. Price 3s. 6d.

Romanism, the Religion of Terror: an Oration. By Samuel Phillips Day, formerly a monk of the Order of the Presentation. Second edition, price 2d., or by post 3d.

Sects and Sectaries: an Oration, by the same. Price 2d., by post 3d.

The Decline and Fall of England, by Ledru Rollin (published at 5s.) 1s. 6d., by post 2s.

The Trade Supplied.

E. Truelove, Reformers' Library, 240, Strand, three doors from Temple Bar.

DON'T BE THE SLAVE OF CIRCUMSTANCES.

It is a painful fact, but there is no denying it, the mass *are* the tools of circumstances; thistledown on the breeze, straw on the river, their course is shaped for them by the currents and eddies of the stream of life. But only in proportion as they are *things*, not men and women. Man was meant to be not the slave, but the master, of circumstances; and in proportion as he recovers his *humanity*, in every sense of that great obsolete word—in proportion as he gets back the spirit of manliness, which is self-sacrifice, affection, loyalty to an idea beyond himself, a God above himself—so far will he rise above circumstances, and wield them at his will.—*Kingsley*.

London: Printed by Holyoake, Tyndale, and Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 25.] WEDNESDAY, JUNE 22, 1853. PRICE 1D.

EIGHT OF THE ARTICLES.

A Lecture from the Walls of Bury	401	Dissatisfaction with the Rev. Mr. Grant	413
The Living God	404	New Testament Doctrine of Persecution	413
The Eclipse of Faith	406	London Secular Society	414
The Great Bible Convention in Salem	409	Lectures by Dr. Arnold Ruge	414

A LECTURE FROM THE WALLS OF BURY.

We held the supper announced in the address quoted last week. Adjoining the Albion Hotel is the same Assembly Room in which I spoke when in Bury some years ago. The rector would not allow this room for lecturing in; but our supper was held in it. A *public* supper the rector might have forbidden, as Guizot did dinners in France before the overthrow of Louis Philippe, but a *private* supper it would have been intolerable even in Bury to have forbidden; so we announced a *private* supper, and invited the *public* to it. Mr. Grundy, of Park Hills, a gentleman of Saul's stature and Samuel's years, who wearing still the attire of a Wesleyan preacher (he once was a preacher) took the chair, which he filled with as much majesty as the Father of the Conference himself. In manly tone and vigorous Saxon the venerable speaker declared his resolution to stand by the old English right of private judgment and public utterance, violated by the refusal of a room to me in Bury. The Rev. S. Alfred Steinthal, in a frank and cordial speech, bore testimony in person, and as a Christian minister, against the course the Rev. Mr. Hornby had taken. Other gentlemen of the town took part in the proceedings.

The rector, the Rev. Mr. Hornby, frankly admitted to a deputation waiting upon him that he had caused the refusal of the room. To Mr. Meadows, one of the deputation, I addressed the following note, which he placed in the rector's hands:—

'Albion Hotel, Bury, June 7th.

'Dear Sir,—When you go to the rector you should show him the list of expenses you have incurred. From the frank manner in which he avowed his interference in the matter, he no doubt intends to do you justice. He may think it his duty to prevent me speaking, but he will not mean to wrong working men. Tell him that you, as working men, intend to keep good faith with me, and to fulfil your engagements just as though you were gentlemen. Tell him that by preventing the lectures he has really taken out of the pockets of the working men who form the committee the entire money of your loss, and that unless every penny is restored it is the same as though it had been taken by violence.

'If the rector does not return it, you must sue the gentleman who let the room. The letting was strictly legal, and as the rector has considered it to be his duty to prevent us getting any other place, the law will hold the person responsible who

GUIDE TO THE LECTURE ROOM.

[It is requested that those Secretaries of Institutions who may wish to have their lectures announced in the *Reasoner*, will please send in their programmes as soon as printed.]

Literary Institution, John Street, Fitzroy Square.—June 19th [7½], Thomas Cooper, 'The Cultivation of the Arts: Sculpture and Architecture.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—June 19th [7], Mr. P. Livingston, 'The Poetry of Geography.'—Discussion on Sunday mornings.—Saturday evenings [8], an Harmonic Meeting.

Hall of Science, City Road.—June 19th [11 a.m.], Mr. F. R. Young, 'Scripture Sanctions for Popular Theologies.'—[7½ p.m.], Mr. G. J. Holyoake, 'Secularism in the Pulpit.'

Oxford Rooms, Castle Street, Oxford Street.—June 19th [11], Wm. Maccall, 'Intuitionalism.'

Commercial Hall, Philpot Street, Commercial Road East.—June 19th [11 a.m. and 7½ p.m.] Mr. J. Ellis will lecture.—Discussion, Tuesday [8].

Secular Hall, Goldsmiths' Row, Hackney Road.—Sunday morning [11], a Discussion; Evening [7½], a Lecture.—Monday [8], a Discussion.—Friday [8], Teetotallers meet.—Saturday [8], Harmonic Meeting.

Hoxton Secular Society, 4, Gloucester Terrace.—June 19th [11], Mr. Maughan, 'On the Nature and Duties of Secularism.'

Secular Institution, 4, Charles Street, Old Garratt, Manchester.—June 19th [6½], a Lecture and Discussion.

Progressionist Hall, Cheapside, Leeds.—Sunday evening [6½], a Lecture.

Secular School Room, Hammerton Street, Burnley.—Sunday [6], Meeting of Members.

Mutual Improvement Society, Five Ways, Dudley.—Sunday evenings [7], a Lecture.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a Reading Room.

Secular Institution, Bowkers' Row, Bolton.—Meeting every Sunday evening at 6½.

Eclectic Society, 14, Garthland Street, Glasgow.—Sunday evening [6½], a Lecture.

Secular Hall, 6, Market Street, Newcastle.—Sunday evening [7], a Lecture.

Hoxton Mutual Instruction Society, 4, Gloucester Terrace.—June 19th [8½], a Lecture.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—Sunday evening [6½], a Lecture.—Wednesday evenings [8], a Discussion

Leicester Secular Society, 148, Belgrave Gate.—Lecture and Discussion every Sunday evening.

Working Man's Hall, Keighley.—Meeting every Sunday evening at 6.

Preston Secular Society, Plough Inn Room, Friargate.—Discussion every Sunday evening at 7.

Derby Secular Society, Mr. B. Hagen's, Harmony Cottage, Old Uttoxeter Road.—Meeting every Sunday evening at 6½.

Coopers' Hall, Bristol.—An Open Meeting every Sunday Afternoon at 3.

Ashton-under-Lyne Secular Mutual Improvement Society, Hebblewaite's School Room, Charlestown.—Meeting every Sunday morning at 10.

ADVERTISEMENTS.

THORNTON HUNT will commence a series of Papers on HOW to GET LIBERTY and HOW TO KEEP IT, in this week's number of the *Political Examiner*, a New Penny Magazine.

London: J. Watson, 3, Queen's Head Passage, Paternoster Row.

A FEW Hundred Bible Contradictions, a Hunt after the Devil, and other odd Matters. By the late Lieutenant Peter Le Count, R.N.

Price 10s. 6d. Three vols. octavo, published by Hetherington at 27s.,

'It is a book of rare excellence, caustic wit, and acute argument. Such an analysis of the Bible probably never appeared in any age or nation. It combines the strong sense of "The Age of Reason" with deeper research than the "Diegesis." Every page is a battering ram in full play against the walls of inspiration. Natural eloquence and classic lore, crowds of arguments and references, are combined and displayed with mathematical precision and unequalled brevity.—Vide G. J. Holyoake in the *Movement*.

E. T. having reason to believe that many bookSellers refuse to execute orders for the above, undertakes to forward the work to all parts of the country upon the receipt of a Post Office Order to the above amount, payable in the Strand.

Portrait of Thomas Paine.—Just Published, Price 1s., or by post 1s. 3d., (Size, 2 inches by 9), Sharp's Copper-plate Line Engraving.

Death-Bed Repentance: a Lecture, by R. Cooper. New edition, revised by the author. Now Ready, in a wrapper, price 2d., or by Post 3d.

The Discussion between the Rev. Brewin Grant and G. J. Holyoake. Price 2s., by post 2s. 6d.

The Key to Uncle Tom's Cabin By Mrs. H. B. Stowe. Price 3s. 6d.

Romanism, the Religion of Terror: an Oration. By Samuel Phillips Day, formerly a monk of the Order of the Presentation. Second edition, price 2d., or by post 3d.

Sects and Sectaries: an Oration, by the same. Price 2d., by post 3d.

The Decline and Fall of England, by Ledru Rollin (published at 5s.) 1s. 6d., by post 2s.

The Trade Supplied.

E. Truelove, Reformers' Library, 240, Strand, three doors from Temple Bar.

DON'T BE THE SLAVE OF CIRCUMSTANCES.

It is a painful fact, but there is no denying it, the mass *are* the tools of circumstances; thistledown on the breeze, straw on the river, their course is shaped for them by the currents and eddies of the stream of life. But only in proportion as they are *things*, not men and women. Man was meant to be not the slave, but the master, of circumstances; and in proportion as he recovers his *humanity*, in every sense of that great obsolete word—in proportion as he gets back the spirit of manliness, which is self-sacrifice, affection, loyalty to an idea beyond himself, a God above himself—so far will he rise above circumstances, and wield them at his will.—*Kingsley*.

London: Printed by Holyoake, Tyndale, and Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 25.] WEDNESDAY, JUNE 22, 1853. PRICE 1D.

EIGHT OF THE ARTICLES.

A Lecture from the Walls of Bury	401	Dissatisfaction with the Rev. Mr. Grant	413
The Living God	404	New Testament Doctrine of Persecution	413
The Eclipse of Faith	406	London Secular Society	414
The Great Bible Convention in Salem	409	Lectures by Dr. Arnold Ruge	414

A LECTURE FROM THE WALLS OF BURY.

We held the supper announced in the address quoted last week. Adjoining the Albion Hotel is the same Assembly Room in which I spoke when in Bury some years ago. The rector would not allow this room for lecturing in; but our supper was held in it. A *public* supper the rector might have forbidden, as Guizot did dinners in France before the overthrow of Louis Philippe, but a *private* supper it would have been intolerable even in Bury to have forbidden; so we announced a *private* supper, and invited the *public* to it. Mr. Grundy, of Park Hills, a gentleman of Saul's stature and Samuel's years, who wearing still the attire of a Wesleyan preacher (he once was a preacher) took the chair, which he filled with as much majesty as the Father of the Conference himself. In manly tone and vigorous Saxon the venerable speaker declared his resolution to stand by the old English right of private judgment and public utterance, violated by the refusal of a room to me in Bury. The Rev. S. Alfred Steinthal, in a frank and cordial speech, bore testimony in person, and as a Christian minister, against the course the Rev. Mr. Hornby had taken. Other gentlemen of the town took part in the proceedings.

The rector, the Rev. Mr. Hornby, frankly admitted to a deputation waiting upon him that he had caused the refusal of the room. To Mr. Meadows, one of the deputation, I addressed the following note, which he placed in the rector's hands:—

'Albion Hotel, Bury, June 7th.

'Dear Sir,—When you go to the rector you should show him the list of expenses you have incurred. From the frank manner in which he avowed his interference in the matter, he no doubt intends to do you justice. He may think it his duty to prevent me speaking, but he will not mean to wrong working men. Tell him that you, as working men, intend to keep good faith with me, and to fulfil your engagements just as though you were gentlemen. Tell him that by preventing the lectures he has really taken out of the pockets of the working men who form the committee the entire money of your loss, and that unless every penny is restored it is the same as though it had been taken by violence.

'If the rector does not return it, you must sue the gentleman who let the room. The letting was strictly legal, and as the rector has considered it to be his duty to prevent us getting any other place, the law will hold the person responsible who

agreed to let you the room, upon which you paid a deposit, and gave directions to myself to come to Bury. State the case in the most respectful way to the rector. Rectors are gentlemen as well as clergymen, and you will no doubt have justice done you if you are strictly dispassionate. 'Yours faithfully,

'Mr. C. Meadows, Sec. 'G. J. Holyoake.'

His reverence, with a complimentary remark upon the civility of the young men who waited upon him, handed them a sovereign, which was, however, but a thirteenth part of the costs he had put them to. The rector added, he thought Mr. Holyoake ought to bear some of the loss as well as himself. Mr. Holyoake would bear it all had *he* caused the loss, and had he an income of £6,000 or £7,000 a year as the said rector enjoys.

I waited myself upon the gentlemen who let Mr. Grant the room in which he spoke, as I was invited to Bury to reply to his misrepresentations of the 'Last Trial,' but I could not obtain the room. Mr. Potts, with whom Mr. Grant resided—the most influential gentleman in connection with the Wesleyan body here—offered me, in a friendly spirit, the hospitality of his house while I remained in Bury; but he would not be a party to my speaking in their school-room; nor would the Rev. Mr. Mather. I asked them how they understood the 'Golden Rule of Christ'—'Do unto others as you would they should do unto you?' They said it did *not apply in such a case*. That rule never does apply when you want it. It is a rule for argument, not for practice. The next morning I delivered another short lecture from the walls, as follows:—

'TO THE INHABITANTS OF BURY.

'The committee and minister of the Brunswick School-room who suffered the Rev. Mr. Grant to make that place the arena of personal imputations, have also refused me the opportunity of defending myself in that room. They allege that the trust-deed prevents their doing so. It did not prevent them suffering the attack; it only forbids the defence, which I promised should be more Christian, in the better sense of that word, than Mr. Grant's lectures. [No difficult promise to fulfil.]

'Mr. Potts and the Rev. Mr. Mather were friendly in manner, but say they cannot in conscience do that which would aid me in spreading my opinions. This is what the rector says, and if everybody should act upon the same principle scarcely a Dissenting chapel would exist in Bury. The Brunswick School ground ought to be given up, as it belongs to a noble earl who cannot conscientiously aid in spreading Wesleyan errors. It is plain while this doctrine lasts *all who dissent from Christianity are forced into antagonism to it, and must, in self-defence, seek to create a party possessing a conscience large enough to concede them a hearing.*

'In my address of yesterday it was not intended to say that "gentlemanliness and equity" are not to be expected from "Dissenting Ministers," but that owing to the legal authority vested in clergymen, and their higher pretensions, more is to be expected from them both as gentlemen and as exemplars. It is due, however, to the rector to say that he has forwarded a sovereign towards the loss through advertising the lectures in the Commercial Buildings. Yet I had not a moral claim upon the rector to be heard half so strong as that upon the gentlemen of Brunswick School, who, being authors of an injustice to me, were bound to permit my defence in the name of him who said "Do unto others as you would wish to be done unto." Therefore why should any man be reproached for not believing in Christianity, when neither Churchmen nor Dissenters act upon it?

'Many Christians have said that although they cannot aid me in procuring a

place, yet they disapprove of my exclusion from the Halls of Bury; they however can correct the injustice somewhat by subscribing to the losses of the committee who invited me here. Though working men, they purpose keeping faith with me, deeming themselves as much bound to observe their word as gentlemen. The loss ought not to fall on them alone, but should be shared by those who disapprove of proceedings which do discredit to the town, which ought to have one free hall in it.

'Those willing to judge both sides of Secularism will find information as to the opinions I desired to explain in Bury in the *Reasoner*, a weekly journal of Secularism, price 1d. The discussion between myself and the Rev. Mr. Grant may be referred to as an impartial book on the same subject. Further particulars as to the present proceedings in this town will be found in subsequent numbers of the *Reasoner*.'

The members of the Phonetic Institute placed the key of their room at my disposal on the third night; but as it was done without the authorisation of the landlord, I felt it my duty to decline it. I was told that 6d. admission would have been paid by working men if I could have spoken.

On the first night, when the door was broken open, I went down to the superintendent of police to learn from him whether his local knowledge of the parties enabled him to say that the step was justifiable; but I found he was already on the spot looking out for results. Had I simply been forbidden to speak, or threatened for what I might speak, I should, as on former occasions, have spoken. The consequences would then have been my own, but in this matter others would have been involved. A legal authority, to whom the facts of the case were submitted, thus replied—

'In my judgment the course you took was the right one; it should be an extreme case to render it policy to break the law, and it is particularly unadvisable on the part of poor men, for they part with its protection by doing so, and give it double potency in the hands of their enemies against themselves. This will make the clergyman or his friends say to him, "Well, it would have been better to have let them meet and have their say," and they and he will feel that their course was neither becoming, manly, nor fair, to shut the mouths of the poor men and their chosen lecturer, and enable them to say with truth that the rector and his friends are afraid to hear them. If your friends would only concur with you in taking this course and issuing such bills, depend upon it it is the quickest way to win a free platform. If the rector or any of his friends in the town should hold a meeting of their own upon any subject bearing relation to the instruction of the poor, or implying freedom of debate, they should immediately issue a placard, pointing out in gentle language the unreasonableness of inviting men to hear when they refuse them the right to answer or to state their own opinions, or to hear them stated from those they invite. The holding the supper was a very good thought.'

On the Wednesday, the third night (for I stayed in the town the whole period of my intended lectures), the members of the Phonetic Institute, as I have said, placed their key at the disposal of my friends. When the evening arrived, I addressed the following letter to be read to the hearers assembled:—

'Dear Meadows and Waring,—Upon reflection it will be best for me not to accept the well-intended offer of the members of the Phonetic Institute. Thank them in my name for their good wishes, but say that I cannot consent to speak in their room without the written permission of those who so rudely excluded us the other night. Besides, in so small a place, I could not speak without incurring

illness, and Christians would call that a "judgment," and pretend that God sent it. If you open the doors *all* cannot come in, nor half, and then you disappoint those who are excluded; and then it will be pretended by our opponents that I have had a hearing in Bury, when all that would be true would be that our friends had been disappointed, and I had been suffocated. No, we claim a proper place, and we will persist in that claim; and if still refused, like the first Apostles, when I leave your city, I must shake the dust off my shoes in condemnation of the unfriendly Christians in it. Perhaps before long I may have the pleasure of meeting you all in public. Till then, spread with double diligence a knowledge of those truths now suppressed by those who want a manly confidence in their own truth. We have new reasons to believe we are right when wealthy rectors and intelligent Christians are afraid of our being heard.'

Compensation (to the amount of the rental we should have paid for the Phonetic Institute) has been made to the members. Who found the money? The widow lady who lets the room has been asked to announce on the walls that she was the actual party who held back the key, but she declines to do so. The principal members of the Institute have resigned.

On the day of my departure from Bury, as soon as I was fairly outside the town, I gave a cane to a friend and asked him to beat the dust from my feet, until every particle fell off. It no doubt has had a tremendous effect upon the rector.

Bolton, June 15th, 1853. G. J. Holyoake.

THE LIVING GOD.—A LECTURE.

BY WILLIAM MACCALL.

PART II.

God, the living God, makes himself known in the universe as an omnipotent force and an omnipresent form. It is the office of the prophet to proclaim the first, the office of the poet to celebrate the second. It is the noble manner in which the prophet's labour is done, that gives its highest value to the Hebrew part of the Bible. Not, however, so much by the prophetic championship of omnipotence as by the poetic beholding and pourtrayal of omnipresence, can men in these days be brought back to a saving faith in the living God. In ancient times the prophet conquered by something more than his moral supremacy. For something more was he revered and dreaded. When he stood forth to denounce evil and to predict woe, miracles were supposed to march by his side and obey his voice. And how poor and weak must the mightiest monarch have seemed before him who could not merely crush by his maledictions, but was regarded with inexpressible awe for having supernatural agencies at his command. The prophet never speaks in vain in any age, however degenerate. His words always carry with them an irresistible energy of moral redemption. But it is only in ages when the belief in miracles is universal that he can be a religious reformer and a moral reformer too. As a moral reformer, he calls men to repentance; as a religious reformer, he unveils to them the face of the living God. As a moral reformer, he appeals to their conscience, and such appeals from his lips demand not any supernatural machinery to make them more impressive and effectual. You always rouse your brother's conscience best when you carry your simple manhood in your hand. But if you would pierce to the depths of his religious nature, you must speak as one having a higher authority than your own. That higher authority the prophet had from his miraculous weapons and environ-

ments. But who in these days would listen to the prophet if he pretended to any miraculous gifts? He is obliged, therefore, to confine himself to what is after all his peculiar and perennial mission—stern and strong appeal to the conscience of his fellows. He thus can perfect a change only in individuals. For morality is not capable, like religion, of that invincible enthusiasm which contagiously rushes from bosom to bosom. It addresses itself ever only to individuals. Each man has his own conscience, which has no relation to the conscience of his neighbour. Each man has his own moral capabilities, moral defects, moral needs, moral yearnings. Only thus to the solitary soul, and not to the multitude of souls, can the prophet's utterances persuasively, overwhelmingly come. And in nothing can man take an attitude so stupendous and Titanic toward man as in the dealings of the prophet with the stung and startled conscience. If, however, he attempt to deal in the same way with the religious feeling and the religious phantasy of the individual, how unable will he be to excite the one, to kindle the fervour of the other! But, fortunately, religious reformation does not depend on the influence of individual on individual. It is the outburst of a volcano in God's own time which shakes the earth and astounds the sky. And it is one of humanity's modest and generous renouncements to connect some foremost name with it—a Christ, a Mahomet, a Luther, or any other. And then the living God cleaves the whole immensity of the heavens with such tremendous distinctness, that men do not forget it for long centuries. God is, then, his own prophet, and prophets and the rest are as dust in the balance before the smoke of his fury.

Even if it were possible for any human creature to possess and exercise miraculous gifts, as the prophets of old, from the ignorance, the credulity, or rather from the infantine simplicity and susceptibility of men, were supposed to do, what are the most famous and fulminating miracles which fable, either in the Bible or anywhere else, records, compared with those which modern and material science achieves? Modern science has scattered all current religious faiths to the winds in two ways—first, by showing the impossibility of the miracles which those faiths receive; and, secondly, by doing miracles infinitely more notable itself. Is there anything in the whole range of religious miracle half so marvellous as the electric telegraph? And does not chemistry work much more astonishing miracles than that of changing water into wine? What, therefore, could your poor prophet do in the way of miracle which would not be immediately eclipsed, ridiculously effaced, by those dexterous men of science who do not care a jot about either moral or religious questions? It is plain, then, that it is not through the prophet as the proclaimer of omnipotent force, but through the poet as the glorifier of omnipresent beauty, that we can hope to gaze once more on the face of the living God. While the Pharisee is whimpering and canting and wiping his eyes with the winding-sheet of the dead God that the atheist is burying, while the prophet is speaking to the individual conscience, the poet is singing. And what does he sing? He sings Great Pan, the Diffusive All, the Living God. Never was poetry so pantheistic as in these generations. Those who were primordial poets, and those who were reckoned such whether they were or not, were every one intensely pantheistic. Shelley tabernacled and cast forth his beautiful soul in an intoxication of pantheism. Byron's poems are the rhetoric of pantheism. Those of Keats are pantheistic preachments. Coleridge stole his best inspirations, both in prose and in verse, from pantheistic sources. Wordsworth is no favourite of mine; but the worst and the best thing that I can say of him is, that his poems are diluted pantheisms. And Goethe, who is thought to represent, to symbolise

this age more than any other man, what was his life, what are his works, but graceful murmurs or triumphant shouts of pantheistic ecstacy? Even criticism in these days has grown pantheistic, and how could poetry fail to do so? The pantheistic critic and the pantheistic poet in one is John Wilson, whom men have never enough admired and honoured while living, but whom, perhaps, they will learn to honour and admire when he is dead; sublimest of rhapsodists through his genius, but also through the genius of his age, so passionately pantheistic.

It is from not looking at this pantheistic character of our age that many earnest men are so ready to despair. They see the Pharisee clinging to the sacred rottenness of his dead gods; they see the atheist indulging the ferocity of his grave-digging zeal by burying that which the Pharisee venerates, or pretends to venerate, not only as the holy but as the living; they see the prophet scattering a word here and there to ears that scarcely deign to listen, and finding amid infinite assemblages one or two devout, grave, heedful souls; and they cry that all is vanity and vexation of spirit, and that the world is thundering headlong to the abyss. Verily. No, as the Lord liveth we need dread no such fate for the world. Brave hearts are broken in the contest, but the world eternally renews its youth. It is renewing it now under the healing hand and the magic wand of Poetry.

'THE ECLIPSE OF FAITH; OR, A VISIT TO A RELIGIOUS SCEPTIC.'*

BY F. B. BARTON, B.A.

I.

This work deals with scepticism, not with infidelity; but the sceptic, whose discussions with his believing uncle form the staple of the book, is in such a morbid state of mind that he frequently declares that 'he sometimes doubts whether he doubts.' We should think, in the present day of knowledge and free inquiry, such a sceptical sceptic is rarely to be met with; or if any one should be the victim of such a mental condition, his mind must be naturally so weak and morbid as to render the attempt to convert suspense into decision either way perfectly hopeless, and we consequently find that the hero of the book, after all his discussions with his ingenious uncle, is left in the same state of scepticism as he was found. And we do not think, notwithstanding that the work displays considerable power of language and ingenuity of argument, that it is calculated to dispel doubt or confirm belief. The firmest believer is he who never thinks and never discusses. Thought and discussion, where there is a real desire for truth, will generally lead to religious scepticism, if not to infidelity. Religion is involved in so many difficulties, it is liable to so many objections, that directly they are disclosed to a candid mind by thought and discussion, belief becomes shaken—inquiry only increases doubt by revealing more difficulties, and absolute infidelity becomes the general result. In the present work every variety of scepticism, or partial belief, is industriously exhibited—the numerous objections of the sceptic generally fairly displayed, and answers duly appended, sometimes ingenious, but often by no means satisfactory to the logical thinker and severe critic. Such a work, it is evident, is not likely to be so convincing as one conveying only the arguments in favour of belief. Difficulties are started which might not have occurred to the inquirer. The objections of scepticism occupy an equal portion of the work at least with the replies: to the mind of

* 'The Eclipse of Faith; or, a Visit to a Religious Sceptic.' Second Edition. Longmans.

sceptical tendency they may appear to occupy a more prominent position. The continual strife of words and logical fencing become wearisome and perplexing, and we think the impression left on the minds of most readers will be that of a confused mass of argumentation *pro* and *con*, in which much is unsettled and nothing is decided, so that the book seems more calculated to promote doubt than belief. As we have just observed, he will be least inclined to scepticism who thinks and inquires the least. The evidence on which religious belief is founded is so removed from the senses, from all general experience and knowledge—in a word, so opposed to all probability, that we consider no man of average intelligence, who rigorously inquires into the subject, can help being subject more or less to scepticism. The amount will depend a good deal on original constitution—some have the stronger tendency to belief, others to doubt. Scepticism being then rational, natural, and necessary, can never be immoral, and therefore to write a book of 450 pages against it, is sheer waste of time and ability. If a man possesses a mind so weak and morbid as that of Harrington, he will become a prey to continued doubt and suspense, with all the anxiety and misery which he exhibits, whilst he will not have strength enough to exchange for the repose and satisfaction of absolute unbelief. A more vigorous mind, discarding a subject involved in impenetrable mystery and inextricable uncertainty, will seek and find truth and satisfaction where they can alone be found—in the facts of science and the laws of nature.

The author speaks of the most wonderful of paradoxes being exhibited by the complacency and tranquillity of the sceptic, because 'On the most momentous of all subjects such a creature as man cannot be in universal doubt, and really *feel* his doubts, without being anxious and miserable' (p. 31). But a man who has only a moderate share of mental strength and vigour, and who will inquire far enough, will soon so clearly perceive that religion is a matter in which no certainty or satisfaction can ever be attained, that he will dismiss the inquiry as one not within the proper sphere of the human mind, and direct his attention solely to the probabilities and certainties of sense and experience. And then he will enjoy the repose and satisfaction so eloquently depicted by Miss Martineau*—'Of all the people I have ever known, how few there are who can suspend their opinion on so vast a subject as the origin and progression of the Universe! How few there are who have ever thought of suspending their opinion! How few who would not think it a sin so to suspend their opinion! To me, however, it seems absolutely necessary, as well as the greatest possible relief, to come to a plain understanding with myself about it, and deep and sweet is the repose of having done so .....How far happier it is to see—how much wiser to admit—that we know nothing whatever about the matter! When it is done, what repose begins to pervade the mind! What clearness of moral purpose naturally ensues—and what healthful activity of the moral faculties!' Again—'What a feeling it is—that which grows up and pervades us when we have fairly returned to our obedience to Nature! What a healthful glow animates the faculties! What a serenity settles down upon the temper! One seems to have even a new set of nerves when one has planted one's foot on the broad common of nature, and clear daylight and bracing breezes are about one, and there are no more pitfalls and rolling vapours—no more raptures and agonies of selfish hope and fear—but sober certainty of reliance on the immutability of nature's laws and the lofty liberty that is found in obedience to them.'†

* 'Man's Nature and Development,' p. 217.

† Ibid, p. 283.

Here it may be observed that though Miss Martineau in the first passage modestly speaks of 'suspending the opinion,' yet such a 'suspense,' she observes, brings no 'anxiety and misery' with it, but rather peace, joy, and satisfaction. As to those minds so feeble and morbid (like Harrington's) that they cannot inquire far enough and vigorously enough to emancipate themselves from the mists and terrors of superstition, and emerge into the sunny daylight of nature; they had better not think and inquire at all; but since they are too feeble to walk unassisted, let them continue to guide their tottering steps in the go-cart of their church's creeds and catechisms.

The author holds the common language of the *duty* of inquiry into the truth of revelation, and speaks of 'those shallow fools who are inclined to scepticism because they shrink from the trouble of investigating evidence; who find so much to be said for this and for that, that they conclude that there is no truth simply because they are too indolent to seek it' (p. 30). Now at the peril of being accounted 'shallow fools,' we beg to say that we very much question the 'duty' here insisted on. If a doctrine or a narrative bears on the face of it irrationality and improbability, and is supported by very questionable evidence, surely it can be no 'duty' to spend an interminable amount of time and trouble in investigating what does not appear to *deserve* inquiry. If a man tells us what appears palpably to be a fable or a lie, we are surely not bound to take any trouble to investigate the evidence. And such we believe to be the case with the doctrines and evidences of Christianity—doctrines inconsistent, irrational, absurd, or immoral, contained in a history of most questionable authority, full of improbable events, referring to a small, ignorant, and superstitious people of a remote age, can have no just claim to investigation.

Improbability characterises the whole, and what is improbable cannot demand, and is rarely found to obtain, inquiry into its evidence. When the Christian insists that it is the duty of the unbeliever to inquire into the truth of the Christian religion, surely the unbeliever may ask the Christian whether it is not equally *his* duty to inquire into the evidence of other religions, of equal, if not greater, antiquity, with his own, and generally far more widely received; whether it is not equally the Christian's duty to investigate the doctrines and evidences of other ancient and widely-received 'revelations' as well as his own—those of the Edda, the Vedas, the Shaster, the Koran? He will doubtless reply that these are all pretended revelations, totally unworthy of examination and reception. To which the answer is obvious. How does he know this, if he has never examined either the doctrines or the evidences? His only reply will be 'that these pretended revelations bear on the face of them so much of what is improbable, absurd, or immoral, and are of such questionable authority, that he does not consider them deserving of inquiry, to say nothing of the impossibility of investigating so many religions in their original languages, whose evidences would be of most difficult, if not impossible, attainment.' 'Be it so,' might the unbeliever reply; 'for that reason I also do not think it worth while to investigate those revelations; and for the same reason I consider myself equally justified in discarding your Christian revelation on the score of the palpably questionable nature of its doctrines and evidences. Believing all miraculous revelations to be equally improbable and unworthy attention, I consider myself fully justified in placing the Christian religion in the same category as the other religions of the world.'

As to the commonly-urged argument of Christianity being adopted by the most enlightened and civilised portion of the globe, and by the greatest intellects of that

portion, that is not difficult to account for, when the overwhelming influence of early education in prejudicing and biassing the mind is considered, added to the powerful additional support derived from wordly interest. Besides that, not one professing Christian in a hundred has ever rigorously and impartially examined the doctrines and evidences of his religion; he is a mere blind believer, and also that the great majority confessedly do not realise the principles of the religion, while the more intelligent modify them according to their reason and moral sense. Add further, also, that the growing enlightenment and inquiry of the age is mutilating the doctrines and invalidating the evidences of Christianity. In a word, the Christian religion, from its foundation to the present day, has ever been more professed than practised, and therefore its mere profession by a more civilised portion of the globe is no evidence of its superior nature and evidence, more especially as that profession appears to be in a state of progressive decline before increasing knowledge and intelligence. As what is improbable has no claim to inquiry, so what is impossible to be known it can be no duty to investigate.

THE GREAT BIBLE CONVENTION IN SALEM.

III.

These translators of the Bible also knew that many who were brought to them to be buried were godless, wicked men. They knew that some of them were drunkards, adulterers, falsewearers. Yet they bound themselves to call them all, as they lowered them into their graves, their 'beloved brethren,' and to declare that they committed to the dust 'in sure and certain hope of a resurrection to eternal life,' though they believed in their hearts that they would rise to eternal damnation.

Again; all these men took false oaths in order to obtain their high places and large incomes in the church. They took false oaths on entering the Universities. They swore they believed what they did not believe, that they would do what they never intended to do, and that they would shun what they never intended to shun. They swore false oaths when they entered the priesthood, and they swore false oaths at every step they took towards the high and gainful offices they filled.

They were, besides, cruel persecutors of their neighbours and countrymen. They fined, imprisoned, transported, and put to death some of the best and wisest of their race.

They were promise-breakers also. They promised to renounce the devil and all his works, the pomps and vanities of this evil world, and to live a sober, righteous, and godly life; yet they cherished the pomps and vanities of the world as if they regarded them as heavenly blessings; and they did themselves confess, every week, and many of them every day, that they erred and strayed from God's ways like lost sheep—that instead of living soberly, righteously, and godly, they did the things they ought not to do, and left undone the things they ought to do. And their confession was true. And were these the men to produce a perfect and infallible book?

Again; those translators had been brought up from their youth in one of the most false, most foolish, most inconsistent, ridiculous, and blasphemous systems of theology ever taught on earth. They were taught that to doubt the monstrous fictions of their creed would expose them to damnation. They were taught to regard all thoughts at variance with their uncouth creeds as the whisperings of the

devil, as attempts of the great enemy to draw them away to damnation. They were, in consequence, locked up in darkness—the light of truth was shut out from them. They were, besides, sworn to support the false creed of their childhood. They were sworn to support the huge mass of iniquity and falsehood called the religion of the state. They were sworn to support the infernal engine of fraud and robbery called the state government. They were sworn to support the king and his government, however inhuman their doings might be. They were sworn to pray God to succeed the king and government in all their undertakings, though their undertakings were undertakings of wholesale, measureless cruelty and slaughter. They were the hirelings of the king and government. They regarded the king as the head of the church, and were sworn to obey him in all things. They were sworn to obey him in translating the Bible. The king gave them the rules by which they were to be guided in the work of translation, and they were sworn to follow these rules. These rules were intended to prevent them from putting any thing into their translation of the Bible that was at variance with the established priesthoods, and to keep them from leaving out anything that was favourable to the established church and government. And they *kept* to their rules, and they were influenced by their interests, their situation, and their prejudices. It would be foolish to think otherwise. To make the Bible agree with their creed, they put into their translation things which were not in the Greek or Hebrew Bibles, and mistranslated vast multitudes of things which *were* in the Greek and Hebrew Bibles. I will give you an instance or two. Their creed taught that God once died or laid down his life. There was nothing in the Greek or Hebrew Bibles to uphold this doctrine; so in translating the Bible, they so altered a passage as to make it teach the doctrine. You may find the passage in 1 John iii., 16. It is as follows—'Hereby perceive we the love of God, because he laid down his life for us.' Now the word '*God*' is not in the Greek—it was put into the passage by the translators. In one place in the Old Testament it is said that Elhanan slew Goliath the Gittite. The translators have altered the passage so as to make it say that it was the *brother* of Goliath that Elhanan slew. See 2 Samuel xxi., 19. These are a sample of a large number of alterations made by the translators of the Bible. Errors and forgeries abound in the common translation of the Bible. Yet the common translation is the only Bible that the masses of the people ever see. It is the only Bible ever read or studied by the greater part of the clergy. It is therefore true, so far as the Bibles in common use are concerned, that they bear on their face the marks of human imperfection and error.

I may add, that the Bibles in common use have in them other errors besides those chargeable on the translators. They have in them printer's errors. The Bibles in common use are the work of imperfect and erring printers. To show what dreadful errors printers may make, I may mention the fact that in one edition of the Bible it is said the *not* was left out of the seventh command, so that the command read 'Thou shalt commit adultery.' Such errors as this are not common, but other errors are. It is impossible, I believe, for printer's errors to be wholly avoided. I never met with a book of any size that was free from them. I never met with a Bible that was free from them. What we say of the *common* translation of the Bible is, to some extent, true of *all* translations. None of them are perfect. All are more or less erroneous. All bear marks of human weakness and prejudice; and many of them bear marks of deceit. They are all regarded as erroneous, and many of them are charged with being corrupted and perverted, by

Christians generally. The Protestants charge the Roman Catholic translations of the Bible with error, corruption, and perversion; and the Roman Catholics charge all the Protestant translations with errors, corruptions, and perversions, and with gross mutilations as well. It is not uncommon for Roman Catholics to call the Protestant Bibles the *Devil's* Bibles; and it is usual for Protestants to call the Catholic translations the work of Anti-christ. The Protestants find fault with each other's Bibles. The Unitarians find fault with the translations of the Trinitarians; the Trinitarians find fault with the translations of the Unitarians. The Dippers find fault with the translations of the Sprinklers, and the Sprinklers cry out against the translations of the Dippers. Even priests and laymen of the same church find fault with each other's translations. R. Watson finds fault with Adam Clarke's; and Dr. Conquest complains of Boothroyd's, and Mr. Taylor is dissatisfied with Belsham's.

We may add, that there is no reason to expect we ever *shall* have a perfect translation of the Bible. Before a man can give a perfect translation of the Bible, he must have a perfect knowledge of both the Greek and Hebrew Bible, and of the language into which he would translate it. But no man has that knowledge. The Greek and Hebrew languages from which the Bible has to be translated are dead languages—languages which are no longer spoken or written by any people—languages which exist only in ancient writings. The meaning of many of the words of those languages is in consequence lost. The writings of the Old Testament are the only books remaining in the Hebrew language. There are no other Hebrew books to throw light on dark passages, or to settle the meaning of doubtful words and phrases. True, we have Greek and Hebrew dictionaries and grammars, but these dictionaries and grammars are the work of imperfect and erring men, who had no other means of understanding the meaning of the Greek and Hebrew languages than ourselves. These dictionaries and grammars differ from each other. None of them are perfect. The best abound with errors. We have better means of obtaining a knowledge of the Greek language than of the Hebrew —but the Greek of the New Testament is a peculiar dialect, not to be found in any other book. It is therefore as difficult to translate the New Testament as the Old.

If, therefore, we would find a Bible that does *not* bear the marks of human imperfection and error, we must look for it in what are called the original Greek and Hebraw. But there is no such Bible. The Greek and Hebrew Bibles are as really imperfect as the English translations. The Greek and Hebrew Bibles are as really the work of imperfect and erring men as the English translations are. Many people imagine that there is only *one* Greek and Hebrew Bible, and that that one was written by Moses and the prophets, and by the Evangelists and Apostles. But this is not the case. There are *several* Greek and Hebrew Bibles, and all of them are the compilations of fallible men. We have several Hebrew Old Testaments, and quite a number of Greek New Testaments, all compiled by different persons, and differing widely from each other. Those Greek and Hebrew Bibles have not only been compiled by different persons, but drawn, to some extent, from different sources. It should be understood that the *oldest* Greek and Hebrew Bibles are not *printed* books, but *written* ones. They were written before the art of printing was known among Jews or Christians. Those written or manuscript Bibles are more numerous than the Greek and Hebrew printed Bibles. They are the work of different men, in different countries, and different ages. And no two of them are alike. They differ from each other almost endlessly. Some contain

more, some less. Some have passages in one form, others have them in other forms. John Mills compared a number of those manuscripts of the New Testament, and found that they differed from each other in thirty thousand places. He marked and collected thirty thousand various readings. Other men have compared the Greek manuscripts of the New Testament, and discovered upwards of a hundred thousand various readings—a hundred thousand places or particulars in which they differ from each other. A similar diversity of readings is to be found in the Hebrew manuscripts of the Old Testament.

Now it is from these imperfect and discordant manuscripts that men have to make their Greek and Hebrew Bibles. They have nothing else from which to make them. And those Greek and Hebrew Bible makers have no means of knowing which of the various and contradictory manuscripts are the best. They know that most of them are imperfect and erroneous; but they can never know that any of them are perfect. You must understand, that the *original* writings, from which the manuscripts now in existence originated, have perished many years ago. It is probable that the last of them perished more than sixteen hundred years ago. We have, therefore, no opportunity of comparing existing manuscripts with the original writings, in order to find out which are the true, the original readings. The discordant and contradictory manuscripts, therefore, can never be corrected. Men may *alter* the readings; they *do* alter them; but the alterations which one man thinks improvements, other men think perversions and corruptions. And there is no probability that critics will ever be agreed on these matters. Even supposing, therefore, that there *was* a perfect Bible, there is no such Bible now, and never can be any such Bible for the future, without a miracle.

It is not only of the common English Bible, therefore, that the words of the resolution are true, but of every Bible known, whether printed or written, whether in Greek and Hebrew, or in modern languages. There is no book to which the name Bible can be given which does not bear the marks of human imperfection and error. They are all human productions. They all differ from each other. They all differ from truth. So far as *authority* is concerned they are all alike, whether they be in Greek and Hebrew, or in Latin or English; whether they be ancient manuscripts, or modern compilations or translations.

We may, therefore, in our further remarks on the Bible, confine ourselves to the common English translation. True, the translation may not always give the meaning of the Greek or Hebrew text or manuscripts; but it must also be remembered that the Greek and Hebrew text or manuscript may not always give the reading or the meaning of the lost originals. We may as well, therefore, as a general rule, take the Bible in common use as the groundwork of our remarks.

We say then that the Bible, as we have it, abounds with errors—errors in theology, errors in philosophy, errors in astronomy, errors in cosmogony, errors in history, and errors in morality. It contradicts itself. It contradicts itself in matters of theology, in matters of morality, in matters of history, and in matters of cosmogony. In one place it commands what in another it forbids. In one place it teaches as truth what in other places it speaks of as error. It teaches contradictory things respecting God and Jesus, respecting men and governments, respecting wealth and poverty, respecting death and immortality. It would take too much time, or I would point out passages in proof of all these statements. I will point you to two or three passages, in proof of some of these statements.

[The conclusion of Mr. Barker's speech next week.]

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

DISSATISFACTION WITH THE REV. MR. GRANT'S ADVOCACY OF CHRISTIANITY.

The report of your debate with Mr. Grant has lately come to hand. I find that you affirm as *truth* that 'The atonement by the death of Christ is unsatisfactory as a scheme and immoral as an example,' and that 'The example of Christ is unsuitable for imitation, and the principles of the New Testament unsuitable for guidance, except on the principle of arbitrary selection;' all of which I affirm to be *false*.

Believing that Mr. Grant did not do justice to his cause—that he did not bring forward the best, nor the strongest arguments to support his position—I beg to challenge you to discuss the above propositions at any time or place you please to appoint within twenty miles of London.

Should you wish to know what are my other religious principles, I refer you to the Scriptures; or, if you require an abstract from or epitome to the Apostles' Creed, the articles of which I believe, except the clause 'Holy Catholic Church,' which is unintelligible to me. This is the only creed that was used in the Christian church for three hundred years, and beyond this I cannot go. If you ask to what sect I belong, I reply that I am willing to join any sect of Christians who will admit me to fellowship on these terms. I have been a public lecturer on religion for ten years.

An early insertion of the above in the *Reasoner* will oblige,

37, Bessborough Street, Thames Bank, Pimlico, June 4, 1853. Yours truly, J. Ballard.

[Whether this is the Mr. Ballard with whom we had a slight correspondence some years ago we do not know. We should be obliged by a reference.—Ed.]

THE NEW TESTAMENT DOCTRINE OF PERSECUTION.

Having received this day (June 1st) a copy of the *Reasoner*, I return you by post a few reasons which occurred to me that the religion of Jesus Christ does authorise persecution, in answer to the demands made by 'Henry Ward.'

The professors of Christianity have almost universally practised persecution when they have had it in their power. The words of Jesus, 'Compel them to come in,' have been acted upon in converting large portions of the world to Christianity. Those who believe in a future state of punishments for belief taught by Jesus, must allow that he originated a doctrine of persecution. If his preachers were told by him that punishment should attend upon those who rejected their messages, this would admit persecution. Threats and consequences were, therefore, parts of the system of Christianity. Had the language of Christ any meaning—and most Christians agree in the meaning—that if he (Jesus) was rejected or his doctrine disbelieved, that unbelievers would be as unclean swine, or as tares and chaff should be subjected to fire, we must allow persecution to be included in the teaching of Jesus, and a principle of Christianity. If I am told that I should be subjected to countless ages of tortures if I do not adopt an opinion, it seems to justify another persecuting me into it if he has the power and disposition. It is

a great temptation for a man to persecute when he may thereby become the humble instrument of my eternal salvation. If Jesus Christ constantly said that it was better to lose your life than to save it, that it was better to cut off a member than expose the whole body to punishment; and if such sayings and such passages are assigned as reasons for the justification of persecution, Jesus Christ and Christianity must be adjudged guilty of persecution. I should say abuse was persecution; to be called by every name in the Jewish Billingsgate of those times, to be denounced as the heirs of eternal tortures, to be held up to odium, would, if I were thrown into the power of the hearers of such advice, subject me to serious consequences. The Jews have been the subject of active persecution for the last 1500 years, in consequence of Christ's words. Persecution has been the result of the language held by Jesus. If a person delivers discourses which practically lead to a loss of life, or disturbance of the peace, he would be adjudged to be guilty of provoking such results, even if his language was much more guarded than that of Jesus. Persecution can only be inferred from his language, not from his acts, because he had not the power to direct persecution; but he certainly said he would persecute when his turn came on the grandest scale ever practised. I mean at the Judgment Day, for what is that in the New Testament but an eternal *auto-de-fe*, for which the dead would be raised to be fuel for the fire? W. J. B.

LONDON SECULAR SOCIETY.

On Sunday morning, June 12, Mr. Robert Le Blond delivered an address to the members and friends of this society, at the Hall of Science, City Road. It was the first of a course of four lectures, and was well attended for a 'morning service.' The discourse was an examination of Mr. Miall's new book, 'The Bases of Belief.' This work is divided into four sections—the 'Phenomenon,' the 'Revelation,' the 'Record,' and the 'Seal'—upon each of which Mr. Le Blond offered critical remarks, the good taste and pertinence of which afforded considerable satisfaction to the audience. His observations went to show that however ably the 'Bases of Belief' might confirm the faith of believers, it failed to meet the objections of secularists.

The committee have made arrangements with the Waterman's Steam Packet Company for an excursion to Erith, on Sunday, July 10th. The steamer 'Penguin' will start from London Bridge at a quarter past nine o'clock, and return at six in the evening. Any friends desirous of spending a sociable day can procure tickets (1s. 6d. each) from the *Reasoner* office.

LECTURES BY DR. ARNOLD RUGE.

Lectures on the Formation and Progress of Public Opinion in Germany, will be delivered by Dr. Arnold Ruge, at Willis's Rooms, this week:—Lecture I.—*On the German Literature of the last Century.*—1. The period of Lessing, or of the Enlightenment; the Struggle for Liberty of Thought; the Character of the Authors Lessing, F. H. Jacobi, Haman, Stolberg, Klopstock, Wieland, Voss, Lichtenberg, &c. 2. The period of Kant, or the Classic Period; Supremacy of Science and Art; Character of Kant, Herder, Schiller, Goethe, Jean Paul. 3. The period of Fichte, or the Romantic Period; Licentiousness and Opposition against the Supremacy of Reason; Character of Fichte, Novalis, Schelling, Tieck, the Schlegels, and the Teutonic Writers of the time of 1815. 4. The period of Hegel, or the Philosophic Period; Hegel and his School; Victory of the Philosophic over the Romantic Party; Strauss, Feuerbach;

the Modern Poets, Platen, Heine, the Political Lyrics, the Humanists, the Revolution, Prospect of Liberty.

LECTURE II.—*On the German Philosophy since Kant.*—1. The Kantian Philosophy, answering the questions of the Enlightenment; System of restricted liberty. 2. The Fichtian Philosophy, principle and method of absolute liberty. 3. The Hegelian Philosophy. The dialectic method, principle and system of absolute liberty combined. 4. Humanism: outlines of it, realising the principle and system of freedom in society, state, and religion.

LECTURE III.—*The Political Events of the present time in Germany.*

[Mr. Grant being about to deliver his usual lectures in Nottingham, Mr. Southwell informs us that he has had a 'call' to be present. An admission is being charged for these lectures, persons taking part in doing so who have heretofore strenuously objected to our doing the same. Mr. Southwell forwards to us *verbatim* notes of the following incoherent declarations by Mr. Grant in his Rochdale speeches:—'God is not a part, but the great whole of nature.' 'Thought is a property of mind.' 'Mind is not thought.' 'Mind is a thing whose properties we negatively know.' 'Spirit is that which has none of the properties of matter.' 'Absence of the idea of spirit no sufficient reason for denial of its existence.' 'Matter organised is in a state superior to itself.' 'Life is self-existent.' 'All science came after the Bible.'

With the next number we shall publish an index of this volume: the week following a new volume will commence. We have had many complaints during the past six months, through not being able to supply back numbers. The only way in which this disappointment can be remedied in the future is by all new readers purchasing the first number of the next volume. It is by the sale of the first number that we are obliged to regulate the issue of the whole volume. If our friends will make this known, and booksellers oblige by mentioning it, no disappointment will occur again.

The Medallion Portrait of Mr. Holyoake, engraved by Chabot, on plain paper, price 6d., is published by Mr. Watson, and copies of that impression can be supplied. Further proofs on India paper, price 1s., will be ready this week. The number originally published were sold before the distant subscribers could be supplied.

In the 'Key to Uncle Tom's Cabin,' page 432, it is stated, 'The Church is familiarly quoted as being on the side of slavery. Statesmen on both sides of the question have laid that down as a settled fact. Infidels point to it with triumph; and America, too, is beholding another class of infidels, a class that could have grown up only under such an influence. Men whose whole life is one study and practice of benevolence are now ranked as infidels, because the position of Church organisations misrepresent Christianity, and they separate themselves from the Church. We would offer no excuse for any infidels who take for their religion mere anti-slavery zeal, and under this guise gratify a malignant hatred of real Christianity. But such defences of slavery from the Bible as some of the American clergy have made are exactly fitted to make infidels of all honourable and high-minded men. The infidels of olden times were not much to be dreaded, but such infidels as these are not to be despised. Woe to the Church when the moral standard of the infidel is higher than the standard of the professed Christian, for the only armour that ever proved invincible to infidelity is the armour of righteousness.'

The Papers of 'Pel Verjuice, the Wanderer,' edited by January Searle, being Vol. IV. of the 'Cabinet of Reason,' is nearly ready. It will be comprised in *one* shilling volume. It was expected it would make two volumes.

Vol. V. of the 'Cabinet of Reason' will be a 'Treatise on Politics,' translated from the Latin of Benedict Spinoza. By William Maccall.]

GUIDE TO THE LECTURE ROOM.

[It is requested that those Secretaries of Institutions who may wish to have their lectures announced in the *Reasoner*, will please send in their programmes as soon as printed.]

Literary Institution, John Street, Fitzroy Square.—June 26th, an Excursion.

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—June 26th [7], I. Lockhart, F.R.S., 'On the Immensity of Creation.' —Discussion on Sunday mornings.—Saturday evenings [8], an Harmonic Meeting.

Hall of Science, City Road.—June 26th [11 a.m.] Mr. Thomas Cooper, 'The Cultivation of the Arts: Sculpture and Architecture.'

Oxford Rooms, Castle Street, Oxford Street.—June 26th [11], Mr. Maccall, 'Miracle.'

Commercial Hall, Philpot Street, Commercial Road East.—June 26th [11 a.m. and 7½ p.m.] Mr. J. Ellis will lecture.—Discussion, Tuesday [8].

Secular Hall, Goldsmiths' Row, Hackney Road.—Sunday morning [11], a Discussion; Evening [7½], a Lecture.—Monday [8], a Discussion.—Friday [8], Teetotallers meet.—Saturday [8], Harmonic Meeting.

Hoxton Secular Society, 4, Gloucester Terrace.—June 26th [11], Meeting of Members.

Secular Institution, 4, Charles Street, Old Garratt, Manchester.—June 26th [6½], a Lecture and Discussion.

Eclectic Institute, Denmark Street, Soho.—Mr. J. Bronterre O'Brien will Lecture every Sunday morning at 11.

Progressionist Hall, Cheapside, Leeds.—Sunday evening [6½], a Lecture.

Secular School Room, Hammerton Street, Burnley.—Sunday [6], Meeting of Members.

Mutual Improvement Society, Five Ways, Dudley.—Sunday evenings [7], a Lecture.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a Reading Room.

Secular Institution, Bowkers' Row, Bolton.—Meeting every Sunday evening at 6½.

Eclectic Society, 14, Garthland Street, Glasgow.—Sunday evening [6½], a Lecture.

Secular Hall, 6, Market Street, Newcastle.—Sunday evening [7], a Lecture.

Hoxton Mutual Instruction Society, 4, Gloucester Terrace.—June 27th [8½], a Lecture.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—Sunday evening [6½], a Lecture.—Wednesday evenings [8], a Discussion

Working Man's Hall, Keighley.—Meeting every Sunday evening at 6.

Preston Secular Society, Plough Inn Room, Friargate.—Discussion every Sunday evening at 7.

Derby Secular Society, Mr. B. Hagen's, Harmony Cottage, Old Uttoxeter Road.—Meeting every Sunday evening at 6½.

Coopers' Hall, Bristol.—An Open Meeting every Sunday Afternoon at 3.

Ashton-under-Lyne Secular Mutual Improvement Society, Hehhlewaite's School Room, Charlestown.—Meeting every Sunday morning at 10.

ADVERTISEMENT.

CHRISTIANITY AND SECULARISM.—Eighth Thousand, price 2s., cloth (nearly 300 pages), the Authorised Verbatim Report of the PUBLIC DISCUSSION between the Rev. Brewin Grant, B.A., and G. J. Holyoake, Esq., held in the Royal British Institution, Cowper Street, Finsbury, on six successive Thursday evenings in January and February, 1853.

Question—'What advantages would accrue to mankind generally, and to the working classes in particular, by the removal of Christianity and the substitution of Secularism in its place?'

Just ready, in 12mo., stiff covers 6d., cloth 9d.,

The LOGIC of ATHEISM. By Samuel McAll, Minister of Castle Gate Meeting, Nottingham. Ward & Co., 27, Paternoster Row.

WORDS OF WISDOM.

(Translated from the Chinese by DR. BOWRING.)

A man must never talk about
What passes his own home within;
And for a woman 'tis a sin
To speak of what takes place without.

To pardon crimes is a most foul offence;
But still more foul to punish innocence!

The poet's and historian's pen
Drags from their graves distinguish'd men.

Wisdom's descendant is a virtuous name,
While folly leaves no heritage but shame.

He'd build a palace if he could,
Yet has no stones, nor bricks, nor wood!

The power of music penetrates the skin,
And makes the very marrow dance within.

Larks and little birds may listen
To a soft and gentle song—
Would you fascinate the eagle,
Loud must be your strains and long.

'Tis sad the world's superfluous waste to see,
While millions starve in want and misery.

As the peach tree's crimson blossoms
'Midst the verdant foliage bloom,
So the virtuous bride embosoms
Love and harmony at home.

As the gold among the metals
Towers aloft in price and praise;
So beneath, while baseness settles,
Noble deeds the sage upraise.

If every man would see
To his own reformation,
How very easily
You might reform a nation.

Give me the most inglorious peace
Rather than all the spoils of war;
Victory's most brilliant trophy is
A fierce fire blazing, blasting far.
What men call laurels are but blood;
And conquerors for their triumphs should
Have only funeral honours—sighs
Should be their victor-songs, and tears;
And midst encircling sepulchres
Their pyramids of fame should rise.

If onward, onward still you go,
Complain not that your steps are slow:
Better ten wintry days—than one
Scorch'd by a fierce and withering sun.

London: Printed by Holyoake, Trndale, and Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 26.] WEDNESDAY, JUNE 29, 1853. PRICE 1D.

EIGHT OF THE ARTICLES.

Dr. Lyman Beecher's Atheism..... 417
The Great Bible Convention in Salem 418
The Cessation of the 'Advocate' 421
Letters on Spirit Manifestations..... 422
Wooden Spirits 425
'Uncle Tomitudes' 425
London Secular Society..... 426
Mr. Maccall's Lectures 426

DR. LYMAN BEECHER'S 'ATHEISM.'

MR. CASSELL has published a variety of very excellent and useful books, and has himself ever a ready voice for the cause of popular improvement. But some of his publications are both crude and antiquated.

The late discussion on the value of religious belief, with respect to the welfare of the working class, has, it appears, induced the publication by Mr. Cassell of Dr. Beecher's lectures on atheism as 'peculiarly adapted to the exigencies of the present time,' and the publisher has thought fit, in an introduction occupying twenty-six pages, to record his experience of atheists and atheism in the language of a town missionary or violent religious partisan, rather than that becoming the fairness and dignity of a publisher. But for his position we should deem any notice of his statements quite unnecessary. 'Working men,' he writes, 'be not deluded. I know that infidel teachers, both from the platform and the press, have endeavoured to represent Christianity as a bugbear, and Christian teachers as opposed to the true elevation, the best interests of the working classes. *I give few of these infidel teachers credit for sincerity or honesty.* My attention has been fixed upon them and their movements for a long time; I have marked their insidious attempt to propagate their principles .....Atheistical political leaders have *never*, either by their schemes, their speeches, or their publications, proved themselves the true friends of the class with whom they profess to sympathise so deeply. As to their publications, they are, for the most part, corrupting in their tendency, and the more dangerous because of the meretricious adornments in which they are sent forth. I know well the pernicious results of the propagation of infidel and sceptical opinions.'

To this, and to much more of the same kind, Mr. Cassell puts his name. There are now in this country many ministers as extensively acquainted with the working classes as Mr. Cassell, who would on no account put their name to any statement so untrue and unfair. Mr. Cassell, in his introduction, speaks of a son of Dr. Beecher distinguished for 'a severity of sarcasm and an affectionate piety.' Those who can understand this junction can understand the volume on 'Atheism' by the father, Dr. Lyman Beecher. If Mrs. Beecher Stowe had written no better about slavery than her father has upon atheism, her name would never have crossed the Atlantic. Dr. Beecher's 'Atheism' is worth looking into as a curious specimen of the ministerial mind, but its tone, its spirit, and its facts are alike to be distrusted.

G. J. H.

THE GREAT BIBLE CONVENTION IN SALEM.

IV.

[MR. BARKER'S SPEECH CONTINUED.]

THE first passage to which I would ask your attention is in Genesis, chapter third, from the fourteenth to the nineteenth verse. The writer has been giving his account of the first transgression. In the passage I have mentioned, he gives his account of the punishments inflicted on the tempter and the offenders. It is as follows:—

'And the Lord God said unto the serpent, because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

'And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shall bruise his heel.

'Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children: and thy desire *shall be* to thy husband, and he shall rule over thee.

'And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow thou shalt eat *of* it all the days of thy life;

'Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field:

'In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.'

Here we have representations at variance both with known facts, and with other portions of scripture. Things are stated as facts which are *not* facts; and representations are given of God, which are revolting and blasphemous. We will take the statements of the passage one by one. We will take first what is said of the punishment of the serpent.

'And the Lord God said unto the serpent, because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

'And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.'

It was the opinion of the ancient Jews that the serpent originally walked erect, had the gifts of reason and speech, and was remarkable for wisdom. The words we have just read favour these notions, and represent God as depriving the serpent of those advantages, and subjecting it to unequalled curses or calamities. Now suppose the statement of the passage to be correct, what follows? that God deprived the whole serpent race of its greatest blessing, and subjected every serpent, in every part of the world, and through all the ages of time, to the heaviest curses, for the sin of a single serpent. In other words, the passage represents God as punishing the innocent for the guilty—as punishing countless millions of innocent beings for a single offence of one solitary offender. A more unworthy, more discreditable representation of God could hardly be given.

But the statements of the passage are *not* true. It is not true that the serpent is cursed above all cattle, and above every beast of the field. It is true the serpent goes on his belly; but there is no reason to believe that this is a curse. There appears to be as much freedom and ease and beauty in the going of a ser-

pent, as in the going of any other beast of the field. And there certainly is no reason to suppose that the serpent ever went any *otherwise* than on its belly.

Again; serpents do not eat dust. That is, dust is not their food. They live on insects, reptiles, birds, eggs, rabbits, hares, lambs, sheep, and deer. Some say that the meaning of the passage is, that the serpents should eat dust *along* with their food. And this, they say, is the case. The serpent, say they, in consequence of not being able to clean its food, does eat portions of dust always with it. But supposing this to be the meaning of the passage, what becomes of the peculiar curse? The serpent would not be cursed above all other creatures, if it were only doomed to swallow particles of dust with its food. There is neither beast of the field nor bird of the air that does not eat dust in this sense of the word. The dog, the cat, the rat, the mouse, the skunk, the minx, the oppossum, the raccoon, the squirrel, the ape, the ox, the ass, the sheep, the goat, all eat dust according to this meaning of the words. Even man himself is not an exception. We all eat dust, in this new sense of the phrase. It has come to be a proverb in some parts of the world, that we must all eat a peck of dirt before we die. This, then, cannot be its meaning. That which the writer had in his mind was something that was to render the serpent more cursed than all the beasts of the field. What this *new* interpretation of his words supposes him to have meant, would *not* render the serpent thus cursed. It would not render it cursed above the commonest beasts of the field. Besides, it is a curious fact, that serpents eat *less* dust with their food than many other animals. Serpents generally live in the grass. They find their food among the grass. Their food is, in consequence, seldom defiled with dust. It is, in general, unusually clean. Instead, therefore, of eating dust all the days of their life, even according to the modified sense of the new interpretation, serpents generally seldom eat dust *any* day of their life.

Nor is there any peculiar enmity between serpents and men. Men generally hate tigers, wolves, and skunks, as much as they hate serpents. Many men hate them more. Some do not hate serpents at all. Nor are they anxious to kill them. They regard them with tenderness. They protect and cherish them. They think them beautiful. Many of those who hate and dread them, do so in consequence of false notions derived from the Bible and their teachers. As men grow wiser, they get rid of their foolish hate and dread. The creatures which they killed in their days of ignorance, they cherish in their days of knowledge. Nor is there any reason to believe that serpents have any peculiar hatred of men. They seem to have no hatred of men at all. Nor do they show any wish to hurt or kill men. In short, that portion of the passage before us is, so far as it relates to the serpent, false.

The portion which refers to woman appears to be false. In the first place, it seems very unlikely that God would curse every woman born, through all the ages of the world's long history, for the sin of *one* woman—a sin committed before they came into being. It is not only contrary to reason and justice thus to punish the innocent for the guilty, but contrary to the Bible itself. The Bible declares that the son shall not bear the iniquity of the father, nor the father the iniquity of the son. That man shall have no excuse for saying, 'The fathers have eaten sour grapes, and the children's teeth are set on edge.' I am aware that another passage teaches that, in one case, God visits the iniquity of the father on the children; but that is only in the case of idolatry, and even then the sin is visited on the children to the third and fourth generation only. Here, in the passage before us, God is represented as visiting the iniquity of *one* person upon all her female de

scendants, to the end of time. And not the slightest hint is given that any good end is looked to in causing such a fearful amount of pain. If any one were to charge *us* with such deeds as the passage before us charges on God, we should think ourselves most grievously slandered. The passage is blasphemy.

But is it *true*—is there any proof that it is true, that women *are* subjected to great sorrow and frequent conception; to the pains of childbearing, and to the will of their husbands, in consequence of the first woman's sin? We think not. The pains of childbearing are natural. They originated in the wisdom and goodness of God, not in the sin of woman. They are necessary to the safety of the mother, as well as to the safety of the child. If there were no pain to arrest the woman's attention, and oblige her to recline and rest, it is easy to see how fatal the results would be. Besides, these pains are not peculiar to woman. They belong to inferior creatures. Even the birds of the air are subject to them. They are necessary to the perpetuation of the animal creation. If it were not for these pains, the eggs of birds, and the young of quadrupeds, would be likely to perish. These pains would have been necessary if sin had never been known. We do not say that any particular amount of pain is necessary, but only that pain sufficient to draw the attention to the event about to take place, and to prepare the woman's system for the duties of a mother, is necessary.

Nor do we see any reason to believe that women are subject to their husbands on account of the first woman's sin. In truth, women are *not* all subject to their husbands. In some cases men are subject to their wives. Instead of the man ruling over the woman, the woman rules over the man. In many cases women are treated by their husbands as their equals. Such cases are becoming more numerous. They become more numerous as men advance in knowledge and virtue. Even the laws of nations are becoming more just to woman, and placing her more nearly on an equality. The wiser and better a people become, the more equal do the laws with regard to women become. The lot of women is worst, where nations are most rude and brutal. It is rudeness and brutality that enslave woman, not the sin of Eve. When men become wise and virtuous, woman becomes free, in spite of Eve's transgression. The story of the passage before us is a fable. The doctrine of the text a foolish dream.

Take next what is said to the man.

'And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;

'Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field:

'In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.'

Here God is represented as cursing the ground for man's sake—dooming man to eat of it in sorrow all the days of his life—causing it to bring forth thorns and thistles—dooming men, further, first, to eat the herb of the field; second, to eat his bread in the sweat of his face; and lastly, to return to the dust. We observe, first, that this part of the passage, like the preceding parts, represents God as punishing all mankind for the sin of one, as dooming all our race to life-long sorrow and labour, and lastly, to death itself, for the one offence of Adam. We need hardly repeat, that such representations of God are false and blasphemous.

But secondly. *Is* the ground cursed? Do all men eat of it in sorrow all the

days of their life? Are thorns and thistles a curse? Is it a curse to be obliged to eat the herb of the field? Do all men eat their bread all their life in the sweat of their faces? Is it a *curse* to be obliged thus to eat their bread? We say no. The ground is *not* cursed by God. It is blessed. It is not in so good a state as it might be, but that is partly the fault of mankind at large, and not of Adam. The state of the earth gets better as men grow wiser. The state of the earth is getting better daily. It is daily becoming more fruitful and more healthy. Bogs and swamps are disappearing. Stagnant waters are subsiding. This happy change is likely to go on, till every part of the earth becomes as rich and beautiful as the fabled gardens of Paradise.

[On account of the title-page and index being given with this number, we are compelled to defer the conclusion of Mr. Barker's speech till next week.]

THE CESSATION OF THE 'ADVOCATE.'

This monthly paper, which we lately noticed, has been discontinued for notable reasons. The editor says:—'The views we have ventured to declare on the recent controversy between Brewin Grant and Mr. Holyoake, have gained us a notoriety in certain quarters which we never expected to acquire, but of which we know not that we have any reason to be ashamed. Many have been shocked that an avowedly Christian journal should vindicate the character of a great anti-christian advocate. Remonstrances loud, long, and bitter, have been addressed to us, and some, among whom certain Dissenting ministers may be included, have given up the paper, and done not a little to lessen its circulation. Of this we do not complain. Those who are conscientiously intolerant must not be expected to show much mercy to those who strive to be conscientiously catholic.

'The *Leader* newspaper, as also the *Reasoner*, has honoured us by quoting our sentiments on Secularism and its disputants. This has brought us into the columns of *The Bible and the People*, edited by Brewin Grant; where, although our opinions are criticised, or rather snarled at, sufficient candour has not been evinced to *name* the periodical. Moreover, Mr. G. seems to disclaim having been a contributor to our paper; an intimation the integrity of which we feel rather sorry that it has been put in our power to deny. As though malignant insinuation were the favourite indulgence of this crabbed controversialist, it is suggested that an intimate connection subsists between the *Leader* and the *Advocate;* an idea which we need not, even for the benefit of its propounder, take up a single line to refute. Mr. Grant may be very sharp, but he is very nasty.'

In another column the editor remarks:—'In many quarters, also, we have had a busy and subtle opposition to sustain from those whom we expected to have had as firm friends, but who, offended by the candour and impartiality evinced by us towards the leading opponents of Christianity, have thought that our influence might be prejudicial to the interests of religion, and have, therefore, done what they can to restrict it.

'Well! the world and the church may be "all right;" but we still itch with the longing to point out the hollowness of both. This is not permitted, in the way to which we have now grown almost habituated. It is not a little consolation to us, that if our pen ceases from one sheet it may still be busy on another.'

We certainly hope this may be the case. One so out-spoken and resolute, and withal so fair, is capable of infusing an element into Christian advocacy which might give it an honest vitality, and ensure for it respect. We believe that the editor is the Rev. H. N. Barnett, of Evesham.

LETTERS ON SPIRIT MANIFESTATIONS.

III.

SIR,—With much pleasure I observed in your number of the 11th of May Mr. Owen's testimony to the elevated character and qualifications of the American writer, Adin Ballou, from whom I quote in these letters. The evidence of an individual distinguished by Mr. Owen's emphatic approval will probably have more weight with your readers than if it had been that of an unknown person, or of one recommended to their attention by merely intrinsic considerations, or brought under their notice only by an anonymous correspondent.

My last letter presented Mr. Ballou's summary of the various phenomena of the assumed spirit manifestations exhibited throughout America, and recorded in the American literature of the subject. The statement might be regarded as embodying the representations of others, whose capacity as observers and honesty as recorders of facts were unknown or unauthenticated. It might be regarded as evidence at second-hand, and of doubtful value besides. Very well; let us see what Mr. Ballou himself has observed. It is true he accepted the responsibility as to the accuracy of his general summary; but it will be satisfactory and interesting to know what has been his direct personal experience on the subject. Here, then, he speaks in the first person. Those who are desirous of fairly appreciating the facts as observed by a competent witness, will note what he says.

'I will not,' says he, 'go into minute narration and description, but simply mention the more important phenomena I have witnessed. I have heard multiform sounds in the presence of spirit media, purporting to be made by departed spirits; some like the tickings of a watch, others like the clicking of a common clock, others like the loud knocking of a labouring man on the door of his neighbour with his knuckles, others like the scratching of a hard finger nail on a board, others like the creaking of a door or window, &c. I have heard the time and metre of tunes beaten out with the utmost accuracy, and by several rappers in unison—not only while the tune was being played or sung, but afterwards without accompaniment. And I am as certain that these sounds were not made by any conscious mortal agency as I am of the best authenticated facts in the common transactions of life.

'have seen tables and light-stands of various sizes moved about in the most astonishing manner, by what purported to be the same invisible agency, with only the gentle and passive resting of the hands or finger-ends of the medium on one of their edges. Also, many distinct movings of such objects, by request, *without* the touch of the medium at all. I have sat and conversed by the hour together with the authors of these sounds and motions, by means of signals first agreed on, discussing propositions sometimes made by them to me, and *vice versâ*—all by a slow process indeed, but with every possible demonstration of intelligence, though not without incidental misapprehensions and mistakes. I have witnessed the asking of mental questions by inquirers who received as prompt and correct answers as when the questions were asked audibly to the cognition of the medium.

'I have known these invisibles, by request, to write their names with a common plumbago pencil on a clean sheet of paper—half-a-dozen of them each in a different hand.

'I have requested what purported to be the spirit of a friend many years deceased to go to a particular place, several miles distant from that of the sitting, and to bring me back intelligence respecting the then health and doings of a cer-

tain relative well known to the parties. In three minutes of time the intelligence was obtained, numerous particulars given, some of them rather improbable, but every one exactly confirmed the next day by personal inquiries made for that purpose.

'I have been requested to speak on a particular subject, at a given time and place, with the assurance that responses should be made on the occasion by knockings, approving the truths uttered, all which was strikingly verified. Once, at a most unexpected interview, when nothing of the kind had been previously thought of by any person present, a spirit, so purporting, who had several times evinced much interest in my labours, spelled out—"Have you selected your subjects of discourse for next Sunday?" "Only one of them," I answered. "Would my spirit friend like to suggest a text for the other part of the day?" "Yes." "What is it?" I inquired. He spelled out the word "THE," and ceased. Wondering at his silence, the signal of another spirit was given. The new comer communicated by movings of the table, not by raps, like the other. He said that our friend the rapper had been suddenly summoned away for a few moments, but would certainly return soon. He *did* return within fifteen minutes, resumed his communication just where he left it, and spelled out—"The second chapter of first Corinthians, the twelfth and thirteenth verses." No one in the room had the least recollection of the words referred to; so the Bible was called for, when the text proved to be the following—"Now we have received, not the spirit of the world, but the spirit which is of God: that we might know the things that are freely given to us of God. Which things we also speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." Struck with the sublimity, purity, richness, and force of the passage, I answered that I accepted it thankfully as a very appropriate text for the occasion referred to, and would endeavour to illustrate its great truths as well as I might be able. My spirit friend expressed great pleasure by sounds rapidly made on the table, and announced that he and several other sympathising spirits would be present to hear the discourse, and if the medium should also be there would manifest their approbation of the good things uttered. All this was verified in a remarkable manner.

'I have seen a medium gently magnetised and thrown into a trance in one minute, by the imperceptible influence of the spirits, in accordance with their own original proposition, reluctantly acceded to by the medium and her friends; during which sometimes she had visions of the spirit world, and at others became entirely non-coguizant of everything transpiring in either world. In the latter case the spirits, as previously promised, made use of her organs of speech, unconsciously to herself, and thus answered numerous questions, instead of responding by rappings. That these trances were not superinduced by mortal agency, and were not feigned, but real, I am as certain as I can be of anything not absolutely beyond the possibility of mistake.

'I might proceed much further in the particularisation of manifestations coming under my personal observation, but will not make myself tedious. I will merely add that I have received many excellent communications from these invisible friends, and scarcely a single one of a light, frivolous, or low character; though I know that in this respect my experience has been unlike that of some others. There are those, no doubt, who have abused the whole thing—befooling themselves and others in a lamentable manner. What in the wide world is there that has wholly escaped abuse and perversion? Until a much larger portion of mankind

than at present attain to the development of their higher faculties, we must expect the abuse and perversion, to a greater or less extent, of everything in nature. "But wisdom is justified of all her children."'—Pages 45-50.

The above statement is, in some parts, slightly abridged. One portion, giving an account of the *mode* in which the writing experiment was done under Mr. Ballou's notice, I shall add here, as it suggests some comments which cannot readily find a better place than the conclusion of the present letter—

'To make sure of this,' says he, 'as an absolute fact [*i. e.*, the writing of the assumed spirits' names], the medium was required to lay her left hand, back downwards, in the hollow of a veracious person's hand, both open, when a piece of pasteboard paper was laid on her hand, a well-examined blank sheet of writing-paper placed thereon, and a lead pencil on the top of that, in which position (the medium's right hand being held up to view), both hands, with these fixtures resting on them, were placed under the leaf of the table, as insisted on by the writers. After a minute or two, at a given signal by the spirits that they had done, the paper was exhibited with various names written thereon, as above affirmed. This was repeatedly tested with the same results, under circumstances putting all suspicion of fraud and jugglery entirely at rest.'

The point I desire to remark upon in the above is the fact, said to have been 'insisted upon by the writers,' that the writing materials should be placed below the leaf of the table. To many this will appear suspicious, and those who sympathise with the *Zoist* will point to it as another illustration of the significant inference, that the spirits dislike "Palmer's Patents."' Let us pause, however, before giving way to the implication involved in this jocular sarcasm. Reason for curiosity, inquiry, scrutiny, there is; for anything more—for the imputation of trick—there is none. Do *we* know what conditions are essential to the execution of the feat? Is it an instance of a philosophical or of an ignorant and presumptuous spirit, to say that the fact, under any circumstances, must happen as we wish it, otherwise it must be a trick, a piece of deception, and no fact at all? To be able to dictate terms in any department of nature implies a thorough knowledge of all elements and possibilities in that department. Is this the case with *any* of the critics who have written upon these singular phenomena? People are as often duped by suspicion as by credulity—by ignorant self-sufficiency as by undiscriminating deference. Such a fact as that above stated is to be taken in conjunction with others not subject to the same possibility of question or doubt. To scrutinise the conditions, to inquire into the reason of the operation being in this instance hidden, and to use all possible precaution in ascertaining that the fact was what it purported to be—to investigate the circumstance in relation to the laws which govern the phenomena, is at once the privilege and the duty of the observer; but he obviously steps out of his legitimate sphere if he presumes to know all about it *à priori*, and puts down to deception what does not square with his preconceived and possibly baseless notions.

The fact of writings by unseen agency, however, is testified to as having been done in the light of day, 'fair and *above* board:' so that, whatever may have justified the hidden process under the circumstances above described, this condition does not appear to be a permanent or universal one.

This comment on the proper spirit of inquiry is applicable to all objections based upon suggestions as to the incompleteness of the phenomena, such as, 'If so and so can be done, why not such and such another thing?' &c. A question of this kind, put by way of simple and honest inquiry into the circumstances, would

not only be perfectly proper, but a thing which every intelligent investigator would feel to be obligatory upon him, if he would do full justice to the subject. But to be put as implying inconsistency, this would simply exhibit the petulance and impatience of the inquirer, certainly not his philosophical capacity. And perhaps the very things said in the predicate *not* to have been done, *may* have been done all the time, only beyond the range of the inquirer's experience. If not done, they may yet be. All cannot be done at once. The development of every subject is gradual. What is short now may be supplied hence. Let us 'labour and wait:' the full measure of demonstration may come all in good time. It will come all the sooner that the right processes are taken to bring it about. I, for one, am perfectly indifferent what conclusion it leads us to, so that that conclusion is the *truth*. A.

WOODEN SPIRITS.

From accounts published in a Manchester paper, with the same air of authenticity as the usual 'spirit-rapping' communications, it appears that the intelligent spirits have been succeeded by intelligent tables. In one case a table advanced at request, and placed its fore paw on the foot of the magnetiser. We shall expect to hear next of its putting its hand upon its heart as expressive of its intense wooden emotions. The table talked just like a spirit, telling the number of pianofortes in the house, remembering even an old broken-down friend in the cellar, whom everybody had forgotten. It told numbers and groaned out the fractions. It comprehended nice distinctions in ontology, and included a humble member of the canine species in its enumeration of living beings. If we may trust all we read, the wooden manifestations transcend the spiritual ones. Though we can't tell the texture, we shall soon be able to determine the fibre of the spirit. G. J. H.

'UNCLE TOMITUDES.'

Mr. Wendell Phillips, an eminent abolitionist orator, lately delivered, in the Melodeon, Boston, a very lengthened stricture upon the letters of 'Ion' in the *Leader*, on the abolition leaders of America. It has been republished in this country, by Tweedie, at 3d. All who would see both sides of the controversy would be gratified by perusing it. 'Ion's' rejoinder has some time been written, and will probably soon meet the public eye.

In these days of 'Uncle Tomitudes,' as Putnam calls them, it may interest the friends of the universal 'Uncle' to be told that a far more serviceable historical romance advocating the cause of the Black race, has existed in our country for a long time. The other day we chanced to turn over a volume with the quaint title 'The Hour and the Man,' by Harriet Martineau, being none other than the magnificent history of Toussaint L'Ouverture, the 'First of the Blacks.' 'Uncle Tom' is a story of sympathy, and no nation was ever saved by sympathy; while Toussaint L'Ouverture is a story of power, which alone can deliver a race. Mrs. Stowe teaches you to pity the Negro, Harriet Martineau teaches you to respect him, and tells you the reason why. Why is there not a shilling edition of this moving book? The friend of the slave should place it on every book-stall.

While on the subject of slavery, we may as well state that the *Leader* has twice explained that the 'Second Democratic Address against American Slavery' is not to be regarded as an Address officially issuing from that office. True, the Address

was quite independent of the *Leader*—it was the act of the 1858 persons who attached their names to it, including a large number of the friends of the *Leader*. But the *Leader* was wrong in saying the 'hospitality' of the office was conceded to the gentlemen who circulated the Address—who had a choice of offices, and were under no necessity to select that—to which, however, they were directed from its appropriateness and known sympathies with both America and liberty.

G. J. H.

LONDON SECULAR SOCIETY.

The second of the Sunday morning lectures of this society was delivered on the 19th inst., at the Hall of Science, City Road, by Mr. F. Rowland Young, on 'Scripture Sanctions for Popular Theologies.' Mr. Ballard (the gentleman whose challenge to discuss with Mr. Holyoake we inserted in our last number) offered some very animated opposition at the conclusion of the lecture. Mr. Young will deliver his concluding lecture on this subject on Sunday morning, July 3rd. The attendance was numerous.

On the evening of the same day Mr. George Jacob Holyoake delivered a lecture in the same place on 'Secularism in the Pulpit, as exhibited in "Is it Possible to make the Best of Both Worlds?" by Thomas Binney.' As the representation of another's ideas by one who holds the peculiar opinions of the lecturer might be deemed liable to bias, Mr. Holyoake urged his audience to purchase Mr. Binney's work and judge for themselves, as the work was thoroughly worth an attentive perusal.

We hope the Excursion to Erith, on July 10th, will be borne in mind, so that those who wish to be of the party may arrange to be otherwise at liberty on that day. None but holders of tickets, which may be obtained at our office, can go in the same boat with the secular friends.

MR. MACCALL'S LECTURES.

Those who have had the misfortune to fall under the infliction of Sunday 'stump oratory,' will find an agreeable and profitable relief in visiting the Sunday morning lectures of Mr. William Maccall, at 36, Castle Street, Oxford Street. The new syllabus of these lectures was as follows:—June 26th, 'Miracle;' July 3rd, 'Mystery;' July 10th, 'Rationalism;' July 17th, 'The Decrepitude of Dissent;' July 24th, 'The Evidences of Mormonism;' July 31st, 'Christian Atheism;' August 7th, 'The Deification of Law.' The lectures begin at eleven o'clock. At the conclusion of each lecture, tickets may be had for the succeeding lectures. Tickets, 6d. and 1s. The following works by the lecturer may also at the same time be procured:—The Elements of Individualism, 7s. 6d.; the Agents of Civilisation, 1s. 6d.; The Education of Taste, 1s.; Individuality of the Individual, 6d.; Doctrine of Individuality, 6d.; Lessons of the Pestilence, 6d.; Sacramental Services, 6d.; the Unchristian Nature of Commercial Restrictions, 3d. These works are likewise sold by John Chapman, 142, Strand.

[We were not aware in time that Mr. Ierson, of South Place Chapel, intended, as he has done, reviewing the debate between Mr. Holyoake and Mr. Grant. The criticism was skilful.

Mr. G. J. Holyoake lectures in Nottingham on Tuesday and Wednesday in this week. Mr. Southwell met Mr. Grant three nights in that town last week.]

DEATH OF JAMES HARMER, ESQ.

The journals have recorded the death of James Harmer, Esq., of Ingris Abbey, proprietor of the *Weekly Dispatch*—a death widely and deeply lamented. As an earnest reformer, as a zealous advocate of the popular advancement, and more especially as one of the most able and practical labourers in the cause of criminal reform, Mr. Harmer will be publicly regretted, while to the large circle of private friends, who could best appreciate his individual excellencies, his death will be a most severe affliction. We do not wish to pronounce over his ashes the words of empty panegyric—the best epitaph for a man whose heart was all goodness, whose genial kindliness and sympathy were proverbial, whose sterling worth requires no comment, the best epitaph is pronounced, not by the lips, but by the hearts of those who knew and loved him, and cordially and universally will such a tribute be awarded to James Harmer.—*Sun.*

[In the *Liverpool Mercury* of June 3rd, 1853, appeared the following:—'A good deal of time was consumed in the Peterborough Election Committee, on Wednesday, by Edwin Augustus Scholey, an atheist, who, when the New Testament was tendered to him, stated that he was willing to be sworn upon it, but that he disbelieved its inspiration, and attached no more importance to it than to any other book. He believed, he said, in an unknown superior something, but was undecided as to the existence of a hell. The only creed he owned was that of doing to others as he would be done by. There was a long discussion as to his admissibility as a witness, and the room was cleared upon the question, but as the man ultimately stated that he considered himself bound by the usual oath (although not more so than by his simple promise to speak the truth), counsel were permitted to examine him.'

Next week a new volume will commence. We have had many complaints during the past six months, through not being able to supply back numbers. The only way in which this disappointment can be remedied in the future is by all new readers purchasing the first number of the next volume. It is by the sale of the first number that we are obliged to regulate the issue of the whole volume. If our friends will make this known, and booksellers oblige by mentioning it, no disappointment will occur again.

We were wrong in the note on p. 380 of this volume, in ascribing the phrase 'brilliant wit' to Mr. Logan, of Bradford. 'Witty,' without the adjective, was the term he employed.

Mr. W. W. Broom is requested to send his address to Mr. George, 37, Britannia Row, Islington.]

Received.—W. H. Cook, Bristol.—John Foster, Hull, 3s.—E. G., Oxford.—C. J. S., Aylesbury, and enclosure.—A. W. Blackler.—George Millar.—James Spurr, 5s.—G., Exeter.—J. Motherwell, Paisley.—Alexander Jackson, Derby.—A Truth-seeker.—W. Sanderson, and enclosure.—J. Place.—G. H., Swindon.—William Maccall.—A Lover of Truth.—William Logan.—C. Southwell.—James Hamer.—Dr. Godwin, Bradford.—Dr. Arnold Ruge.—J. Arbuckle, Ayr.—*Saunder's News Letter*, No. 34,694.—'Christianity Weighed in the Balance.'—Alfred Roffe. (We shall forward his communication to Mr. Birch.)—S. G.—Joseph Johnson.—J. Cowan.—J. W. (Thanks for his communication. The calculations are untrue.)—N. Wisdom. (An institution of which Mr. Milner Gibson is the president, we should think the preferable.)—A Searcher after Truth.—John Wilson. (We could not give any opinion upon such a case unless we had heard both sides. If we are to be converted into Judges, we must hear both sides.)—A Factory Lad. (Is it possible to arrange for lectures in his own town?)—A Secularist, South Shields. (The child of a secularist need not be baptised. If properly registered, its legal position is the same as that of the Christian.)—John Dawson. (We shall be glad of the magazine.)

GUIDE TO THE LECTURE ROOM.

[It is requested that those Secretaries of Institutions who may wish to have their lectures announced in the *Reasoner*, will please send in their programmes as soon as printed.]

Literary Institution, John Street, Fitzroy Square.—July 3rd [7½], Thomas Cooper, 'Cultivation of the Arts: Painting.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—July 3rd [7], Mr. F. Rowland Young, 'The Bible Doctrine of Woman.'—Discussion on Sunday mornings.—Saturday evenings [8], an Harmonic Meeting.

Hall of Science, City Road.—July 3rd [11 a.m.], Mr. F. R. Young, 'Scripture Sanctions for Popular Theologies.'—[7½ p.m.], a lecture.

Oxford Rooms, Castle Street, Oxford Street.—July 3rd [11 a.m.], Mr. Macall, 'Mystery.'

Commercial Hall, Philpot Street, Commercial Road East.—July 3rd [11 a.m. and 7½ p.m.] Mr. J. Ellis will lecture.—Discussion, Tuesday [8].

Secular Hall, Goldsmiths' Row, Hackney Road.—Sunday morning [11], a Discussion; Evening [7½], a Lecture.—Monday [8], a Discussion.—Friday [8], Teetotallers meet.—Saturday [8], Harmonic Meeting.

Hoxton Secular Society, 4, Gloucester Terrace.—July 3rd [11], an essay will be read 'On the Formation of Ideas,' by R. Kingsford.

Secular Institution, 4, Charles Street, Old Garratt, Manchester.—July 3rd [6½], a Lecture and Discussion.

Progressionist Hall, Cheapside, Leeds.—Sunday evening [6½], a Lecture.

Secular School Room, Hammerton Street, Burnley.—Sunday [6], Meeting of Members.

Mutual Improvement Society, Five Ways, Dudley.—Sunday evenings [7], a Lecture.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a Reading Room.

Secular Institution, Bowkers' Row, Bolton.—Meeting every Sunday evening at 6½.

Eclectic Society, 14, Garthland Street, Glasgow.—Sunday evening [6½], a Lecture.

Secular Hall, 6, Market Street, Newcastle.—Sunday evening [7], a Lecture.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—Sunday evening [6½], a Lecture.—Wednesday evenings [8], a Discussion.

Working Man's Hall, Keighley.—Meeting every Sunday evening at 6.

Preston Secular Society, Plough Inn Room, Friargate.—Discussion every Sunday evening at 7.

Derby Secular Society, Mr. B. Hagen's, Harmony Cottage, Old Uttoxeter Road.—Meeting every Sunday evening at 6½.

Ashton-under-Lyne Secular Mutual Improvement Society, Hebblewaite's School Room, Charlestown.—Meeting every Sunday morning at 10.

ADVERTISEMENT.

CHRISTIANITY AND SECULARISM.—Eighth Thousand, price 2s., cloth (nearly 300 pages), the Authorised Verbatim Report of the PUBLIC DISCUSSION between the Rev. Brewin Grant, B.A., and G. J. Holyoake, Esq., held in the Royal British Institution, Cowper Street, Finsbury, on six successive Thursday evenings in January and February, 1853.

Question—'What advantages would accrue to mankind generally, and to the working classes in particular, by the removal of Christianity and the substitution of Secularism in its place?'

Just ready, in 12mo., stiff covers 6d., cloth 9d.,

The LOGIC of ATHEISM. By Samuel McAll, Minister of Castle Gate Meeting, Nottingham.

Ward & Co., 27, Paternoster Row.

THE INNOVATION OF THE MOON.

There's a sort of men in the world that can't bear any progress; I wonder they ever walk, unless they walk backwards! I wonder they don't refuse to go out when there's a new moon—and all out of love and respect for that 'ancient institution,' the old one. But there were always such people, and always will be. When lucifers first came in, how many old women, staunch old souls—many of them worthy to be Members of Parliament—stood by their matches and tinder-boxes, and cried out 'No surrender!' And how many of these old women, disguised in male attire, go every day about at public meetings, professing to be ready to die for any tinder-box question that may come up! Yes, ready, quite ready to die for it; all the readier, perhaps, because dying for anything of the sort's gone out of fashion.—*Douglas Jerrold.*

FEMALE ECCLESIASTICAL REFORMERS.

The curate of Devizes (the Rev. Mr. Moreton) has been dragged into the Ecclesiastical Court on the information of two female members of the congregation, who wrote to the Bishop of Salisbury to say, that in a sermon which the reverend gentleman preached, he had shown unsoundness on the doctrine of the Eucharist. On the representation of these ladies, the bishop requested Mr. Moreton to send him his sermon for perusal. This was declined, and the bishop served upon the offending clergyman an inhibition against officiating any longer in the diocese; but this Mr. Moreton disregarded, contending that it was illegal, and continued his ministrations in the church. Mr. Burder, the bishop's secretary, was thereupon instructed to commence proceedings against him in the Ecclesiastical Court, and the suit has now commenced.—*British Banner.*

END OF VOLUME XIV.

London: Printed by Holyoake, Tyndale, and Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

P.S.—The gentlemen whom I nominate as my committee are James Watson, Rev. Ebenezer Syme, Richard Moore, and Austin Holyoake. Mr. Watson, whose address is 17, Thornhill Terrace, Islington, will communicate with your committee as soon as you enable him to do so.

Will you please have this and my previous letter inserted in the *British Banner*, as were yours, to which this and my last are my replies?

No. 17.—*The Rev. Mr. Grant to Mr. Holyoake.*

November 14, 1852.

My dear Sir,—I suppose you must have laughed outright whilst penning a long answer on the 13th of November to my short note of the 15th of October, a reply to which you say is due to me, whereas it is over due and out of date; a few lines to the meeting, mentioning the illness of a friend by which you were detained, would have satisfied your friends, who will now be surprised at your *answering the report of the meeting, instead of the note which invited you to it.* A full report from my own notes, together with your late answer, will perhaps form a good *Finger Post;* but as you have, according to reports, ventured some observations on that meeting, which you are to justify when my account is published, it strikes me you had better justify them first, as you made them independent of my report.

Your letter is too transparent to require any answer so far as others are concerned, but a few lessons may be drawn for your own consideration: the 'very brevity of apathy' has quite forsaken you, and you have successfully defeated the impression so sedulously given that you are indifferent to this discussion.

It seems that you had not 'postponed indefinitely, nor declined for this year without fixing another year:' for you 'intend discussing with me this year, the third or fourth week of December;' I am glad of it, and if you had said so before, everybody would have understood you: but on the method of the debated clause in the Queen's Speech, which carefully meant anything or nothing, you, as intimated in a previous letter, deliberately chose a form of expression that would excuse you for this year, or admit you, according to 'the temper of the foe, and the necessity of the hour.'

There may perhaps be the same happy ambiguity in your statement, that 'you are not aware that you were ever asked to print the Townley Discussion;' perhaps not to *print* it, but were you not requested to revise your speeches for printing, and did you not plead inability from ill health and engagements?

Either your memory is bad, or your language evasive, or the following statement is untrue—'The speeches delivered by Mr. Holyoake were sent to him by the editor with a request that he would revise them for the press. Mr. Holyoake returned the manuscript, regretting that pressing engagements, coupled with ill health, prevented him from effecting the desired revision.' [Advertisement prefacing the printed discussion.]

I was told you made the same statement at Blackburn, but supposed there must be some mistake, as I could scarcely imagine you would tell them that this discussion was printed without consulting you: yet your words to me are calculated to give the same impression, and will require above another month to explain them consistently with the facts of the case. I am rejoiced you have begun to perceive the danger of observations that will expose controversy to the charge of recrimination, and hope that this is some pledge of a reform in the *Reasoner*, in this respect, for I can demonstrate that its more appropriate name should be the *Abuser* of Christians and Christianity.

It is no pleasure to me to make these remarks, but truth requires them. You think I cannot mention three hundred clergy who approve of debate. They may be no more friends of truth and a proper investigation, but can you name the thirty thousand who refuse and condemn it? And have you more in proportion capable and willing to debate on your side than there are on ours? I am very well satisfied with the Blackburn meeting, and you can make the best of the newspaper report: it was not, as you adroitly assume, a meeting of the people who lent the chapel; it was open to all: nor are the chapel people the chairman, nor are the body of Christians the Commissioners; I had nothing to do with what you refer to, and your friends had more liberty than you would have give; for I stood answering questions an hour and a half, till the cleverest of your friends would give no reply to a question put to him: and then, lest they should, after a fair discussion, prevent an expression of opinion, for it was then half-past ten o'clock, I asked the audience their opinion, so at least the reference to the chairman cannot mend your case, for I in that respect did his work of putting the motion, which had been fully discussed.

I do not know why you persist in speaking of the *Rev.* Mr. Winks, except to countenance an unfairness in the *Reasoner*, where, after declaring that he refuses the title, you still use it, to have a fling at 'the *pastors* of Christ's flock.' As on the other hand, in another *Reasoner*, you made religion and ministers amenable for an outrage in the Birmingham Town Hall, and lest your argument should be stultified left out the ministers, myself and others (except my friend Mr. Dawson), who all spoke against the outrage at a monster meeting. These tactics will not last long; and you may be quite sure I shall do my best to exhibit them: this is a fair warning, so that you can wisely mind the future; you cannot boast of the past. The transference of the resolution to you and Mr. Townley in a figure, is not very successful; whether you mean it in earnest I do not know, it may intend that his health was good enough to discuss: now if the cases were parallel, your figure should run thus, Mr. Townley pleading ill health and his necessary engagements, as an excuse for not discussing, found health and leisure to go round the country lecturing on 'the Secularists avoiding discussion,' and even in his ordinary pulpit services, introduced the same invidious topic. Till you can say all this, the parallel fails, and to use your own words respecting that estimable man, it would be surprising to us *that the simplicity of Mr. Townley should be imposed upon by it.*

Only your words are used with the customary respectfulness of the *Reasoner*. Speaking of Mr. Knight's conversion from your faith, you say 'That the simplicity of the Rev. Mr. Townley should be imposed upon by it, *we are not surprised*, but we are that the *British Banner* should report it, as we understand, with satisfaction' (*Reasoner* No. 4, New Series). This was a compliment to the *Banner* at the expense of your opponent, and at the expense of your own courtesy and reputation, especially as you do not print a discussion (being too much engaged, coupled with ill health, to leave lecturing on our avoiding debate) with one of such singular simplicity.

There is a word which denotes the opposite of simplicity, and which is as much a defect in morals as the other is in understanding; one may be imposed upon, the other may impose on the simple. To avoid this we must be direct, fully express our sentiments, and hide nothing material to the case. I have no more to add, except that you have mentioned a committee and a time, without letting me into the light of your system. You have not told me what it is, and you have not said what good it will do. Perhaps you intend to explain definitely your positive

views, and the negative side from which they spring, as well as the real good they will effect. I want you to take a distinct position; to mark out clearly the ground on which you build, and a plan of the building: it will at least be six stories high, therefore we will debate each story, and take six nights, each night addressed to one distinct benefit your principles will confer.

So please to send me a list, that I may furnish a committee with the topic. Say in it whether you avow or disavow atheism; whether you affirm or deny another life; or whether you are quite at sea upon these points: then put down the proposition already considered as 'Mr. Holyoake's definition of Secularism.' And add 'the following are the list of benefits to be debated nightly, benefits which Christianity opposes'—namely, your three verses, or anything you may substitute for them, as well as add to them, if they are incomplete. If you have only three benefits, let us spend two nights on each. Yours very truly,

Mr. G. J. Holyoake. BREWIN GRANT.

P.S.—I am glad you are willing to publish: not having time to copy, it would oblige me if you would supply the *Banner* with your note of September 13th, this, your last, and my answer to it. Next week, however, I shall be able to do it myself, as my copy will then be free.

No. 13.—*Mr. Holyoake to Mr. Grant* (answer to Letter No. 15).

Nottingham, November 17, 1852.

Rev. Sir,—Having answered your inquiries as to the chief points I propose to maintain and the advantages accruing therefrom, to the best of my judgment, the matter must rest there. To this conclusion I the more readily come, as I perceive your information needs no further aid from me—for when you tell me 'I must be aware how much I have avoided in my explanations,' it is plain that you perceive what I do not: for I am not aware of having avoided anything relevant to the case.

Though you have written somewhat copiously of late, I do not observe that *you* describe any of the advantages which Christianity, according to you, is to confer upon the working classes. Pray be good enough to favour me with *them*. In your letter of July 27 you mention the 'Atonement'—the 'example of Christ'—'all New Testament principles,' and the 'law of Christianity.'

What do you mean by the 'Atonement?' Do you understand by the Redeemer's death an act for placating Deity, and if not, what was the purpose of that death? May I ask what you mean by the 'example of Christ,' and *which* are 'New Testament principles,' and *what* is the 'law of Christianity;' and is that law binding upon him who makes it as well as upon them to whom it is administered? You will oblige me by answers to these questions, for at present I have not the advantage which you confess I have afforded you, slight as you describe it to be. You say you exclude from your doctrines those of 'election and reprobation, together with the supposed condemnation of all men for Adam's fall, which are founded on metaphysical reveries, and about which we are not agreed.' Do you mean that you do not believe in these doctrines, or that you exclude them from discussion because we are not agreed about their foundation?

Giving temporal duties the precedence, I define to be taking them first—which reading I think is clear in my previous answer, but which you have misinterpreted, as you appear to me to have done the article in the *Reasoner*, to which you have devoted your postscript, where you contend that a description of the excitement of others is a proof of excitement in the describer.

Happily those whom you term my 'followers' are accustomed to follow their own judgments, and they will only smile at your arguing that I have refused to debate with you because you were not the clergy—while I merely refused to alter the title of my book ('Cabinet of Reason,' vol. ii.), or suspend my lectures addressed to the clergy, because you do not comprise in your own person all those functionaries. When I receive one of your replies I find all the meanings in my previous letter standing on their heads, and that lively act of inversion seems very often to comprise your answer.

My dear sir, it is worth while corresponding with you if only to become acquainted with new principles of controversial defence. In your Letter of Oct. 1st you told me distinctly that you had only followed 'my example' in printing correspondence without the consent of the writers, and you gave the instance of the Utley and Bayley letters; and you followed up your emphatic announcement by inditing me a short homily of 'pity on my courtesy melting away at the end of a correspondence which might lead to useful discussion.' Now it turns out that you had never read this correspondence through. Also, you upbraid me for not noticing that you spoke only of the *part* of it before you. Yet what would you have said had I assumed that while delivering yourself in the magisterial manner you did, that you had *not the whole case* before you?

You indeed acknowledge your hastiness of citation, but you do it in a way so unique, that the reader is not sure whether it is not a virtue in you to be mistaken. 'This, however,' you say, 'only shows that your instance was ill chosen.' [What inimitable negligence of accusation!] You continue: 'There may still be other instances, and perhaps I could help you to them.'

Fastening on mere verbal expressions, as you so often do, I might ask what '*other* instances?' Do you mean instances of the same kind in which I have *not* printed correspondence without leave? But you do rightly in saying that 'your way of answering is not mine.' You indeed betray a facility a young man may look up to with despair. On the principle you have adopted, no one need attend to accuracy in future, nor could you ever be proved to be in the wrong. When correction treads upon the heels of mis-accusation, one has only to observe to the accused, 'The instance was *merely ill chosen*. You perhaps can help me to others, from which I may make a better selection.' When it happens to me to stumble into an assertion I fail to prove, please to ascribe it to a certain grand indifference to the case I select—consider that I have merely used an 'ill chosen instance,' and allow me to ask you to supply me with one to the point from the stock you have on hand.

Your letter appears to me to be a mine of these rhetorical discoveries. But I refrain from going over them all, lest you should again accuse me of being 'elaborate on incidental points,' and 'eluding destructive principles,' though I hardly see how I could come to be elaborate upon incidental points, unless you first furnished your letters with them.

Your three questions I copy, and answer respectively.

1st. 'What do I mean about your taking care to write to my prejudice, and to leave out my answer from the *Banner*?'

What I mean is what I said, that the letters referred to 'were so expressed as to operate to my prejudice when printed without my reply, which you had made up your mind should be done.' The letters speak for themselves. Your determination appeared in your Letter of Sep. 22nd, and in your justification of October 1st.

2nd. 'Explain this sentence: Many of my friends, especially in Blackburn, *imposed upon by Mr. Grant's* extraordinary proceedings there.'

My letter to you of Nov. 13 will have explained this. When you asserted in your resolution that I had 'declined or indefinitely postponed my discussion with you,' although I had done neither, my friends were inposed upon. Mr. Adcroft informs me that you said formally that 'I would not discuss with you.' He asked you 'how you proved that ?'—and after the question had been repeated you said 'it was your opinion.'

3rd. 'On what grounds and for what purpose did you affirm that Mr. Emery's letter was the joint production of Mr. Emery and my brother David ?'

Being lately in Leicester I asked Mr. Emery under what circumstances he wrote the letter which originated this correspondence. He said he considered the first communication a joint production arising out of several conversations with your brother David upon the desirability of the matter. This was the '*ground*' on which I made the affirmation.

The scolding tone you adopted because I did not forego attention to our Secular Conference and my routine duties, to hold our proposed discussion, was surely founded upon the assumption that I had sought the discussion, and had therefore no right to consult my engagements, or my average strength, which requires some proportion in its expenditure. And it was for this 'purpose' that I explained what I had only just *then* found out, how the proposal for the discussion originated. I mentioned your brother's name as a means whereby you might easily test the correctness of my information. Had you happened to have published your brother David's letter which accompanied the first communication and completed it, all this explanation would have been saved. Both were private letters, and the one omitted was as suitable in that respect to the public as Mr. Emery's.

Yours faithfully,

G. J. Holyoake.

P.S.—You must have looked at your *Finger Post* through a very powerful lens, if your postscript passage relating to it contains the result of your inspection of your first number.

THE DISCUSSION WITH THE REV. MR. TOWNLEY.

[We take the following review from the *Bradford Observer*. Coming from that quarter, it is entitled to our respectful consideration. It is, moreover, characterised by a degree of critical fairness such as we had the pleasure of acknowledging a few weeks ago on the part of the *Christian Spectator*. Its testimony to the legitimacy of these controversies is very gratifying to record. The appended observations on the second volume of the 'Cabinet of Reason' are marked by ingenuity, and are not without force.]

The controversy between Mr. Townley and Mr. Holyoake related to the question—'Is there sufficient proof of the Existence of a God; that is, of a Being distinct from Nature ?' Mr. Townley took the affirmative, and Mr. Holyoake the negative side of the discussion. The debate occurred in the months of May and June last; two evenings were devoted to the purpose, and a professional reporter was engaged to take down the speeches on both sides. The first of the two volumes indicated above, presents the reader with the various arguments adduced by the disputants.

There are one or two points in these volumes that cause some regret. In the first place, we regret that Mr. Holyoake was not able to revise the proofs of his own speeches.

Mr. Townley informs us that the manuscript was duly sent to his opponent, but was returned by Mr. Holyoake, who lamented that 'pressing engagements, coupled with ill health, prevented him from effecting the desired revision.' Mr. Townley thereupon sent the speeches to be printed, 'as they came from the reporter's hands.' There is nothing discernible in their perusal that could lead us to think the report any other than honest and faithful; but it would have been more satisfactory had Mr. Holyoake revised them as requested, and endorsed the report with his approval.

Another cause of regret is the advantage which Mr. Townley, in his capacity of editor of these speeches, has taken in furnishing supplementary replies to his opponent. The order of the debate gave Mr. Townley every advantage. He spoke first, and he spoke last; and ought, we think, to have answered Mr. Holyoake on the platform. But in editing the speeches on both sides, Mr. Townley keeps up a running fire upon his opponent, giving second answers to Mr. Holyoake in a very extended series of foot-notes, some of which are half a page in length. The result of this is to impress the impartial reader with the idea that Mr. Holyoake has scarcely had justice done to him; that, in fact, Mr. Townley has spoken twice for Mr. Holyoake's once. If Mr. Townley omitted, in his speeches, certain arguments that he meant to introduce, the probability is that Mr. Holyoake did so too. At all events the chairman for the latter gentleman would not have permitted him to have been interrupted during his addresses, and we do not think that what would have been wrong in oral controversy, is right in a printed report of it. The public, so far as it has any wish, desires to know what the disputants on each side severally advanced; not what further remarks they might have made, but did not make. Instead, however, of being simply a report of the speeches, this volume gives us a report of the speeches, with comments on *both* sides by *one* of the disputants. We regret this, because it is not 'equal justice.'

It is, however, gratifying to observe the good feeling and gentlemanly courtesy that pervade these disputations. On neither side was there any of that bitterness and uncharitableness which too frequently characterise theological controversy, and render religious discussions the most intolerant and malignant of all. Both gentlemen were animated by respectful and deferential feelings, and the venerable Dr. Bennett, in a brief preface, has given the weight of his approval and sanction to this mode of eliciting truth.

Mr. Townley does not undertake—in the particular controversy before us—to establish the existence of an *infinite* God, nor to prove the *unity* of God. His question is one, and simple. Is there *a* God? Is there *a Being*—of any kind, distinct from nature—a being 'in whose essence there is no matter, and no life, mind, and instinct seated in matter—a preternatural Being?'

Mr. Townley is very emphatic in repudiating the claim to establish the existence of a God as demonstratively certain. This he does not pretend to be able to do. 'Sufficient' proof of a Divine existence, he understands as, first, 'proof sufficient to render it probable that there is a God,' and 'proof sufficient to render it important to pursue a religious course.' Elsewhere Mr. Townley says that if the evidence in favour of the existence of a God amounted to fifty and a fraction, the evidence against it amounting to fifty all but a fraction, that the balance of evidence would in such case be in favour of the Divine existence, and we should be obliged to embrace that side of the argument. Mr. Townley also contends that as we are all in search of happiness, and as prudence ought never to be lost sight of, it is our duty to believe in the existence of a God, if we find a balance of probability in favour of such a conclusion, notwithstanding we may be unable to produce absolute certainty of conviction.

Mr. Holyoake, on the other hand, denies that happiness is the primary object of search. Truth should be that object, and we should rest satisfied that a courageous

allegiance to truth will secure the largest amount of good. He considers, that as theists object to atheism because it has no demonstrative basis—in a word, because of its uncertainty—they ought to be able to show that their own system is not merely *probably* true, but *certainly* true. He regards it as 'the demoralisation of reasoning' to yield assent from motives of 'prudence,' when the judgment is not perfectly and thoroughly convinced.

Mr. Townley's argument for the existence of a God as a being distinct from nature is the Paley argument of design. He sees in the phenomena of nature unquestionable marks of contrivance; wonderful adaptations and mechanisms; complex arrangements marvellously conducing to a simple and uniform result. Such contrivances—discernible throughout nature—imply a contrivance apart from nature: in other words, a God.

Mr. Holyoake retorts that we can form no conception at all of a being totally distinct from nature; we can only express him by negations, and this because we have no actual conception of a personal being at all. The difficulty of supposing organic phenomena to exist as they do, without a contriver, he thinks not so great as the difficulty of admitting the existence of a contriver, himself uncontrived. If there cannot be adaptation without design, and if there cannot be design without a designer, then the designer of this world must himself have had a designer, and so on *ad infinitum*.

We believe we have indicated the fundamental points of the reasoning on both sides; but of course it is not possible for us in a few sentences to do justice to the many and powerful collateral arguments of the debaters. On both sides there was moderation, on both sides great ability, on both sides reverent seriousness, on both sides an evident search after truth. We say this boldly. We say it, not only because fair criticism requires it, but because some of our contemporaries have filled us with disgust by the unworthy line of argument they have chosen. We have not space fully to develop our opinions of this controversy, and certainly we shall not follow the one-sided strictures referred to. We have an opinion, and a strong one, as to the merits of this controversy, but the whole question is too solemn, and one of too much responsibility for *ex cathedra verdicts*. Confident, however, that truth will prevail when fairly presented—satisfied that neither superstition on the one hand nor incredulity on the other, will succeed in permanently overlaying or uprooting *that which is divine*—believing that justice and policy alike command honourable treatment of all opponents, and fair play to all opinions—we shall refrain from prejudicing the judgment of the reader, our object being to induce him to procure this book and study it for himself. The disciples of Mr. Holyoake will find Mr. Townley's arguments worthy of close attention, and they certainly will find him one of the most courteous and respectful of their opponents. Believers in the existence of a God, and in the doctrines of the Bible, will not be shocked by any ribaldry, nor be outraged by any blasphemies on the other side. The really thoughtful reader will find in these pages many reasons why the controversy between theists and materialists should be conducted on totally different principles, and in an entirely different spirit, from what have heretofore prevailed. We hope this volume may meet with a wide circulation; we are sure it will abundantly repay perusal.

The second of the above-named volumes is one of a series entitled 'The Cabinet of Reason,' and is written by Mr. Holyoake. In reply to the question, 'Why do the clergy and philosophers avoid discussion?' we reply, they do *not* avoid it. Mr. Holyoake takes one particular view of discussion, namely, oral controversy, platform debating; and as clergymen and philosophers do not often dispute religious or theological propositions on the platform, it is inferred that they are averse to discussion. But this conclusion is illogical. Discussion in print is as much discussion, as discussion on the plat-

form. A free press is generally approved both by clergymen and by philosophers. Thousands of these persons, who would refuse to meet Mr. Holyoake on the platform, and who perhaps would deprecate the attempt if made by any one else, would, on the other hand, warmly defend Mr. Holyoake's right to avow and diffuse his peculiar sentiments by means of the press. The question, therefore, ought to be, 'Why do clergymen, philosophers, &c., avoid *oral discussions before public audiences?*' Perhaps the answer given might not be altogether satisfactory, but at all events it would be vastly more rational than any that can be given in reply to the query as Mr. Holyoake proposes it. We do not affirm that, *in any sense*, there is as much honest discussion as there ought to be; but the restricted view of controversy which Mr. Holyoake takes, is calculated to give an incorrect view of the condition of mental freedom amongst us. He may possibly reply to this, that controversy and discussion have different shades of meaning; that he admits the facilities for printed controversy, but desiderates equal facility for *viva voce* debate. But we should answer again, that whether the platform or the press were the medium of contention, the object is simply the eliciting of truth, and that if clergymen and philosophers think *print* more dispassionate, precise, and satisfactory than *words*, it is their duty to contend for truth in the way that they think most suitable.

☞ Next week we shall probably insert Part 1 of an article entitled 'The Untrustworthiness of the Report of the Townley Discussion,' by One of the Disputants.'

Reasoner Propaganda.

To promote the efficiency of the *Reasoner* as an organ of Propagandism, one friend subscribes 10s. weekly, another 5s., some a monthly sum, others 1s. each weekly—others intermediate amounts or make special remittances, according to ability or earnestness. An annual contribution of 1s. from each reader would be easy, equitable, and sufficient. What is remitted, in whatever proportion, is acknowledged here, and accounted for at the end of the volume.

Acknowledged in No. 337, 1183s. 3d.—W. J. B., No. 324 to No. 340 (16 weeks, 10s. weekly), 160s.—R. J. Buck, Sheffield, 2s. 6d.—B., Nottingham, 5s.—S. K., 1s.—W. H. Holyoak, Leicester, 3s.—S., Birmingham, 2s.—G. Y., 5s.—J. Bates, Northampton, 2s. 6d.—J. P., Dorchester, 1s.—J. E. Sinyard, Bradford, 2s. 6d.—W. Blakiston, Middlesbro', 1s.—W. Wilson, Stafford, 6d.—A Friend in the North, per Mr. Watson, 10s.—S. B., Exeter, 1s.—J. Seary, Oxford, 2s.—B. C. M., 1s.—Thomas Payton, 1s.—Une Jeune Amie,* 1s.—By sale of Adair and Co.'s pencils, 15s.†—Uxbridge, 1s.—J. Hemingway, 2s.—G. D., 1s.—Total, 1409s. 3d.

* 'Une jeune amie' a le plus grand plaisir d'envoyer 1s. à M. Holyoake pour le *Reasoner*; ce n'est pas beaucoup, mais elle tâchera de lui envoyer cette même somme tous les quinze jours. Elle a lu presque tous les ouvrages de M. H., et elle ne peut lui exprimer comme elle est heureuse à present, de ne plus avoir toujours l'enfer, et le diable devant les yeux.—['A young friend' has great pleasure in sending Mr. Holyoake 1s. for the *Reasoner*. It is not much, but she will endeavour to send the same sum every fortnight. She has read almost all Mr. Holyoake's works, and can but express how happy she is now to have no longer the fear of hell and the devil continually before her eyes.]

† We were indebted to a friend some time ago for a quantity of pencils manufactured by Adair and Co., which have produced the 15s. above-named.

The liberal contribution to this fund which we acknowledged from Paisley in our last list, was the produce of a circular issued on our behalf in that town.

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

DISMISSAL OF MR. C. W. WILSON FOR OPINION.

If I have erred there was no joy in error,
But pain and insult and unrest and terror.—*Shelley.*

To the Editor of the Reasoner.

SIR,—I am upon the point of sailing for New Zealand, to seek in that far distant 'isle among the waters,' that freedom from persecution and that liberty of conscience which have been denied me in England, my native land For upwards of three years I have been employed in an engine building establishment in the North, whose manager is a respected member of that most staid and homely Society of Friends. This individual is perhaps one of the most amiable, and, I think I may safely say, one of the most conscientious Christians I have ever had the felicity of being acquainted with. He, about a year and a half since, at the time when Mr. Holyoake was about to lecture in this town, spoke to me very seriously upon the nature of my opinions, as he feared I was inclined towards the freethinking side. He concluded his remarks by requesting me not to attend the coming lectures. I thought this rather unfair in him to expect of me, and as I wished exceedingly to hear Mr. Holyoake, it was with some difficulty I brought myself to comply with his request; however I did so at last, and he then gave me a week's holiday by way of reward for my good resolution, I suppose, at the same time expressing a wish that I should spend this week (during which time the lectures were to be delivered) with some friends at a distance, in order, he said, that I might be out of the way of temptation. I must say I could not help feeling this was considerate and kind of him. Since this interview took place nothing further was said to me on the subject until a week or two back, when I was completely astounded on being informed that I was dismissed from my situation because I was so mistaken as to differ slightly in matters of speculative opinion from my employers. The main reason alleged was that my influence upon the young men who were engaged in the same offices as myself, and with whom I was in the habit of associating when away from business, would be so deleterious to their morals, that however painful the duty might be, they (my employers) were compelled to dismiss me. These young gentlemen are all members of this same Society of Friends, and twice every Sunday, and once every Wednesday attend their chapel or meeting for divine worship, and were accustomed to hear addresses delivered to them by those individuals whom the Holy Ghost was assumed to quicken upon one or both of these days. I was led to imagine that the arguments made use of, and the evidence adduced in favour of Christianity by these ministers, would prove infinitely more powerful than any reasonings my humble self could possibly bring forward. This idea I am now led to believe was a delusion. For some unknown reason, it was feared that my conversation would produce an exceedingly demoralising effect.

I was gently, and in the quietest manner possible, informed by my Quaker master that he respected such opinions as those held by me about as much as he did those of a thief, and that, consequently, he could not possibly think of trusting so unprincipled an individual, and was confident that persons thinking as I did upon religious matters, would never scruple to waste their master's time, or, in fact, commit deliberate robbery. I remarked that I thought the opinions of a

conscientious 'infidel' (as he pleased to denominate us) ought to be as much respected as those of a *conscientious* Christian. He said he could not conceive of such a paradox as a conscientious infidel! It appeared to him impossible. After hearing such extraordinary language as this proceed from the mouth of a professing Christian, and one belonging to a denomination whose gentleness is proverbial, I confess I felt myself considerably relieved at knowing that I was free from the trammels of a religion whose truths could not be better maintained even on the part of its best professors. I hope this will prove a warning to any who believes that Cristianity necessarily inculcates gentle speech and a forbearing spirit to all opponents, for even my short but painful experience has taught me exceedingly much to the contrary. A change was observed in my material organisation by my employer three weeks previous to his first being made aware of the corresponding change in my opinions—even my face was altered. I inquired what the nature of this change might be. He was somewhat at a loss to say; but, nevertheless, he *had* noticed a marked difference somewhere, how, or in what way, he was unfortunately unable to state. I began to think I must have undergone some transfiguration. However, I was obliged to let the matter rest, for my Quaker friend could offer no explanation.

The case of George Henderson, a young man dismissed by the same parties and for like reasons, was next cited as being very similar to mine. He was turned away more especially, I was told, because his 'belief' had caused him to trifle with his master's time, and that he did not, in consequence of his heterodoxy, perform his duties with strict honesty. This imputation is considered unfounded: however, he has now passed beyond the reach of all invective. He has entered that mysterious region where none can follow to persecute or revile, and where the imputations and denunciations of the Christians can disturb his rest no more. Peace be to his name. His death was accelerated, if not brought on directly, by his dismissal, and he was emphatically 'delivered up to the fury of the bigot and the vulgarity of the rabble, and was driven away like a plague ship to carry his agony into the loneliness of the sea.' Such are some of the effects of this religion.

I would say, in conclusion, that scarcely anything could exceed the kindness with which I have been treated during my servitude: and even at my dismissal I was presented with a very excellent testimonial for integrity (although my opinions *were* supposed to bear some similarity to those of a highwayman) and general good conduct, for which I feel exceedingly grateful, and which will, I have little doubt, prove of great service to me at some future time. Knowing all this, I cannot help feeling considerable repugnance to a religion which will cause its most sincere professors, otherwise liberal and generous, to dismiss any one from their employment merely because he cannot conscientiously think precisely as they do upon all matters. Hoping that this short article may not be without use in aiding the promotion of the good cause of secularism,

I am, yours obediently,

Middlesbro'-on-Tees. CHARLES WILLIAM WILSON.

[The Society of Friends have established a library, reading and coffee-room in White Hart Court, Gracechurch Street, London, for the use of their members. They intend, under certain regulations, to open the same on Sundays.]

THE SUBSCRIPTION FOR EUROPEAN FREEDOM.

Per Mr. W. Lambert, Oxford.
William Ogden.
Joseph Chapman.
A Friend.
W. Lambert.

Per Mr. Christopher Meadows, Bury.
James Holt.
John Griffiths.
Hearper Greenwood.
John Butterworth.
Henry Turner.
Robert Gonson.
Mrs. Mary Lomax.
Mrs. Ann Meadows.

Per Mr. John Dawson, Alva, Scotland.
William Heron.
A. M. W.
James Macfarlane.
John Reid.
Andrew Hogg.
Thomas Rankin.
Henry Macfarlane.
David Carmichael.
William Scott.
William Kaye.
John Cairns.
Ebenezer Marshall.
William Smith.

Per Mr. Archibald Neilson, Glasgow.
William Brown.
G. Muir.
George Russell.
George Horn.
John Denneston.
Archibald Neilson.

Per Mr. Joseph Bamford, Slaithwaite, Huddersfield.
Joseph Bamford, 2s. 6d.
Daniel Haigh, jun., 2s. 6d.
Daniel Eagland, 2s. 6d.
John Bamford.
Charles Ogden.
Walter Eagland.

Per Mr. Studdard, Huddersfield.
David Jepson.
David France.
Samuel Maffin.
Uriah Studdard.
Thomas Wales.
George Brook, sen., 2s. 6d.
George Brook, jun., 2s. 6d.
Samuel Biddle.
Abraham North.
Lawrence Pitkethley.
Jonathan Charlesworth.
Benjamin Quarmby.
George Green.
Joseph Oldfield.
John Moorhouse.
Joseph Graham.

Per Mr. Joseph Barlow, Newcastle.
John Peat.
Richard Abbot.
William Liddle.
George Nicholson.
Charles Mark.
Hrs. Brinsley.
John Park.

Per Mr. Joseph Walton, Hartlepool.
Ralph Leonard.
Edward Turnbull.
Benjamin Wright.
Thomas Croft.
Joseph Walton.

Per Mr. William Cook, Bradford.
Joseph Slingsby.
Samuel Farrar.
Jonas Pearson.
D. Roper.
J. Mortimer.
T. Waterhouse.
J. Booth.
B. Waterhouse.
J. Greenwood.

Per Mr. R. Mathison, Berwick.
William Murphy.
Alexander Murphy.
Thomas Crombie.
Thomas Flannighan.
Robert Mathison.

Per Mr. C. F. Nicholls, London.
F. Farrah.
G. Farrah.
Mr. Fletcher.
Mrs. D.
A Friend.
A Friend.

Per Mr. W. Wilson, Stafford.
John Barrett.
Joshua Hawkins.
Frederick Mountford.
William Tunstall.

Per Mr. John Kenny, London.
Mr. Mackay.
A Friend.
Albert Lee.
Mr. Case.

Miscellaneous.
J. W., Charlotte Street, Fitzroy Square.
J. H., New Bond Street.
H. B. P., Notting Hill.
J. W. M., St. Paul's.
W. M., Wigmore Street.
S. B., St. Paul's.
G. M., St. Paul's.

[Sixteenth 100 Names.]

CHAPEL-DOOR SALE OF 'WAYSIDE POINTS.'

In No. 1 of *Finger Posts*, the Rev. Mr. Grant requests that they be sold at our lecture room doors. This will justify our friends in selling *Wayside Points* at his lectures, and at Christian chapel doors—at least, at the doors of all chapels of the Independents. On some previous occasions, persons selling our books at chapel doors have been handed over to policemen. Let each person now take No. 1 of the *Finger Posts* in his pocket, and show it to whoever complains: and, in case of being taken before a magistrate, hand it up to the bench. Afford facilities to Mr. Grant's friends to sell at our lecture room doors; after what he has proposed, we may expect facilities to be afforded at the chapel doors of Christians of his persuasion. We have a right to assume that Mr. Grant is only doing as he would like to be done unto.

NEW PUBLICATIONS.

No. 1 of

WAYSIDE POINTS,

Containing Part I. of the Correspondence between the Rev. Brewin Grant, B.A., and the Editor of the *Reasoner*.

Price Twopence.

No. 2 of

WAYSIDE POINTS,

Containing Both Sides of the Debate between Mr. J. F. Winks, of Leicester, and Mr. G. J. Holyoake, of London.

Price Twopence.

THE CONSTITUTION AND OBJECTS OF SECULAR SOCIETIES.

SEPARATE.

Price One Penny.

No. 3 of

SECULAR SCHOOL BOOKS FOR CHILDREN:

The Child's First Word-Book, for teaching Reading, Spelling, Meanings, & Grammar.

BY G. J. HOLYOAKE.

Price Threepence,

THE VALUE OF BIOGRAPHY IN THE FORMATION OF CHARACTER.

BY MR. HOLYOAKE.

(New Edition.)

LITERATURE FOR THE PEOPLE.

Under this head we give a weekly column of the names of special class books, and the cost of them, for the information of readers who may not otherwise meet with a notice of them.

America Compared with England	2	0
Christian Spectator	0	6
Trevelyan on the Insanity of Mankind	0	2
First Book of Euclid, with 147 Diagrams.	2	6
Practical Grammar	1	6
Graduated Grammatical Exercises	1	0
Hints on a Logic of Facts	1	6
Public Speaking and Debate.....	1	6
Literary Institutions	0	2
History of the Last Trial by Jury for Atheism	1	6
Life, Writings, and Character of Carlile ..	0	6
Paley Refuted in his own Words.....	0	6
Rationalism	0	6
Catholicism, the Religion of Fear	0	3
Reply to F. W. Newman's Work on the Soul	0	3
Logic of Death	0	1
Why do the Clergy avoid Discussion?	0	6
The Reasoner ..... weekly	0	1
The People's Review (complete)	1	6
The Task of To-Day. By Evans Bell	1	0
Mackay's Intellectual Religion.....	1	6
Lewes's Biographical History of Philosophy	4	0
Newman on the Soul	2	0
Channing's Works. 6 vols.....	8	0
Birch's Religion of Shakspere	4	0
The Duties of Man. By J. Mazzini	0	6
Bible of Reason, or Scriptures of Ancient and Modern Moralists and Authors ; with the Testament of 1852. By B. F. Powell.	10	0
Bible of Reason, parts 1, 2, 3, bound in 1 vol.	7	0
Ditto, part 1, Scriptures of Ancient Moralists	2	0
Ditto, part 2, Scriptures of Modern Authors	2	6
Ditto, part 3, Additions to part 2: Modern	2	0
Ditto, part 4, or Testament of 1851.....	2	6
Parts 1, 2, 3, can be had in 36 numbers at 2d.		
Library of Reason	1	6
R. Cooper's Infidel's Text Book. 1 vol. ...	2	6

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square.—Friday evenings [8], a Discussion.—Dec. 12th [7], Mr. Peter Livingstone, 'The Three Books, Nature, the Bible, and the Human Soul.'

Hall of Science, City Road.—Dec. 12th [7], Thomas Cooper, 'History of England: Reign of William Rufus.'

Hall of Association, 34, Castle Street, Oxford Street.—Dec. 9th [8½], William Johnson, Esq., M.A., 'Rivers.'

Secular Hall, Goldsmiths' Row, Hackney Road.—Discussion on Sunday mornings at 11, and Tuesday evenings at 8.—Dec. 19th [7], Henry Tyrrell, 'Genius and Wisdom of Shakspere.'

Secular Institution, Charles Street, Old Garratt, Manchester.—Dec. 12th [6½], a Lecture.

Progressionist Hall, Cheapside, Leeds.—Dec. 12th [6½], a Lecture.

Eclectic Institute, 14, Garthland Street, Glasgow.—Dec. 12th [6½], a Lecture.

Mutual Improvement Society, Five Ways, Dudley.—Dec. 12th [7], Mr. Cook, 'Mr. Bright, M.P.'s Letter on Irish Affairs.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—Dec. 12th [7½], Mr. Thornton Hunt, 'Italy and the next Movement for European Freedom.'

Bradford Secular Society, Mitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.

Commercial Hall, Philpot Street, Commercial Road East.—Dec. 12th [11 a.m. and 7½ p.m.], Mr. C. Southwell will lecture.—Discussion after the lectures.—Discussion Tuesday [8], Thursday [8]. Saturday evenings devoted to the advocacy of Teetotalism.

Eclectic Institute, Denmark Street, Soho.—Dec. 12th [11 a.m.], Mr. J. B. O'Brien, 'True Object and Character of the Mission of Jesus Christ.'

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—Dec. 12th [6½], a Lecture.

ADVERTISEMENT.

ECONOMIC FREEHOLD LAND ASSOCIATION. Enrolled as the Economic Benefit Building Society. Central Office, 23, John Street, Tottenham Court Road.

President: William Coningham, Esq.

Trustees: Henry Travis, Esq., M.D., 15, High Street, Camden Town; Mr. Thomas Whitaker, 18, South Row, New Road; Mr. John Ivory, sen., Victoria Villa, Kentish Town.

Treasurer: Mr. Thomas Whitaker, 18, South Row, New Road.

Directors: Mr. Charles Abbey, 12, Rosomon Street, Clerkenwell; Mr. Thomas Birchmore, 7, Bartholomew Place, Kentish Town; Mr. Francis Smith, 50, Charlotte Street, Portland Place; Mr. Charles Tiffin, sen., 30, Great Marylebone Street; Mr. Henry Slaughter, 17, Euston Place, Euston Square; Mr. W. J. Young, 33, Park Street, Dorset Square.

Bankers: The London and Westminster Bank, Marylebone Branch.

Secretary: Mr. Henry A. Ivory, 52, College Place, Camden Town.

The mode of allotment is as follows:—When an estate is purchased, the Surveyor makes a plan of it, divides it into two parts, and after having divided it into two parts, subdivides these parts into lots; the lots of the first part become the respective properties of the Senior Members on the books of the Association, and the lots of the second part are balloted for amongst the remaining Members generally. Thus the Senior Member is certain of his allotment, and the Junior Member, even at that time, has a chance of his Allotment; but even if unsuccessful in the ballot, when in succession he shall stand in the position of the Senior Member, he will possess the same certainty as was realised by that individual.

The Law Expenses of conveyance and mortgage are based upon the most economical principle, and are guaranteed not to exceed 30s. per deed, exclusive of stamps and parchments.

Prospectuses and further particulars may be obtained on application to the Secretary, at the Central Office, every Saturday Evening, between the hours of Eight and Ten.

A PUBLIC MEETING will be held in the LITERARY INSTITUTION, JOHN STREET, FITZROY SQUARE, on Monday, December 13, 1852, to explain the objects of the Association. W. Coningham, Esq., will take the chair. Mr. L. Jones, Mr. G. Bird, and other gentlemen, will attend and address the meeting. The Chair to be taken at half-past Eight o'clock.

London: Printed by Holyoake, Tyndale, & Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.—Wednesday, December 8th, 1852.

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

The Report of the Townley Discussion	421	Alton Locke	429
Mr. Commissioner Phillips.....	423	Mr. Savage dreadeth a Secular Church	430
Manchester and Nottingham.....	425	Tower Hamlets Literary Institution	432
Sabbath Observance.....	426	The Mormons of Darwen	432

THE UNTRUSTWORTHINESS OF THE REPORT OF THE 'TOWNLEY DISCUSSION.'

I.

AT the discussions with Mr. Bowes, Mr. King, and the Rev. Mr. Townley, those gentlemen came prepared with written speeches. My avocations permitted not that preparation, and as in no case was I apprised that separate publication of the debate was intended, no such precaution was available to me, had I thought it worth while to take it.

At considerable inconvenience to myself I read over such MS. report as Mr. Bowes sent me of my own speeches, in which I supplied no apparent omissions of the reporter's, but simply connected the disjointed parts. Mr. Bowes afterwards advertised this discussion as 'revised by both speakers,' which gave the public to understand more than was true—because the publication was not of my devising, nor did I know whether what was being presented in the report as *mine*, happened to be the parts related to the portions retained of *his*.

Remembering that many were misled by Mr. Bowes's publication, caused me to decline being a party to Mr. King's. Mr. King, however, went to the press, and nearly twelve months afterwards I found a copy of his published report in Manchester. That was the first time I became aware of its appearance. Whether any absolute surplus arose out of either publications I know not, but this I know, that neither of these gentlemen ever proposed to place any portion thereof at my disposal for the advantage of our propagandism.

Unwilling to disoblige Mr. Townley, who had been on the whole friendly in his manner, I consented to look over the report. He sent to the *Reasoner* office my part of it only, and even this circumstances prevented me ever seeing.

At the discussion with Mr. Townley several reporters were observed, and on the second night I asked what papers they represented, supposing that they came on behalf of newspapers—but the person questioned did not satisfy me. My being asked to 'revise,' was the first information I had that the publication of my impromptu remarks was resolved upon. Had I been at *first* informed that that was the intention, I should not have held the debate at that time, nor on *that subject*. When Mr. Townley called upon me I told him my dislike to that negative topic; but he would take no other, and had he then betrayed to me his purpose of publishing the debate, and diffusing it among the religious press, as a discussion by which our party were to be judged, I should have refused altogether the topic of

the Existence of a Supreme Being, which continues to represent us in the negative aspect, which the public always have misunderstood.

Unconscious of Mr. Townley's intentions, I accepted the subject thrust upon me, regarded the whole debate with indifference, and from first to last took no interest in it, except as an opportunity of indirectly explaining to some new hearers our pacific objects and more practical purposes. Mr. Townley advertised the debate independently of the committee of arrangement. The number of religious persons present surprised me, but I could not account for the fact till told about the publication of the report. It appears there was some foregone conclusion in the matter, to which I was not made a party.

Newspapers and periodicals have the right of custom to publish a report of a public discussion, but no person has a moral right (nor possibly any legal one) to publish in a book, for separate sale, any discussion without authority. Mr. Townley may plead that as I ultimately consented to 'revise,' I did in fact consent to the step he has taken. True, I made no protest against this step. I acquiesced, but did not think the proceeding less irregular on that account. Had I demurred *after* the debate, it would have been said I was unwilling to trust my case before the Christian public. It was, therefore, I acquiesced; but I submit I ought to have been consulted *beforehand*, not merely solicited *afterwards*, when the solicitation was too late to be of the same service.

Mr. Townley having published, and at his own risk, he is free to dispose of the proceeds till his proper expenses are paid, and even his risks covered; but if any surplus above these demands has arisen, a moiety ought to find its way into the '*Reasoner* Propagandist Fund.' The discussion is published at a high price, and it is only fair to suppose that my part of the book contributes to its sale as well as Mr. Townley's, and any actual surplus *thence* arising ought not to go entirely to the Christian side.

Those who argue that since I did not 'revise,' no claim can hold respecting proceeds arising from this publication, should remember that one deserves double compensation when another person takes upon himself, in an arbitrary way, to publish speeches in a form so imperfect as to be an injury to him to whom the said speeches are ascribed. If Mr. Townley looks upon this matter as a mere lawyer he will disallow my case; but as a matter of moral equity, he will think me not so far in the wrong.

Mr. Townley may have spent all the proceeds in advertising, or in some such way. But he has had the book prefaced by his friend Dr. Bennett, has added laborious notes to his own speeches—in fact, as the reviewer in the *Bradford Observer* remarks, speaks twice to my once; and thus he turns what the public understand to be a joint and equal debate into a *party* book. *All* the proceeds of *such* book, therefore, ought not to be devoted to the circulation of the book itself, which is to serve one party at the expense of another.

In the report itself there are errors that slight general knowledge on the reporter's part would have enabled him to correct or cancel. I quoted Mackay, author of the 'Progress of the Intellect.' The sentiment is put down to '*Guizot*,' who could not possibly have been the author of it. The lines ascribed in the report to 'Carlile' are not at all likely to have been his, while the name of the writer in the *Times*, whom I connected with the quotation, was very different in sound. These names must have been guessed; and, if one part of the report is suppository, why was not something intelligible supposed for me in other instances?

The longest speech in the report ascribed to me is utterly unintelligible. Were it not that my name is prefixed to it, I should hardly know it again. Now the commonest newspaper report of a speech always presents something readable, but this it is not possible to make out. Why I think it an imperfect report is, that the audience showed, during its delivery, that it was on the whole understood —whereas to readers of this report it is an enigma. The only critics who have assumed to understand the report in general are persons who were either present at the debate, or had other means of knowing my opinions. Passages which I read are not rendered without errors. It is plain, therefore, that, on the whole, I was something more intelligible in the debate than in the report.

The usual course when a report is sent to the press is for the reporter to take care that what is sent is readable, and, if he has parts unreadable, to omit them. A reporter who should send into a newspaper office a report in the state in which my part of the debate is printed would be dismissed. If a speaker does not revise his own speeches he has no right to expect accuracy, but he has a right to expect that the negligences of the reporter shall not be placed to his account. In this report there are some negations gratuitously put down to me, flatly contradicting my meaning; but of these I do not complain. A reporter's discretion could not be expected to be exercised on the argument. But for the general sense he was responsible. There is no reason to think that intentional variations have been made; but very unprofessional carelessness has been committed. An ordinary report *gives the reader as fair a notion of what was said as the hearer received. This report fails to do this.*

This report is not said to be 'untrustworthy' because it contains many inaccuracies or omissions, but because it contains more disjointed and utterly unintelligible passages than would be found in the commonest newspaper report of the same debate. It is also untrustworthy in other senses. 1. Because it is prejudiced by the preface. 2. Because the subject was a forced one, and one that misrepresents us.

ONE OF THE DISPUTANTS

[To be completed next week.]

A JUDGE ADVISES US TO ATTEND TO OUR SECULARISM;

OR, MR. CHARLES PHILLIPS IN 1852 AS IN 1834.

IN the Insolvent Court, over which his Honour Mr. Commissioner Charles Phillips presides, a gentleman applied, on Dec. 4th, to be admitted to bail. One of the proposed sureties was Mr. G. J. Holyoake, of Woburn Buildings. The particulars of what then occurred, variously stated by the papers, were, we believe, as follows:—

The Clerk of the Court informed his Honour that there would be objection raised as to the oath.

Mr. Commissioner Phillips: Let us hear that first.

The Clerk of the Court (handing the New Testament to Mr. Holyoake): Do you object to be sworn?

Mr. Holyoake: Please to read to the Court the few words on this paper (handing to the Clerk a paper on which he had sought to express, in the least objectionable manner to the judge, the explanation he had to offer).

The Clerk read as follows:—'This gentleman wishes to state to your Honour, that upon a late occasion, when called to make oath in a Chancery Suit, he, before being sworn, obtained permission of the judge to declare, that while the oath was

legally binding upon his conscience, it was not a confession of his faith, and he prays leave to make the same declaration now.'

The bar manifested some surprise at this proceeding in that Court where scruples of conscience are somewhat rare.

The Commissioner (after a pause): What do you mean by the oath not being a confession of your faith? I don't understand it.

Not seeing how he could assist his Honour's understanding, the Deponent said nothing.

Commissioner (resuming): I suppose you mean that you do not wish to be bound by the faith of a Christian?

Deponent: I do not wish it, your Honour.

Commissioner: I thought so (in a harsh tone). Pray what do you call yourself?

Deponent: If I must give myself a name, I should call myself a Secularist.

Commissioner: What's that? I never heard of that. What's Secularists mean?

Deponent: A Secularist, your Honour, is one who gives the precedence to the duties of this life over considerations which pertain to another world.

Commissioner: O! you mean that you consider your duties to man superior to your duties to God. Is that it?

Deponent: I cannot, your Honour, answer such a question with the brevity the Court will require.

Commissioner (in a louder voice): Do you believe in God?

Deponent: In the Chancery Court the judge—

Commissioner: I dont't want to hear what the judge said.

Mr. Holyoake proceeded no further. He wished to have added that Mr. Commissioner Ryland said he should follow a precedent set by Lord Brougham, and the Court would administer the oath in the sense in which it was binding on the Deponent's conscience.

Commissioner (more peremptorily): Do you believe in God?

Deponent: I am not prepared to answer that question with the brevity the Court will require.

Commissioner: What do you come here for, and offer yourself as bail, if you are not prepared to take an oath?

Deponent: I am prepared to take the oath, after making the declaration the Court has heard read.

Commissioner: It is a scandal that a man should come forward in a court who is not prepared to say whether he believes in God. (After a pause.) I will not hear you.

Deponent bowed to the Court, and left the box.

Commissioner (in a coarse tone): Go and attend to your Secularism.

Mr. Holyoake left the Court that the Commissioner might have no opportunity of recalling him, as he did Julian Hibbert in 1834, whom he grossly outraged. At that time Mr. Phillips received the thanks of Mr. Alderman Brown for the course he had pursued, and the jury joined in crying, 'Turn him out'—meaning Mr. Julian Hibbert. In this case, however, the Court gave his Honour no encouragement to proceed. Not a voice was raised, and rather disapprobation than otherwise glanced in the eyes of the Bar and the audience. The public have improved —but not so the Judge.

It is certainly not conducive to the reconcilement of discordant faiths, that the

strictest exacters of compliance with ceremonial Christianity should so frequently display, even in high places, a harsh, gross, and intolerant spirit.

The above report is copied from the *Leader* of Saturday, from whose pages we shall next week extract an article relating to Mr. Commissioner Phillips, with whom we shall take further opportunities of making our readers acquainted. In the meantime our friends will profit by the injunction of the learned Commissioner.

The following letter appeared in the *Times* of Thursday last:—

To the Editor of the Times.

Sir,—In all the reports I have seen of the proceedings in the Insolvent Court on Saturday morning, when Mr. Commissioner Phillips asked me 'whether I believed in God,' I am reported to have said, 'I was not prepared to answer the question;' whereas what I did say was this—'I am not prepared to answer that question *with the brevity the Court will require*.'

Why I declined to enter upon a question understood in so many different senses was that I took the Insolvent Court to be a Law Court, and not an Ecclesiastical Court. Besides, Mr. Commissioner Phillips was not legally justified in asking me a question which every lawyer will own I was not bound to answer at all.

In the recent case, 'Russell *v.* Jackson,' my oath, tendered under the conditions of Saturday, in the Chancery Court was taken without dispute.

The insertion of this brief note will greatly oblige your obedient servant,

GEORGE JACOB HOLYOAKE.

1, Woburn Buildings, Tavistock Square, December 8.

MANCHESTER AND NOTTINGHAM.

AFTER the Manchester meeting to promote the erection of the Secular Hall (of which an account has appeared) two lectures were delivered in the Secular Institution. In the morning of Nov. 14th, on the 'Duties of Democracy,' in the evening on 'Morality, not Miracles, a test of Christianity.' After the evening lecture a new opponent appeared, tall, fluent, and evangelical.

On the 17th and 18th two lectures were delivered in the Nottingham Assembly Rooms. On the first night Mr. Henry Dorman presided, on the second Mr. Councillor Hart.

The Rev. Mr. Woodman was present, heralded by a placard of which the following is an abstract:—'Christians! the Rev. W. Woodman, who has so frequently asked discussion with Mr. Holyoake, will be in Nottingham this evening, for the express purpose of meeting the Infidel Champion. Christian Advocates! rally round Mr. W., and leave the platform to him, lest by dividing your strength the enemy triumph.'

Among other remarks made by Mr. Woodman during the two nights, he complained of having been called the 'Kersley Gladiator.' He was pointed to his placard, which appeared to have been written in a prize-ring. He said the placard was not prepared by him. It would be well if Mr. W. would give his friends to understand that such placards are distasteful to him.

Once he was talking like an Evangelical Christian about eternal torments. I wrote upon a piece of paper and handed to him this question—'Will you repeat to the meeting that you believe in the doctrine of eternal torments by *fire and brimstone*, to be inflicted on sinners hereafter?' He wrote in reply these words, which, as I

obtained his consent to read to the meeting, may be repeated here :—'The proposition I stated I believed is the existence and eternity of hell, and I do not conceive that hell can be other than a place of torment.'

The element of fire was dropped. Mr. W. talks the language of the orthodox without meaning what they mean. This fact is put on record for future use.

The audiences were large. Other persons addressed the meeting. At the conclusion I read a letter received from the Rev. J. A. Baynes, who proposed two or three nights' discussion, which, after meeting the Rev. Dr. Ackworth, will probably take place.

G. J. H.

DISRAELI'S FATHER ON SABBATH OBSERVANCE, AND THE NEW CRYSTAL PALACE TEA GARDENS.

The erection of the Crystal Palace at Sydenham seems likely to be the means of opening the 'Sunday Observance' question again. It is reported that Lord Derby has promised to grant a royal charter to the enterprising company who have purchased and removed the magnificent building which once adorned Hyde Park. It is also reported that the New Crystal Palace Company intend to keep their palace open on the 'Sabbath,' on which day 'it will be turned into an immense tea and pleasure garden.' And, moreover, it is further known that her most religious and gracious Majesty's Prime Minister is quite aware of this intention on the part of the company, and yet does not deem it necessary either to refuse the charter or to oppose the contemplated proceedings. These facts have become known amongst 'bishops, priests, and deacons,' and other respectable persons. The Pharisees are awake and stirring. The raven croak of bigotry already hoarsely echoes through the land. Lord Derby is threatened with woes unnumbered, temporal and eternal, if he dares to wink at such a glaring violation of 'God's commandments.' The clergy of the diocese of Wells, with Archdeacon Law at their head, have taken the initiative in this fanatical crusade against the innocent recreations of the people and the progress of social improvement among the masses. They have addressed a memorial to Lord Derby on the subject, in which they take occasion to preach a little homily on the awful sin of Sabbath-breaking, and deliver a touching commentary on that rusty piece of Judaism called the Fourth Commandment. The document is now before us, and in corroboration of what we state, we beg to offer a few extracts from it :—

'We have reason to apprehend,' observe the pious petitioners, 'that it is in contemplation to grant a charter, which is to contain clauses whereby the opening of an exhibition and gardens at Sydenham on the Lord's Day, will be permitted by the highest authorities in the realm. Against such project it is our bounden duty to record a respectful, but most firm and deliberate, protest. We hold it to be impossible by any reasoning to explain away or extenuate the fact, that such use of a public place of amusement would be an open violation of the positive command of our God.' To which it may be simply replied that there is no 'positive command' in the Bible prohibiting the use of a 'public place of amusement' on any one of the seven days of the week. If there be, let it be produced. Again :—'We hope that it is needless to assure your lordship, that none can exceed us in desire to promote the health, the recreation, the comfort, and the real enjoyment of all

classes of our population; but we are persuaded that these ends cannot be truly obtained by contravening the statutes of Him from whom all happiness proceeds. *To violate the Christian Sabbath is a transgression;* and "the way of transgressors is hard." It is not keeping His commandments, and "in keeping of his commandments is great reward."'

Will Archdeacon Law, who composed this discourse, be kind enough to point out the 'statute' by which the '*Christian* Sabbath' was instituted, to violate which is a 'transgression?' But hearken to the following sophistry:—'We might press, too, upon your lordship's notice the manifest injustice of depriving *many* of our fellow-creatnres of the blessings of the Lord's Day, by compelling them to work under the pretext of affording refreshment to *some*, and for the purpose of procuring gain for others.' Is it not 'plain as way to parish church' that the words 'many' and 'some' in this sentence ought to change places if they are to have any meaning at all? It is the 'many' to whom 'refreshment' would be afforded by the pretended 'desecration,' and only the 'some' who would be deprived of a few very doubtful 'blessings.' But the paragraph is a sham from beginning to end. The memorial concludes thus:—'We therefore earnestly petition, that if any charter be granted, it may contain no clause to cancel or neutralise those enactments which have hitherto protected the Lord's Day from public violation, and have thus proved the most important of our national distinctions.' 'The most ridiculous of our many ridiculous national characteristics' would have been nearer the truth. Whether Lord Derby will yet yield to arguments so loose and baseless, to an appeal so puerile and puritanical, we cannot say. As Chancellor of Oxford University, perhaps he may feel it incumbent on him to 'protect' the Sunday and every other church-made institution, good, bad, or indifferent. Before, however, his lordship decides on the course he will pursue in this sabbatarian matter, it would be well for him to turn to the second volume of Disraeli's 'Charles I.,' a work written by the father of the present Chancellor of the Exchequer, and a new edition of which has lately been edited by the versatile Benjamin. The second chapter of that volume Lord Derby will find entitled 'Of the Observation of the Sabbath upon Sundays,' and in it the Sunday-sabbatarian question is clearly and satisfactorily handled. For the benefit of those who may have no opportunity of perusing the book itself, we will give some passages from the chapter above referred to, from which it will be seen that Mr. Isaac Disraeli denies the authority over Christians of the fourth commandment as strongly as we do ourselves:—

'The superstitious discipline of the Jewish Sabbath, as practised by the tyrannical Pharisees, was one of those burdens of the old law which the new removed. The founder of the Christian religion, in the severe reprimands to his rabbinical persecutors, by his words and by his actions, testified that with the abrogation of the Mosaic, the ceremonial performance of the Sabbath was dissolved. Jesus announced himself to be "Lord of the Sabbath," and declared that "the Sabbath was made for man, not man for the Sabbath," doubtless alluding to its arbitrary superstitions.....The leading object of St. Paul's reform was to do away "all the differences of days and times," such as "*Sabbaths*, new moons, circumcision, with distinctions of meat and drink." *The whole code of Moses was repealed*, the rites and ceremonies were declared to be but "a shadow of things to come, types of the new revelation."..... *When the Sabbath departed, no new one was substituted; no apostolical precept enforces it; no practice of the primitive Christians warrants it.* As the religious observance of the *seventh* day of the week declined, the *first* day gra-

dually grew into some repute. Of customs, whose beginnings only glimmer in the obscurity of ages, it is hopeless to feel about for any palpable evidence. Paley has taken an enlightened view of this subject, aware as he was of the historical difficulties of affixing the sabbatical character to our Sunday, or even the appellative by which it is honoured, as "the Lord's Day."……The Lord's Day can *only be presumed* to designate Sunday……About the middle of the second century Justin Martyr noticed, that "upon the day called Sunday they met together to pray."… Tertullian, who lived much later than this Father, calls Sunday *dies solis*, and *considered it as a festival-day dedicated to mirth and festivity, and not wholly to devotion.* He sometimes calls it the "eighth day," and sometimes *dies Dominicus*, the Lord's Day. After divine service *every one returned to his occupations.* The apostles had never enjoined their followers to refrain from labour. Paul, who was a tent maker, must be inferred, from a passage in the New Testament, to have worked at his tents on a Sunday……For three hundred years after Christ, the most erudite researches have shown that the Christian was bound by no law to the strict sabbatic observance of the Lord's Day, *nor was any sort of labour interdicted on Sundays*……At the Reformation, Tyndale remarkably expresses his sentiments to Sir Thomas More: "As for the Sabbath, we be lords over the Sabbath, and may yet change it into Monday, or into any other day, as we see need."……Elizabeth unquestionably never considered Sunday as a Sabbath, for she enjoins labour on that as well as on other festival days, after their common prayer……Calvin deemed the Sabbath to have been a Jewish ordinance, limited to that sacred people with their other ceremonial laws……At Geneva a tradition exists, that when John Knox visited Calvin on a Sunday, he found his austere coadjutor bowling on a green. At this day and in that place a Calvinist preacher after his Sunday sermon will take his seat at the card-table.'

The sect of sabbatarians arose in the reign of Elizabeth, and the narrow notions of Puritanism spread rapidly over the country. When James the First introduced his 'Book of Sports,' the object of which was to allow games and recreations on a Sunday, a terrible outcry was raised against him. The Puritans were bitterly scandalised, and denounced his majesty as a Sabbath-breaker. The sabbatarian controversy raged in that and the following reign. 'It was on the occasion of a bill,' says Mr. Disraeli, '"for the better observance of the Sabbath called Sunday" that a member of the House, presuming to sneer at the puritans, observed that, if Saturday was *dies Sabbati*, it might be entitled a bill "for the observance of Saturday commonly called Sunday."'

It is to be hoped that Lord Derby will consider this matter well, and never consent to sacrifice the public to Archdeacon Law and Co. Instead of closing the Crystal Palace on the Sunday, his lordship would do better to throw open our National Gallery and Museum on that day. F. G.

[We wish the names and places of all Secular Institutions having weekly meetings, to insert in our Weekly Guide. Let the facts be put *not* in a letter, but on a separate piece of paper. Subjects of all lectures should reach us on the Saturday morning.

We have to thank Mr. Evans, of Longton, for the gift of the number of the *People*, for which we lately asked. Mr. Nye, of Luton, has made a similar offer, for which he has our thanks.]

ALTON LOCKE*—THE PRIESTLY OFFICE.

This vigorous book has reached a third edition, and the most energetic of modern novels, which we have seen, may now be had compact in one volume. The Libraries have consumed their two-volumed edition, and the individual purchaser at length takes his turn, which turn, whoever has not read the book, will find a privilege. 'Alton Locke' is, however, no hero of ours: neither politically nor religiously can we applaud him. His politics are an impetuosity, and his religion a sentiment. He begins both careers in impatience, and ends both in submission; but we often take delight in books in which we do not agree, and this is one of that kind. 'Alton Locke' abounds in eloquent passages, in unexpected touches of nature, and it has pages of fire which quicken the ambition of the workman. It has pages such as no writer who has come under our notice has penned since the 'Autobiography of Pel Verjuice' appeared by Charles Reece Pemberton.

The 'Priestly Office' is a discourse delivered before the Remonstrant Synod of Ulster, at its annual meeting in the Beth-Birei Chapel, York Street, Belfast, on July 20th, 1852, by the Rev. David Maginnis. There is very much in this discourse that we accept. If teacher were written in the place of 'priest,' we could adopt whole passages. The Rev. D. Maginnis includes in his hierarchy the poet, the sculptor, and the painter. The rev. writer observes—'The grand aim of the priestly office, to which it subordinates all else, is the culture of religion in men's hearts and lives.' But, having read the discourse through, we have failed to find that religion means anything more to the Rev. Mr. Maginnis than intelligence, morality, and affection, refined by art, and controlled by discipline, mean to us.

NEW WORK BY MR. FREDERIC ROWLAND YOUNG.

It is proposed to publish, as soon as a sufficient number of subscribers' names are obtained to warrant the issue, price one shilling, bound in cloth, to subscribers; and one shilling and threepence to non-subscribers, 'Facts and Fancies; or, Random Sketches of Men, Women, and Principles:' in a series of articles, by Frederic Rowland Young, of Ipswich. Mr. James Spilling, author of 'The Spirit of the Seasons,' &c., has kindly consented to furnish an introductory chapter. Contents:—Woman, Marriage, Home, Thomas Carlyle, Our Young Men, Labour and Wait, Philip James Bailey, Charles Mackay, The Early Closing Movement, Eliza Cook, Individuality, Edgar Allan Poe, Robert Burns, Persecution for Opinions, Fare ye Well, or Last Words.

[Any of our friends subscribing may enclose their subscriptions to us, and we shall have pleasure in transferring them to the author.—Ed.]

[We are obliged by Mr. Mayne's paper, though we may not make the use of it intended.

We are not able to insert this week our Propagandist Fund List, but next week we shall have to acknowledge the largest subscription to it we have ever received.]

* Alton Locke, Tailor and Poet. An Autobiography. By the author of 'Yeast,' 'The Saint's Tragedy,' &c. London: Chapman and Hall.

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

MR. SAVAGE DREADETH A SECULAR CHURCH.

To the Editor of the Reasoner.

SIR,—I take advantage of the inscription above your 'Platform' to propound a few views 'not coincident with your own,' but in doing so must stipulate that my remarks remain *as I write them*. Experience has taught me the necessity of this stipulation, as you will remember by reference to Nos. 78 and 85 of your periodical, in the former of which you allowed Mr. Ogilvie five pages and half for an attack on me, and in the latter you inserted one paragraph from my reply (which would have occupied less than three pages) and suppressed the remainder—an arrangement which placed me in the position of an apologist for error, instead of my real position as vindicator of the truth. With this experience I should not now address you, but that the importance of the subject appears to demand it of me as a duty. I therefore ask you to act upon the principle you propound in No. 204, p. 32, in your note to 'Aliquis's' letter.

The subject on which I address you is 'Secularism,' as explained in your supplement to No. 337, in which you lay out a plan of organisation to which I think every consistent freethinker must offer his most strenuous opposition, as being utterly and irreconcileably inconsistent with the principle of freethought. Your distinctive principles are stated to be REASON, CONCERT, and PROGRESS—good trading stock for the founder of a new sect; but I shall endeavour to show that by the operation of your proposed organisation, *reason* will be fettered, *concert* the result of mental tyranny, and *progress* somewhat like that of a crab.

Your indefinite definition of secularism has been so well dealt with by Mr. Grant, that I am surprised that even *you* should be so confident of the docility of your flock as to parade that definition, unaltered, before them.

Of the stated objects of your societies, the first is supererogatory—there is no necessity to promote *primary* attention to secular objects—everybody *does* attend to them first. The second I cannot deal with until you render intelligible what you mean by 'absolute *spiritual* dependency in *human* affairs.' The third (though less incomprehensible) is still sufficiently ambiguous, as I presume your code of morals must be propounded before your objects in that direction can be fairly judged.

But supposing that your principles and objects were divested of ambiguity, and were universally accepted by freethinkers, I contend that your constitution would render them nugatory. For, the chief officers of each society are to be a Director and a Secretary. The power of the Director is not defined, but the title is suggestive. Is he to have the power of *apportioning* the duties of members? If so, what must be the mental estimation of those persons who voluntarily surrender their liberties to a 'secular' Kaiser?

The society 'must exercise *personal influence*,' and for this reason its members must be '*clean handed*,' and its officers persons against whom the world cannot establish any charge of serious moral offence: yet in the very next paragraph you reject the generally received standard of morality, and the only proposition you substitute is so lax that I cannot conscientiously countenance its promulgation.

The conditions of membership are so humiliating that I imagine no person

whose mind is not subjugated by the influence of sectarianism will be found to submit to them. It is required that the secular *creed* and articles be subscribed to—that the duties assigned to each person (by whom?) be faithfully performed; in other words, that the *temporal power* of the church be acknowledged, and that the *moral discipline* of the church be submitted to—it being yet undefined what that moral discipline is to be. Breach of these conditions to be visited with expulsion from the church, or excommunication.

These conditions cannot be exacted except by that species of *personal influence* which operates by means of mutual surveillance — which is most fully developed in the order of Jesuits (the model on which your plan seems to be founded); and the principle of which is the peculiar tyranny of Wesleyanism, which in your proposed conference you appear awkwardly to copy.

The duties of members are to be apportioned according to capacity (who is to be the judge?)—some to *lecture*, others to *watch and report*, and to others perform the manual labour of the 'secular' ecclesiastical establishment; particular localities to be appointed for the surveillance of particular members.

In fine, we have in this outline a regular sectarian church of the most objectionable kind; a *secular order* with *clerical* and *lay* brothers; a secular *creed*—a secular *clergy*—a secular *episcopacy* of directors—a secular *convocation* of delegates—a central college of secular *cardinals*—with the editor of the *Reasoner* as secular *Pope*. And in the genuine style of priestcraft, we are to have secular *Sunday*-schools, in which the creed may be stamped on the pliant minds of infancy and youth, and by which future subordination to the church may be secured.

The controversy with W. W. Broom ably illustrates the *animus* and the *means* which may be employed in '*secularism*;' for, whatever faults of style may be found in his letter, there is a manly straightforwardness in it which favourably contrasts with the course of his opponents.

To guard against possible misrepresentation, I will here state distinctly that I do not attack secular *principles*, but I feel bound to oppose, as an earnest freethinker, secular-*ism*, because I consider it sectarian in its essence, and tyrannical in its machinery.

Tabernacle Square, Nov. 15, 1852. C. J. Savage.

P.S.—I perceive from No. 303, p. 267, that this attempt to establish a *church* was not altogether unanticipated.

[On the former occasion to which Mr. Savage refers, he professed to write on our side—we were therefore responsible for the 'Vindication' we accepted, and we had no choice but to omit those parts which we deemed faulty in matter and spirit, and which went to justify, rather than confute, the Rev. Mr. Ogilvie. Under the present circumstances, we have no objection to insert the whole of the present letter. But we add no remarks, because it is not possible to discuss in a public journal upon the conditions this writer lays down. He who stipulates that we shall insert whatever he sends 'as he writes it,' takes the character of the paper into his own hands, and forces us to bear the responsibility of whatever language he may use, or of whatever course he may take. Those who agreed to the Constitution of the Secular Societies had no expectation whatever of meeting the views of Mr. Savage. The mode of advocacy he has thought well to pursue, is one from which the *Reasoner* has constantly dissented. We think that more useful which the secular societies have agreed to pursue. No system can be devised which will

please everybody, and Secularism appeals to those whose experience informs them that its policy is useful, and whose judgment satisfies them that its principles are true. According to Mr. Savage's easy use of words, any form of human polity might be called a 'Church,' but calling happens not to be proof.—ED.]

TOWER HAMLETS LITERARY INSTITUTION, MORPETH STREET.

SIR,—I write to report progress. We have exemplified the truth of the old fable of the 'Farmer and the Larks.' Like the farmer, we asked our friends, and waited for them, and they came not. As we saw we were likely to lose the best part of the season, we (literally) took off our coats and set to work ourselves. A friend, who is a carpenter, and others, pulled down pews, erected a platform, and made such a terrific din during the 'day that was made for man,' that I scarcely dare guess what the pious folk around will think of us. The large hall we were determined to have done, and, with the aid of a painter from Hoxton, who took the amateurs under his direction, we have given it four coats of paint; the fifth and last will be put on on Sunday next. Last night we were at work from seven till twelve. Sundays we generally begin from six to seven, a.m.

It would, I think, convince those to the contrary who say that men will not work without pay, to see the style in which our work was executed. If hard work and determination were the current coin of the realm, we should need no assistance. Unfortunately for us they are not, and gas-fitters and paper-hangers require payment in a more vulgar coin. Our friends here, though numerous, are very poor, and cannot assist more than they are doing. The case is this: to open the hall by Christmas, as it should be, prompt assistance is necessary. Those who can aid and will assist, can direct to the treasurer,

10, Great Winchester-street, City. CHARLES F. NICHOLLS.

THE REV. E. C. MONTRIOU AND THE MORMONS OF DARWEN.

SIR,—In this town, for some time past, the Latter-day Saints have had a place of meeting in a rude building on the skirts of the moor, where they have preached their peculiar doctrines unmolested, if not unnoticed, by the members of the other religious bodies. They at length ventured from their solitude, and in the month of June last applied to the directors of the Mechanics' Institution for one of their rooms as a place of meeting on Sunday evenings. To this application the directors returned a favourable answer; and shortly after the Mormons were installed in their new place of meeting, which was used during another portion of the Sabbath as a school-room by the Independents.

These latitudinarian proceedings on the part of the directors were noticed by the Rev. E. C. Montriou, Incumbent of Holy Trinity Church. He waited upon the secretary of the Mechanics' Institution, and warned him of the evil consequences which would ensue to the Institution, if they persisted in harbouring the Mormons in their rooms, threatening at the same time that if the directors did not turn the Mormons out, he and other influential members would withdraw their countenance and support from the Institution. And he did not threaten in vain, for, with a perseverance worthy of a better cause, he continued to 'agitate' till some of the members became imbued with his notions, and a few weeks ago two of the principal supporters of the Institution, who annually subscribe £20 each, threatened

to withdraw their subscriptions if the directors continued to allow the Mormons to meet in their rooms; and it is also rumoured that the proprietors of the building intend giving them notice to quit, for the same reason. The directors sent a deputation to the laymen, to reason with them, and endeavour to change their purpose, but without avail, for we believe the threat is still held out.

With ruin staring them in the face, the directors held another meeting, when it was unanimously resolved not to allow themselves, under any circumstances, to be made the tools of injustice and bigotry. And here the matter rests at present. The Rev. E. C. Montriou, looking upon these results, may congratulate himself upon the success of his anti-Mormon crusade; but he must remember that that success has been achieved at the expense of the members of the Institute, who are likely to lose by his labours the only means available to them of acquiring that knowledge which is a solace amid labour's unceasing calls, and the only foundation on which to build their hopes of social advancement.

Darwen, Lancashire, November 29, 1852. ABELARD.

THE LATE CERTIFICATE.

SIR,—A few weeks ago, a notice appeared in the *Reasoner* headed 'Notice by the Glasgow Eclectic Society.' This is to inform you that such notice never emanated from such society—if by Eclectic Society is meant, as I infer it does, the Glasgow Association of Eclectics, which is the proper name.

Glasgow, Nov. 17th, 1852. GEORGE MILLER

[Mr. A. C. Steven, of Dundee, writes to say that no communication was ever forwarded from that town to the *Reasoner* office relative to Mr. Henrette's lectures there, and therefore we cannot have suppressed any.

Our correspondent who lately informed us that Mr. Henrette was to prove certain immoralities from the *Reasoner*, authorises us to say that he was in error. The *Reasoner* was not included in the publications cited by Mr. Henrette.

A further letter has been received from Mr. Broom, which, as it goes over the old ground again, there is no reason for continuing the discussion. A letter from Mr. Wilcox is also omitted, because sufficient was said by Mr. Demaine in Mr. Wilcox's vindication.

Our readers will recollect that some time ago we announced that Mr. Watson had for sale a number of volumes entitled 'America compared with England. The respective Social effects of the American and English systems of Government and Legislation; and the Mission of Democracy. By R. W. Russell, of Cincinnati, United States, Counsellor-at-Law.' The number he then had were soon disposed of. He has now a fresh quantity on hand, at 2s. per vol.

The sentence Thomas Edmonds asks after was purposely devoid of meaning.

The Rev. Mr. Kitton, curate of St. Thomas Church, Preston, is delivering four lectures on the 'Creed of the Infidel compared with that of the Christian.' Mr. R. Cooper's lectures appear to have been a principal subject of animadversion.

J. E. writes:—'In a short time we hope to have the pleasure to inform you even at Longton (although it has been pronounced by a senator of some repute, C. B. Adderly, Esq., the "boundary of civilisation") of the existence of a secular society, and a small body of working men who have adopted Excelsior as their motto generally, and particularly so in theology.']

THE SUBSCRIPTION FOR EUROPEAN FREEDOM.

Per Mr. Joseph Firth, Keighley.*

A Peace-man, 6s.
Benjamin Green.
Joseph Bankcroft.
John Bottomly.
Thomas Holt.
James Steel.
Hiram Brooksbank.
John Smith.
Joseph Paget.
Joseph Firth.
Alexander John Alexander.
John Lund.
Jonathan Milner.
Joseph Hanson.
James Walton.
John Feather.
Emanuel Greenwood.
George Coupe.
James Horsfall.
Robert Waddington.
James Smith.
George Bottomly.
William Watson.
Benjamin Dale.
John Brotherick.
William Lister.
William Butterfield.
Thomas Whiteoak.
William Dickinson
Thomas Clark.
James Mitchell.
Emanuel Tidswell, Haworth.
William Greenwood, ditto.
Joseph Wood, ditto.
Jonas Ratcliffe, ditto.
Archibald Leighton, ditto.

Per Mr. Stephen Bulmer, Bolton.

Stephen Bulmer, 2s. 6d.
George Healy, 2s. 6d.
David Raynard, 1s. 6d.
Charles Wairing.
John Parker.
James Hattersley.
Moses Baron.
John Bromiley.
William Hilton.
John Atherton.
Thomas Webster.
William Whittaker.
George Lupton.
Robert Allen.
John Wilson.
Joseph Pilkington.
John Heys.
William Symn.
Peter Hardman.
Peter Swift.
Robert Grime.
Thomas Foster.
John Crossley.
John Morris.
George Webster.
Joseph Baron.

Per Mr. James Butterworth, Heywood.

James Stothers, Birkenhead.
John Lloyd, ditto.
Enoch, M.
John Firth.
Matthew Law.
Robert Redhead.
Junius Cook.
Joseph Law.

Miscellaneous.

John Russell, Birmingham.
Francis Grady, ditto.
James Perry, ditto.
James Makinson, Upholland.
C. Meadows, Bury.
Joseph Hodgson, ditto.
A Friend, per J. F. G., Belfast.
J. F. Graham, dittor.
John Starmer, per Mr. Pedody.
William Marks, ditto.
Mrs. Samuel Ingham, Manchester.
Richard Dodd, ditto.
W. Greenwood, Todmorden.
J. L. T., ditto.
Moses Lancaster, ditto.
George Mawby, Sheffield.
James Boyd, Preston.
Edward Swinglehust, ditto.
William Driver, ditto.
Henry Tunstall, ditto.
John Atkinson, ditto.
B. Collindge, Rochdale.
James Crossley, ditto.
John Crossley, ditto.
J. Nuttall, ditto.
J. Shore, ditto.
G. Healey, ditto.
J. Smith, ditto.
W. Bootman, ditto.
W. N., ditto. [Seventeenth 100 names.]

* It was Father Firth who said that if I did not get the thousand names proposed I was to make up the deficiency myself. He undertook to procure 20s. He sends 41s., saying: 'I have performed the work thou gavest thy servant to do, and who has added cent. per cent. to the talent entrusted to him.'

NEW PUBLICATIONS AND RE-PUBLICATIONS.

No. 1 of

WAYSIDE POINTS,

Containing Part I. of the Correspondence between the Rev. Brewin Grant, B.A., and the Editor of the *Reasoner*.

Price Twopence.

No. 2 of

WAYSIDE POINTS,

Containing Both Sides of the Debate between Mr. J. F. Winks, of Leicester, and the same.

Price Twopence.

No. 3 of

WAYSIDE POINTS,

Containing Part II. of the Correspondence with the Rev. Brewin Grant, B.A.

(In the press.) Price Twopence.

SECULAR SCHOOL BOOKS FOR CHILDREN, BY. G. J. HOLYOAKE.

No. 1.—The Child's First Letter-Book. Price 1d.

No. 2.—The Child's Second Letter-Book, for teaching Reading and Writing at once. Price 2d.

No. 3.—The Child's First Word-Book, for teaching Spelling, Meanings, Grammar, and Reading. Price 3d.

No. 4.—The Child's First Reading Book (in the press.) Price 4d,

ALL ILLUSTRATED.

A Series suitable for Christmas Presents to Little Children.

Price Twopence,

THE VALUE OF BIOGRAPHY IN THE FORMATION OF CHARACTER.

By the same. New Edition.

THE CONSTITUTION AND OBJECTS OF SECULAR SOCIETIES.

SEPARATE.

Price One Penny.

LITERATURE FOR THE PEOPLE.

Under this head we give a weekly column of the names of special class books, and the cost of them, for the information of readers who may not otherwise meet with a notice of them.

America Compared with England	2	0
Christian Spectator	0	6
Trevelyan on the Insanity of Mankind	0	2
First Book of Euclid, with 147 Diagrams.	2	6
Practical Grammar	1	6
Graduated Grammatical Exercises	1	0
Hints on a Logic of Facts	1	6
Public Speaking and Debate.....	1	6
Literary Institutions	0	2
History of the Last Trial by Jury for Atheism	1	6
Life, Writings, and Character of Carlile ..	0	6
Paley Refuted in his own Words.....	0	6
Rationalism	0	6
Catholicism, the Religion of Fear	0	3
Reply to F. W. Newman's Work on the Soul	0	3
Logic of Death.....	0	1
Why do the Clergy avoid Discussion?	0	6
The Reasoner .....weekly	0	1
The People's Review (complete)	1	6
The Task of To-Day. By Evans Bell	1	0
Mackay's Intellectual Religion.....	1	6
Lewes's Biographical History of Philosophy	4	0
Newman on the Soul	2	0
Channing's Works. 6 vols.	8	0
Birch's Religion of Shakspere	4	0
The Duties of Man. By J. Mazzini	0	6
Bible of Reason, or Scriptures of Ancient and Modern Moralists and Authors; with the Testament of 1852. By B. F. Powell.	10	0
Bible of Reason, parts 1, 2, 3, bound in 1 vol.	7	0
Ditto, part 1, Scriptures of Ancient Moralists	2	0
Ditto, part 2, Scriptures of Modern Authors	2	6
Ditto, part 3, Additions to part 2; Modern	2	0
Ditto, part 4, or Testament of 1852	2	6
Parts 1, 2, 3, can be had in 36 numbers at 2d.		
Library of Reason	1	6
R. Cooper's Lectures on the Soul	0	2

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square.—Friday evenings [8], a Discussion.—Dec. 10th [7], Mr. Thornton Hunt, 'Italy and the next Movement for European Freedom.'

Bradford Secular Society, Nitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.

Commercial Hall, Philpot Street, Commercial Road East.—Dec. 19th [11 a.m. and 7½ p.m.], Mr. C. Southwell will lecture.—Discussion after the lectures.—Discussion, Tuesday [8], Thursday [8]. Saturday evenings devoted to the advocacy of Teetotalism.

Eclectic Institute, Denmark Street, Soho.—Dec. 19th [11 a.m.], Mr. J. B. O'Brien, 'True Object and Character of the Mission of Jesus Christ.'

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—Dec. 19th [6½], a Lecture.

Hall of Science, City Road.—Dec. 19th [7], Thomas Cooper, 'History of England: Reign of Henry I.'

Hall of Association, 34, Castle Street, Oxford Street.—Dec. 16th [8½], F. C. Penrose, Esq., 'Architecture and its Influence.'

Secular Hall, Goldsmiths' Row, Hackney Road.—Discussion on Sunday mornings at 11, and Tuesday evenings at 8.—Dec. 19th [7], Robert Cooper, 'Piety and Poverty.'

Secular Institution, Charles Street, Old Garratt, Manchester.—Dec. 19th [6½], a Lecture.

Progressionist Hall, Cheapside, Leeds.—Dec. 19th [6½], a Lecture.

Eclectic Institute, 14, Garthland Street, Glasgow.—Dec. 19th [6½], a Lecture.

Mutual Improvement Society, Five Ways, Dudley.—Dec. 19th [7], Mr. Wallwork, 'Teetotalism essential to the Elevation of the Working Classes.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—Dec. 19th [7], Mr. C. F. Nicholls, 'Martin Chuzzlewit.'

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a reading room.

ADVERTISEMENTS.

POPULAR WORKS.

Just Published, Price 1s. 6d.,

POPULAR CHRISTIANITY: its Transition State and Probable Development. By F. J. Foxton, A.B.

Also, just published, 32 pp., Price 2d.,

ORATION on the DEATH of DANIEL WEBSTER. By Theodore Parker.

TRACTS for the TIMES, complete in 1 vol. 1 6

To be had also in separate tracts—

1. The Bible—what it is and what it is not. By Theodore Parker..	0	2
2. Christianity—what it is and what it is not. By Theodore Parker.	0	2
3. Priestly Systems Repugnant to Christian Principles. By the Rev. T. Wilson	0	2
4. On the Human Causes which Contributed to the Establishment of Christianity ..	0	2
5. Infallibility, Catholic and Protestant. By the Rev. James Martineau..	0	2
6. The Future Prospects of Christianity. By Professor Newman	0	2
7. On Salvation. By the Rev. T. Wilson	0	2
8, 9 Strauss's Life of Jesus Examined. By Theodore Parker..	0	2

The FREEMAN. Complete in 1 vol., cl. bds. Contains articles by Messrs. Wilson, Foxton, Clarke, and Maccall 3 0

Glasgow: J. Robertson, Maxwell St. London: J. Watson, 3, Queen's Head Passage, Paternoster Row.

REMOVAL.

E. TRUELOVE, Bookseller, Periodical and Newsvendor, late of No. 22, John Street, Fitzroy Square, adjoining the Literary Institution, begs to inform his friends and the public that he has removed his business to No. 240, Strand, 3 doors west of Temple Bar.

The *Reasoner*, *Leader*, *Reynolds's Newspaper*, and Mr. Watson's Library of Freethought, may always be obtained.

E. T. has a large stock of Second-hand Books, and a Circulating Library of 500 volumes, for sale.

Furnished and Unfurnished Apartments to Let —First and Second Floors suitable for Offices, Fourth Floor suitable for a Daguerreotype Artist.

Country orders attended to and the Trade Supplied.

Remember the address—Reformers' Library, 240, Strand, 3 doors west of Temple Bar.

London: Printed by Holyoake, Tyndale, & Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.—Wednesday, December 15th, 1852.

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

Correspondence with the Rev. B. Grant....	437	To the Friends of Freethought	446
Note on the Conditions	442	Mr. Commissioner Phillips.....	447
Correspondence in the 'British Banner' ..	443	Administration of Oaths.....	449
The Report of the Townley Discussion	444	Petition for Opening the Crystal Palace....	449

THE CORRESPONDENCE BETWEEN THE REV. MR. GRANT AND MR. HOLYOAKE.

No. 19.—*The Rev. Mr. Grant to Mr. Holyoake.*

Birmingham, November 20th, 1852.

My dear Sir,—Our correspondence promises to form a very amusing collection: every additional letter from you is a still further proof of the propriety of dedicating the whole, when completed, to the shade of Ignatius Loyola. Besides the *Finger Post* edition, I shall propose that the whole be printed with the discussion, as a very pretty preface; which reminds me that, amongst many other omissions, you have forgotten to say whether you accept of six nights, or to give any intimation of your views on the main proposal in my last—a very emphatic way of answering, which some would call evading: nor will you tell me any more as to your principles and their advantages for this very cogent and pleasant reason—that you avoided many things in a previous letter, for since I intimated that you avoided my inquiries, you conclude that I know enough of your principles. This, at least, is another illustration of your practices, and will help to satisfy those of your followers who 'follow their own judgments.' The first speaker on your behalf at Blackburn, declared that he thought exactly as you do, adding, in the same breath, that he had cultivated those abilities which *God* gave him: this may explain your disavowal of the name of atheism, in your letter respecting the Rev. J. A. James, in the last *Banner*. The best account of the atonement, is in the New Testament; any view of it that you can fairly deduce from that book, I shall feel bound to maintain: there also you will find 'the principles of the New Testament,' after which you make anxious inquiries. The same answer will meet your inquiries about 'election and reprobation,' which was not set aside from discussion because you and I are not agreed upon either the doctrine or the grounds of it, but because of the metaphysical nature of the subject, and the difference of opinion amongst evangelical Christians. Still, if you wish to dive into those speculations, they are quite open to you, or any other questions you can raise out of the Christian documents—your work being to prove the fact that Christianity obstructs human welfare, which will be (according to your avowal) advanced by the substitution of Secularism for Christianity. There is no need for you to be restricted in any respect as to Christian principles. I am thankful for your definition of precedence, giving the first place in the order of time to the duties of this life; as the word may have a very different meaning. This acknowledgment, with

any other 'confession of the slight advantage you have afforded me,' in the way of explanation, will amply discharge my debt of gratitude.

You do not seem to understand my observations in the postscript, on your article about the 'enemy,' and may, therefore, read them again; but no repetition of reading, with the most 'powerful lens,' will enable me to understand yours, though it is shorter. While you are reviewing, it will be advisable to read what has been already said on your book and lectures about the clergy avoiding discussion; and you will oblige me (besides benefit the reader) if for the future you will be *good enough to state any arguments you may try to answer*.

It is generous of you to acknowledge that I overturn everything you say, and that you find your assertions turned upside down; the reason is, because you send them originally down side up; all my arguments and assertions you leave fairly on their feet, as presented to you. Omissions 'comprise your chief answers,' as in the matter of printing the Townley discussion, which somewhat affects the value of your word, or of your memory: are you still unaware that you were asked to print it?—*i. e.*, to prepare it for the press, which you know was my meaning.

It is quite time you learned the 'new principles of controversial defence,' as well as to quote accurately, for it was not merely your courtesy failing at the end of a correspondence, but that of your side, or party; and Mr. Uttley's defence of his insult to Dr. Bayley, which you have inserted in the *Reasoner*—viz., that the epithets were deserved, may justify all I use to you; though in your letter about Mr. James (besides forgetting and virtually denying the insults you have written on him and his Sunday-school) you very kindly exonerate him and praise the *Spectator*, in order to villify me by contrast: you will not forget his kind words, but you have soon forgotten mine. I, as you affirm, 'propose to make myself felt by obnoxious epithets:' if you had said 'obnoxious arguments,' you would have been both right and just; but this would have been 'biting sarcasm,' which is sensitively shrunk from by dealers in 'nibbling logic,' who can occasionally assume a very courteous tone as a cover for slander, and an escape from the condemnation due to the unscrupulous abuse in which they habitually deal when 'the fear of the critic is not before their eyes.' However carefully you may have washed your hands to do the courteous in the *Banner*, you still marked the paper with traces of 'irritation,' and something else; nor will your respectful words to Mr. James wipe out the insolence you pour on him in your *Reasoner*, to which I shall have again to call your attention, as well as to other points in that curious letter, wherein you affirm that 'scepticism has laid down its antagonism'—perhaps to cry quarter. You do well to deprecate a mission to infidels, 'you dispute its wisdom,' and its object is to dispute yours. Nor will the efforts of 'the young minister who has a position to win,' be in any respect dependent on the form of the mission you dissuade from, since he has a mission from his Master, and a very plain call from the towns you have visited.

There is no doubt your 'friends at Blackburn were imposed upon,' but not by me, who opened their eyes; nor will you be able to close them again. It was no mistake that you had 'postponed indefinitely the discussion,' *even though* you purposely chose words of an indefinite character, as you before admit—'I fear it will not be possible this year,' meaning it might or it might not, which is what you perhaps call a *definite* postponement. You have been equally definite this time, by saying nothing about it. And now, if you want my opinion, it is that of thousands, that you did not desire to discuss with me, and would not have made the last definite

agreement but for the publication of the correspondence, which has 'coerced you into' the promise of a 'debate' in order to assure your friends.

It is possible that, as you say, I shall 'never be proved to be in the wrong,' at least by you; since, even in the Bayley case, you carefully avoid answering the other instance which substantiated my argument, namely your insertion of Dr. Cumming's letter without his consent, and especially the insult of 'very uncivil' with which you allowed it to be introduced into the *Reasoner*, by way of proof that you deal in 'obnoxious epithets.'

It was wise in you to 'refrain from going over all' my 'mine of rhetorical discoveries,' since in warfare a mine is sometimes dangerous—though you are mistaken in assuming that the 'incidental points' were introduced by me, since you began 'to scold' at my tone, to inquire, in wonderful courtesy, 'who is the Rev. Mr. Grant?' which led to explain your general custom of abuse, exhibited in those *passages which do not exist* in your 'Cabinet of Reason'—of which, being nonentities, you wisely say no more.

Your reply to my second question has been incidentally answered, namely, about the men imposed on at Blackburn, of which Mr. Adcroft and yourself will hear more when I can copy and print my notes. Next week I am to give two more lectures at Blackburn, when I shall be glad to see either you or your friends.

The answer to my first question is rather impressive—you mean what you said; that is, you repeat an ambiguous sentence, instead of explaining it. No doubt you had a reason for this. The complaint you made was, that my letters were 'written to your prejudice.' I did not intend to be of any service to your cause; and if any injustice is done to your character, it is an advantage on your side which you would not be slow to use if you were able. It would not have been wise for you to explain *that I made up my mind to print without your answer, because your answer was not penned till some time after;* and you know it was printed immediately, though you both complain of its publicity after it was written, and of its not being published before it was written. Now, on this matter, your friends had better 'follow their own judgment.'

I shall not retort by reminding you, that in the last *Reasoner* you publish a letter to me, and omit the reply which had arrived, because I know you must print the reply, and am not afraid that you can 'write to my prejudice.' It is possible you may have intended this in your declaration that Mr. Emery's letter was a joint production of himself and my brother David, who enclosed it.' I was anxious to know your ground and *motive* for this assertion. No wonder 'Mr. Emery complained (when my brother John inquired into the truth of this) that you should turn off to such questions; and, notwithstanding a natural reluctance, and some tendency to evasion, he wrote to declare—'The letter itself *was not* a joint production.' 'It was the *bonâ fide* desire of the secularists here for you to meet Mr. Holyoake.' Your indirect attempt, therefore, to insinuate that I had originated the discussion through my brother recoils upon your inventive genius. Nor did my brother enclose the letter, but Mr. Emery obtained a note from him to add his persuasions to the secular invitation. How my brother's personal wish that I would accede to their request is as much a public document as the official secretary's communication, is another exercise for your friends' own judgment. You were right in saying that the mention of my brother would show me how to prove the correctness of your information, with this difference, that it has proved its utter incorrectness and your lack both of accuracy and propriety.

You may now compare Mr. Emery's statement to you with his note to me quoted above. You inform me that Mr. Emery said—'He considered the first communication *a joint production arising out of* several conversations with my brother David upon the desirability of the matter.' How a letter is 'the joint production of a conversation' you no doubt can explain; and if Mr. Emery wrote in my brother's name, he should not have professed to write for the secular 'friends with whom he acts.' He should have said this letter is *not* a *bonâ fide* expression of their wish. You have too much sagacity to need any more observations on this pitiful affair. The letter itself is enough; Mr. Emery's subsequent note is too much for you; and the 'joint production' is a fabrication. The letter might with more propriety be ascribed to your conversations, for it alludes to 'the kindly manner in which you spoke of me,' and this may be uttered now, if the letter in the *Banner* is any index to your conversation. You are good enough to demand a *literal sense* for the sayings of the Redeemer; cutting off a right arm is, you say, to be taken literally; and you told the Preston people—whom I have visited on a secular tour this week—that a poor ignorant girl, who thrust her hand into a fire, was the only consistent Christian, and, by *burning* her hand, *literally cut off her arm.* We must, of course, take you literally that a letter *arose out of a conversation*, and became a *joint production.*

You are equally literal in describing me as the *enemy at the door*, in a paper written without excitement on your part, as you intimate, but only to describe the excitement of others. Was this a literal *door*, as well as a literal *enemy?* Now if you will persist in telling people so to read the Bible, I shall teach them how to read the *Reasoner.*

I hope you will 'find' the meanings in your previous letter all '*standing on their heads*,' another *literal* text, by which you may expound the New Testament. 'I have gone through your mine of rhetorical discovery,' having refrained from none, whilst you have omitted many; especially have you forgotten to quote the place where I assume Mr. Emery wrote with your authority, and that his letter was your challenge; which mistakes of yours are the only pretences on the ground of which you become involved in the 'joint production' trap laid by yourself for your own feet.

Herewith is sent a statement of the question and the nights, the former drawn from your correspondence, the latter awaiting your convenience; and I trust your reply will not omit to notice what is the proper business for us both, the immediate arrangements for discussion, which can then be sent to the committees to be carried out.

Yours very truly,

Mr. G. J. Holyoake. BREWIN GRANT.

The undersigned agree to discuss for six nights, weekly, on what evenings may be convenient, in the third and fourth weeks of December, and four following weeks, the following topic:—

'What advantages would accrue to mankind generally, and to the working classes in particular, by the removal of Christianity and the substitution of (atheistic) Secularism in its place?'

By Secularism, Mr. Holyoake means giving the *precedence* in time, to the duties of this life, over those which pertain to another world.

The benefits maintained by Mr. Holyoake to result from the substitution in question, are the three points enumerated in his letter of September 2, 1852.

Respecting Christianity, Mr. Holyoake maintains paragraphs A and B of the same letter.

Mr. Grant intends by Christianity the following statements in his letter of July 27th, 1852—namely, 'the New Testament, &c., our responsibility.'

Both allow of their previous writings as a standard reference, as the *Reasoner* and the *Bible and the People*, and such works as are recognised in those periodicals.

(Signed) BREWIN GRANT.

Conditions: A reporter or reporters of acknowledged accuracy to take down the discussion *verbatim*, which each is bound to correct for the press.

A chairman for each side, and an umpire; the latter to be chosen by the two chairmen. Mr. Holyoake to lead, Mr. Grant to reply in equal time. The discussion to be three hours and a half each night. The speeches an hour for opening and reply. Half an hour each rejoinder and reply, and two speeches of a quarter of an hour each. Admission by ticket, paid; the expenses to be defrayed out of the proceeds; any deficiency to be made up in equal parts by each side, and any surplus to be equally divided. The discussion to be printed jointly—*i. e.*, at the mutual expense of both sides.

The committees to apply to Dr. Campbell and colleague for loan of chapel.

N.B.—This should be attended to directly, as the time for preparation and announcement is not too long.

No. 20.—*Mr. Holyoake to Mr. Grant.* (Answers to Letters Nos. 17 and 19).

Reasoner Office, November 25, 1852.

Rev. Sir,—Your two letters of November 14 and 20, and your 'Conditions of Debate,' I answer as far as seems relevant in this communication.

A main question of yours, oft reiterated, and put in *italics* in yours of Nov. 3, is—'*What are my distinctive principles, and what advantages will arise from their adoption?*' Twice I formally replied to your queries, yet in various places, and in language not very measured, you express your displeasure at the paucity of my answers. At length it becomes my duty to put similar questions to you. When the reply you vouchsafe is that 'I may look in the New Testament for the principles and laws I desire specified, and any view I can fairly deduce from that book you shall feel bound to maintain.' My answers may have been unsatisfactory, but surely not more barren than this. You propose to inscribe our correspondence to the shade of Ignatius Loyola. I have no objections, for I should think that that worthy will be as happy to bestow his meed of approbation on your replies as on mine.

You mention in yours of Nov. 3 my 'refusing to *print* the Townley discussion,' and, upon my telling you that I was never asked to print it, you answer (Nov. 14), in your free way—'perhaps not, but did you not plead *inability to revise your speeches?*' Why with this licence of proof you can never be in the wrong, say what you will. In yours of the 20th inst. you again recur to this subject, defining 'to print' as 'to prepare for the press,' accompanied by an animadversion on the 'value of *my* word.'

Neither in this correspondence in reply to me, nor in your quotation from Mr. Emery in yours of Nov. 20, do you mete the same measure to others you mete unto yourself. That Mr. Emery should, after having written you in consequence of repeated conversations with your brother David, call his 'communication a joint production'—both being conversational parties to the letter—is not, in my opinion, an inaccurate use of language. Anything further, however, must come from Mr.

Emery, who must have written you under misapprehension, or more circumstantially than appears from your quotation.

In your letter of October 15, you ask me 'if I told my audience that I had *concluded* a correspondence' with you? In yours of Nov. 3, you say you 'speak only of the *end of what I have written*, not that I will write no more.' This is certainly an unusually sharp use of words. A hand-bill which announces your lectures in Preston so late as the 17th and 18th of this month, says, 'you offered to meet me in discussion, but that *I have not accepted the offer*.' Although my acceptance has been in your hands since July, and occurs in the first letter of this correspondence. Other cases I might notice, but I only cite these samples to express a hope that you will, if I should need it, concede the same freedom of justification and licence of speech to myself.

With what discretionary grace you speak of your own periodical, the *Bible and the People*—in what different language of the *Reasoner*. In yours of Nov. 3, you say '*insolence is a common thing in the Reasoner*,' but 'it will be *mere oversight*' if anything of that nature be admitted in the *Bible and the People*. Then that periodical must be allowed its meed of 'oversights,' for it certainly has its little failings this way. To go no further than certain articles entitled the 'Three Shams,' would, I think, furnish some curious cases in point. Nor if you compare the *Reasoner* with contemporary Christian journals, of higher pretension, would it answer your description. In a leading article in the *British Banner*, of the same date as your letter, there occurs this passage: '*the priests lie, and they know it*.' In the whole twelve volumes of the *Reasoner* there is no editorial parallel to this.

All the topics introduced into your later letters I should be pleased to enter upon, but forbear, as this seems not the proper place for them. If I discuss the subject of my letter to the Rev. J. A. James, or enter further upon the topic just noticed—the editorship of the *Reasoner* and the *Bible and the People* respectively; if I revise your fragmentary reports of my lectures in the provinces, and generally, as I should have a right to do, use your licence of illustration in return, this correspondence would fill a volume.

To some of these cases I may reply in the *Reasoner*, or, if you should at another time open a separate correspondence upon this subject, I will attend to it.

Yours faithfully, G. J. Holyoake.

NOTE ON THE CONDITIONS.

In my part of the debate I will comply as far as I am able with your wishes (expressed Nov. 14). Your six-story proposal shall have my consideration, but I will not pledge myself to follow it.

In your letter of Nov. 20, you enclose 'conditions' for me to sign. Out of the question for discussion, please strike the parenthetical phrase '(Atheistic).' In the next paragraph, after '*precedence* in time,' you may add the words 'and in importance.' Omit all that follows this clause till you come to 'Both allow'—which paragraph should run thus:—'Both allow their previous writings as a standard of reference—as the Correspondence preceding this discussion, the *Bible and the People*, and the *Reasoner* as far back as the date of the first number of the said *Bible and the People*.'

You speak of referring to books 'recognised in the *Reasoner*.' I would rather you specified them.

The committees might at once proceed to procure a place and to advertise the discussion.

CORRESPONDENCE IN THE 'BRITISH BANNER.'

To the Editor of the British Banner.

Sir,—So far back as Oct. 13, you copied from the *Bible and the People* the first portion of the correspondence between myself and the Rev. B. Grant, of Birmingham. That gentleman supplied you also with an additional letter, not before published. Subsequently he forwarded you another letter, making in all five letters from himself, to which no answer of mine has appeared in your columns. He received from me an answer to four of the above letters on Nov. 3rd, and a reply to the fifth on Nov. 14. Your readers must be generally unaware that any answer has been made by me.

On Nov. 13, I requested Mr. Grant to forward the continuation of the correspondence to you. On the 14th, he wrote that 'he should be glad if I would do it, he not having time to copy'—but added, 'next week he should be able to do it.' By an early post I forwarded him a copy of my reply to his four letters above mentioned, repeating my hope that *he* would communicate with you. Finding the correspondence did not appear in the *Banner*, I renewed my request on Dec. 5th. On the 8th Mr. Grant replies, 'I did not send your letter to the *Banner*, as it seemed more proper for you to do so; which would effectually indicate your willingness to publish and exonerate me from blame formerly imputed.' What I blamed was the publishing, without consent, of part only of a correspondence uncompleted. But when one part *is* printed, containing four unanswered letters on one side, it is injustice to me to withhold the others. On this account I respectfully solicit the insertion of the remainder of the correspondence. As a 'Mission' of three years has been invoked upon the letters which have appeared, the supporters of the Mission ought to see the whole.

I now enclose letters down to Nov. 17. The remainder shall reach you in due course.

Yours faithfully,

G. J. Holyoake.

REPLY OF THE EDITOR OF THE 'BANNER.'

With every disposition to do not only justice, but a kindness, to Mr. Holyoake, his present request exceeds the possibility of compliance. We nevertheless publish his letter, which, in part at least, will meet his case; and had it not been for the crowded state of our paper, which precludes the possibility of surrendering seven or eight columns, with the somewhat alarming intimation that there is a 'remainder,' we should have strained a point to serve him. But, after all, the hardship of refusal is not great, either to Mr. Holyoake or his friends, since the whole has appeared in his own pages, for it is them he has sent us for publication.

☞ The committee for the discussion with Mr. Grant was nominated on Mr. Holyoake's part in his letter of Nov. 13, but no communication has reached that committee on Mr. Grant's side. Mr. Holyoake has since received an application on behalf of Mr. Grant to hold the debate in Birmingham, but Mr. Holyoake has declined to remove it from London, and has intimated that a fortnight's notice should be given of the dates of the debate.

A festival, to celebrate the opening of the Tower Hamlets Institution, Morpeth Street, Bethnal Green, will be held on Monday, January 3rd, 1853. We hope to be able to announce the particulars next week.

THE UNTRUSTWORTHINESS OF THE REPORT OF THE 'TOWNLEY DISCUSSION.'

II.

THE report of the Townley discussion is rather worse than that of the Heywood lectures, prepared by persons unaccustomed to such responsibilities, and who were unable to command metropolitan facilities for reporting.

Not foreseeing the printing of my Heywood lectures, I was there prevented revising, owing to engagements previously made. It takes more time than can always be commanded, without previous notice, to read carefully and thoughtfully through indefinite folios of MS. Such duties properly performed, sometimes consume days of undivided attention, which require, not only time, but also means. The Rev. J. A. Baynes, of Nottingham, a gentleman on many accounts entitled to our respectful attention, has invited me to a public discussion in that town, but he has objections to any of the proceeds, as I understand him, falling to me; and, as one can seldom obtain without a struggle, which I detest, the means of defraying personal expenses during a discussion, I therefore avoid *after* work where I can. Whatever is proposed at the outset may be provided for, but not always that obtruded at the end. The probable result is, that that printing which you do not watch ends in practical misrepresentation. There is, perhaps, no help for this at present, but this brief notice may induce some to ascertain, before judging, to what extent we are properly responsible for evidence before them.

Now that the commentators upon our proceedings are daily increasing, it will perhaps be useful that we consent to that undertaking only which our resources enable us to attend to *throughout*, and that we do nothing unless we do it *consciously*.

Touching the argument in the report of this discussion, several critics have pronounced Mr. Townley's case made out, and mine the contrary. None seem to notice that I did not profess to argue against Mr. Townley. He insisted on discussing a subject which I did not care about, and I pursued the course which, in like case, I have pursued with others. As he *would* take a subject of no interest to me, I concluded he had not my improvement in view, but some end of his own to answer, and I left him to answer it as he pleased. Very distinctly he was told, on the first night, that to prove that *something* existed was, in my opinion, nothing to the purpose. That one aspect of the design argument made the fact of *something* existing 'distinct from nature' plausible, but a contrary fact was much more plausible. His argument did not lead to an Absolute and Supreme Being, and in no way touched the vital question of a Special Providence; and as his argument brought with it neither *certainty* nor *relevance*, it was beside the question which interested me. Still he went round and round his barren proposition. He even used the phrase 'a Being distinct from nature'—which every Christian understands to mean a *Supreme* Being—in the sense of a *mere entity;* and seeing this, I occupied my time, as my first speech gave Mr. Townley fair warning that I should, in establishing our sympathy with more positive and practical questions.

Our question for debate was, 'Is there sufficient proof of the existence of a *God* —that is, of a Being distinct from Nature?' This question Mr. Townley deserted at the outset, and betook himself to proving that *something* existed. But 'something' is not necessarily '*God*.' The argument of analogy, which he followed, only makes probable the existence of a Great Man, not Deity. If Mr. Townley's position is really recognised by the orthodox, then theology has turned round—

has given up its pretensions to *certainty* as to the existence of God, and accepts our own theory of *probability;* and if that is all, we had better rest in our probability than theirs, for nature—infinite, eternal, self-existent, and material—is a more magnificent truth than that of 'something' abstract, barren, relative, and limited, beyond nature, and which degrades nature from a Supreme Existence into a mere Instrument.

One advantage taken of my concession in debating Mr. Townley's proposition is that he has placed on the cover of the book, in gilt letters, the words '*Atheistic* Discussion,' and advertised it under this designation. It has occasioned some surprise that Mr. Townley should thus seek to force upon us an opprobrious name which we disown. Again, his advertisement of the debate in a religious Magazine has these two opinions of his own party appended:—

'We have seldom seen such utter trash as the infidel disputant dignifies with the name of reasoning. It is not the being of a God he wishes to get rid of, but the *responsibility* of man.'—*Edinburgh Witness.*

'There is nothing like an argument at all in Mr. Holyoake's flimsy attempt, by glib talking, *to mystify* the public ear. We have looked with great care at every sentence uttered by him, and we cannot find anything bordering on a single logical showing in defence of his deity, which he calls Nature. The utter feebleness of atheism is only equalled by its *insolent* pretence.'—*Evangelical Magazine.*

The question that here arises is—does Mr. Townley believe those assumed criticisms of me? If so, what was the meaning of his apparent civility to the end of the discussion? If he does not believe these allegations, on what ground does he offer them to the public to believe?

The propriety of my objection, expressed to Mr. Townley, to discuss the question of the existence of Deity, in the present temper of the religious world, is further established in a very marked manner by the Rev. Dr. Bennett in his 'Preface' to the discussion. That 'Preface' occupies but twenty-four lines, long primer; yet in it *three* times the rev. writer represents me as bringing 'arguments against God,' though to argue 'against God' was never in my thoughts. I scarcely argued against Mr. Townley's inconclusive *representations* of Deity. How can I, unable but not unwilling to apprehend the inscrutable secret of God's existence, be said to argue against *Him?* Yet three times does the Rev. Dr. Bennett describe my part of the book as the bringing of '*arguments against God.*' No sooner does the eye of the devout Christian fall on these words, than his mind is *poisoned* against my case on the threshold of the book. Mr. Townley appears, by implication, as some divine old gentleman, and myself as some reckless and sanguinary adventurer—a Moloch and Mephistopheles combined, or worse, some Satanic Proudhon—likely, as the Rev. J. A. James has elsewhere suggested, to promote an Anglo-Gallician massacre in London; for what wickedness is there the Christian does not believe possible of one who brings '*arguments against God?*'

It may be that Dr. Bennett is hardly sensible of the injustice thus done to us—but it is an injustice nevertheless. We count on these things, however, for some time to come, and do not think it worth while to complain. That we are not in haste to notice them at all, is somewhat evident from the fact that we have suffered this report to be circulated for four months, and a second edition to be advertised, without caring to address the public on the subject. We have unwavering confidence in good intention, and we believe that if we persist in meaning well the public will do us justice in the end.

One of the Disputants.

TO THE FRIENDS AND ADVOCATES OF DEMOCRACY AND FREETHOUGHT RESIDENT IN LONDON.

FRIENDS,—The want of a large and commodious place of meeting has long been felt by us. In this respect we are worse circumstanced than our friends in almost all the large towns in the provinces. There are but few very large halls, of any description, in the metropolis. Some of these we could not occupy, for the purpose of proclaiming our principles, at any price. The terms demanded for our use of the rest, on any working-day of the week, preclude our hiring the use of them; while none of them can be entered by us on the Sunday.

Whoever has marked the crowds attendant on Sunday evenings at the two largest halls in our own possession—the Literary Institution, John Street, and the Hall of Science, City Road—during the present and several preceding winters, must be convinced that we are losing the opportunity of extending our principles. Scores often—in some instances, hundreds—go away from the doors of these halls disappointed, because unable to get in. There can be no doubt that a hall capable of seating two thousand persons, and centrally situated, would be filled on Sunday evenings, from September to May, by an audience eager to listen to the teachings of democracy and freethought.

How desirable it is that such a hall should be available on other evenings of the week, for meetings held to petition Parliament, and other political purposes; for assemblies of the trades; for discussions; for festive celebration of the birth-days of great and good men; for popular concerts; or, for any gatherings held for the advancement of the people—I need not say. The want of a hall spacious enough for the effective holding of a metropolitan political meeting has been loudly confessed for many years; and the same confession may be applied to nearly all meetings for popular progress.

During the winter before last, I took the liberty to urge upon my audiences, in John Street and City Road, the necessity of combining to erect a building suitable to our wants. Mr. W. D. Saull (so long known and esteemed among you for his consistent and persevering attachment to the cause of mental and political liberty) was the first to respond openly to my appeal, by the noble offer of £500. Another friend immediately offered £100, another £50, another £20; and these were followed by contributors' names for £10, £5, £2, and £1, each. A general meeting of subscribers was afterwards called, officers were appointed, and negotiations commenced for having the scheme properly registered and legalised. Hindrances arose (as might have been expected) in endeavouring to effect a legal registration. But I need not allude further to that subject: I am happy to say that these hindrances have, at length, been surmounted, and the 'Metropolitan Institution Company' is now duly and legally registered, for the erection of the 'HALL OF SCIENCE AND LITERATURE.'

Your subscriptions are now the only requisite for complete success. The capital required is fixed at £5,000; to be raised in pound shares—of which £1,500 are now taken. The office of the secretary, Mr. Whitaker, is at 23, John Street, Fitzroy Square. Friends will also be in attendance at the Hall of Science, City Road, on Sunday evenings, to receive your subscriptions—which can be paid at the rate of one shilling per share monthly.

With the names of the Trustees and Directors, the mode of administering the affairs of the Institution, the purposes to which it is to be applied—such as the delivery of discourses, holding of discussions and public meetings, teaching of

classes and schools, library, depôt for the sale of books and periodicals, &c.—you may become acquainted, by asking for one of the circulars of the proposed Institution. I may, however, inform you that about £200 per annum are secured towards the maintenance of a secular school for children of shareholders in the Institution, when erected, and otherwise in aid of the objects of the proposed Institution. Mr. Saull, in addition to his large subscription towards the Building Fund, has also promised to present to the Institution his extensive and valuable Geological Museum.

Permit me to urge upon you, in conclusion, the *duty* of exertion for speedily completing the subscription list. You witness the zeal and activity with which the disciples of the oldest existing form of superstition are striving to regain their hold of the mind, not only of England, but of Europe: you know how eager the partisans of despotism are to extend and prop up its authority. Shall your zeal be less than theirs? You are not called upon to suffer for your principles to the extent that the pioneers of your cause suffered. Your cause is partly won. Provide but the means for the spread of your principles, and the minds of your countrymen cannot fail to receive them. This is an easy duty compared with that which had to be performed by your fore-runners.

Love for what you hold to be Truth ought to prompt you to this exertion; but a sense of danger should also rouse you to it. There never can be, there never has been any truce between Truth and Error. The foes of human freedom will not relax their diligence if you grow slack; that will but increase their activity. The ground already won may be lost, and may have to be conquered again by deeper suffering, if you fail in the moral struggle. Think of it—talk of it to your friends—and, I entreat you, by your love for mental and political freedom, and your desire for social amelioration—combine to furnish the sinews for our moral warfare, the funds for erecting our metropolitan and central citadel.

5, Park Row, Knightsbridge, December, 1852. THOMAS COOPER.

MR. COMMISSIONER PHILLIPS.

IN another part of our paper will be found a report of a proceeding in the Insolvent Court, in which Mr. Charles Phillips, not content with the extremely unenviable notoriety he has already earned for himself, was unwise enough, as well as ungenerous enough, to refuse to hear Mr. Holyoake, because Mr. Holyoake does not consider the Bible as containing his confession of faith, though he is willing to consider the act of taking the oath as binding on his conscience. A former commissioner, following the precedent established by Lord Brougham, had the wisdom to allow Mr. Holyoake the same exemption which he would allow to a Quaker, who, from religious scruples, would refuse to take the oath, and which Lord Brougham did allow to the Chinese. It is from religious scruples that Mr. Holyoake refuses. The Bible is not his confession of faith, and it would be hypocrisy in him to take oath upon it. The commissioner appreciated this, and allowed the oath to be taken in the only effective way it could be taken. Mr. Charles Phillips, with characteristic coarseness, refused.

To the public, the question involved in this refusal is a very important one. Are we, or are we not, *outlaws*, if we hold religious opinions different from those of the Established Church? That is the plain question. The answer leads to terrible results. Is the Catholic, or the Dissenter, or the Jew, or the Spiritualist, or the Pantheist, or the Atheist, *as such*, a member of the social body, a citizen, or an outlaw? Not to complicate this question, we will separate from it those members

of *tolerant* religions, and include only the Spiritualist, the Pantheist, and the Atheist—and ask, are they citizens or outlaws? If society says, 'we will have *no* liberty of opinion; we will admit into our state no man who does not believe the creed we have recognised as the state creed; all dissidents are outlaws:' then a direct understanding will be easily arrived at. We will have a fight for Liberty of Thought, and, if vanquished, seek some other home, as our Pilgrim Fathers did before us. If, on the contrary, Society says that Liberty of Opinion is granted, and that we *are* citizens in spite of our heterodoxy, then we say that the refusal to take our oaths in a court of law is a direct violation of our citizenship. For observe: the atheist is called upon to pay his taxes for the support of the 'sacred institutions' of society; he helps to support the church which he disowns, and the law which disowns him; he helps to pay for the army and navy, the ambassadors and red tapists, the police and the prisons, and the poor houses; he is drawn for the militia; he is called upon in every way a citizen can be called upon to support and defend that society of which he is a member. In return, society undertakes to protect his life and property; it takes justice out of his own hands, that it may more peaceably and equitably administer it for him. Its courts of law are for that purpose. Can, therefore, society in the one case claim the help of the atheist as a citizen, and in another refuse him the very return for which he gave that help? When the State pockets Mr. Holyoake's *money*, its conscience is not troubled by the fact of his being an atheist; but when he claims that protection for which he paid the money, then the sensitive conscience rises in alarm, and refuses! To the tax-gatherer he is a citizen; to Commissioner Phillips he is an outlaw! Say at once the atheist is an outlaw, and shall be hunted down like a dog; *that* we can understand; but that you *dare* not say! A man of the known piety and virtue of Professor Newman would have his oath refused, because he does not accept the Bible as the truth, and his evidence would not be taken; while the evidence of the vilest scoundrel from the lock-up house would be accepted!

Passing from the general to the personal aspect of this question, let us note how strangely the objection comes from Mr. Charles Phillips, whose name will be remembered, as long as it *is* remembered, in connection with Courvoisier! Mr. Holyoake is a man of unsullied purity, of the most distinguished sincerity in thought and speech. We differ very widely from him on some moral and religious points, but *no* difference can prevent our emphatic testimony to his integrity. There is no man's word we would sooner take than his. Mr. Charles Phillips probably knows nothing of this; but Mr. Charles Phillips—the author of 'Celestine and St. Aubert'—the scorner of bigots and the panegyrist of Paine—the defender of Courvoisier—standing as the representative of indignant orthodoxy, refusing to Mr. Holyoake his rights of citizenship, presents a spectacle a Mephistopheles would gloat over. Mr. Charles Phillips will say, perhaps, that he was young when he wrote 'Celestine and St. Aubert;' but this 'error of his youth' might have taught him, at least, to credit the sincerity of disbelief, and the possibility of an unbeliever not being an unworthy citizen! When Mr. Holyoake defined his creed of Secularism as that of one 'who gives precedence to the duties of this life over considerations which pertain to another world,' Mr. Phillips exclaimed, 'O! you mean that you consider your duties to man superior to your duties to God.' Now, *what* God does Mr. Phillips specially refer to? The God of Paine, the God of Mr. Holyoake, or the God to whom the Jury were to be responsible if they found Courvoisier guilty of the crime which Mr. Phillips *knew* him to be guilty of?—*Leader*, December 11th, 1852.

[We shall next week give extracts from provincial papers on this subject.]

PETITION FOR OPENING THE CRYSTAL PALACE ON SUNDAY.

The following form of Petition, drawn up by Mr. Thomas Cooper, has been printed and extensively circulated in the metropolis:—

'To the Honourable the Commons of Great Britain and Ireland in Parliament assembled. The humble petition of the undersigned Inhabitants of the City of London,

'*Showeth*,—That your petitioners have heard with strong disapproval, of the attempts to prevent the intended new Crystal Palace at Sydenham being open to Sunday visitors.

'That your petitioners believe the opening on Sunday, not only of the said intended Crystal Palace at Sydenham, but also of the British Museum and National Gallery, would be highly conducive to the moral and intellectual improvement of the people, more especially of the working classes, whose necessary avocations render it impossible that they should, generally, visit such institutions on any of the work-days of the week.

'Your petitioners, therefore, humbly pray that your Honourable House will take steps for opening to Sunday visitors, the said intended Crystal Palace at Sydenham, and also the British Museum and National Gallery.

'*And your Petitioners will ever pray.*'

Instead of 'City of London,' the words 'City of Westminster,' or 'Borough of Southwark,' or 'Tower Hamlets,' or 'Borough of Finsbury,' or 'Borough of Marylebone,' or 'Borough of Lambeth,' may be inserted.

It is earnestly requested, that all who are friendly to the object of this petition, will industriously endeavour to multiply *written* copies of it, get them signed as numerously as possible in their neighbourhoods, and give them into the hands of such Members of Parliament as are known to be in favour of opening the above-named Institutions on Sundays.

N.B.—It is desirable that each person signing the petition, should not only write his full name to it, but the name of his residence.

ADMINISTRATION OF OATHS.

At Durham sessions recently an incident occurred which, probably from its novelty and importance, our reporter has given with more than usual care and minuteness. It appears that a witness, named Thomas Young, being required to give evidence in a case of felony before the Grand Jury, refused to be sworn in the ordinary manner—*i.e.* by 'kissing the book.' The circumstance excited attention. The refusal was immediately communicated to the Chairman (Mr. Rowland Burdon), by the Under-Sheriff, together with the alleged reason, that he (Young) was a Presbyterian. 'That is no excuse,' was the prompt reply of the presiding magistrate In vain the witness referred to the precedent at Lanchester, and the custom of Scotland; the *dictum* of the bench was, that he must kiss the book or be committed. Young being still refractory, he was requested to 'consider himself in custody,' and a rather officious official forthwith proceeded to remove him into the gaol and lock him up with the other prisoners.

At this critical juncture, forth rushed Mr. John Kidson, the active solicitor to the Sunderland bench, as astute a criminal lawyer as there is in this part of the country, and with more firmness than decorum insisted that the person who was

summoned as a witness, but was then a prisoner, was 'quite right.' 'He need not kiss the book;' said Mr. Kidson, 'if he holds up his hand, that is sufficient.' And so a reference to the law books proved; the colloquy ending by Mr. Young being sworn as a Presbyterian, and 'proceeding before the Grand Jury, instead of being handed over to the tender mercies of the gaoler.'

We refer to the case as affording a powerful illustration of the argument which we have often urged, that any oath or affirmation ought to be held sufficient which binds the conscience of the individual making it. Had Young 'kissed the book,' he would not have held the oath so sacred and binding as when administered in the form which his forefathers used. And yet had the law not made a special provision for the case of Presbyterians, imprisonment would have followed the avowal of his honest convictions, and justice might have been defeated from the lack of his testimony. The French President, anxious to secure the peace of Algeria, called upon the exiled Emir to pledge his faith upon the Koran; and we unhesitatingly avow that, in our opinion, the British legislature ought to permit every man to take an oath or affirmation, in any cause, criminal or civil, in the way which he himself considers accordant with Scripture and of sacred and binding obligation.—*Newcastle Guardian.* [One way 'accordant with Scripture' is not to swear at all.—Ed. of *R.*]

Reasoner Propaganda.

To promote the efficiency of the *Reasoner* as an organ of Propagandism, one friend subscribes 10s. weekly, another 5s., some a monthly sum, others 1s. each weekly—others intermediate amounts or make special remittances, according to ability or earnestness. An annual contribution of 1s. from each reader would be easy, equitable, and sufficient. What is remitted, in whatever proportion, is acknowledged here, and accounted for at the end of the volume.

In No. 341 we acknowledged 1409s. 8d. Since then we have received the unexpected addition of one thousand shillings from one who thus expresses his remittance:—'J. W. J., as a contribution to the funds of a publication that wages incessant war on superstition, 1000s.'—J. C. B. presents 15s. proceeds of sale of volumes of the *Reasoner*, and portrait of Paine and *jac simile* of Cobbett's writing.—We have also the pleasure of acknowledging the receipt of 10s. from Mr. Richard Carlile, of Milwaukie (eldest son of the late Richard Carlile).—[*Per Mr. James Spurr, Liverpool:* Thomas Firshaw, 1s.; Mr. Smith, 1s.; C. Houghton, 1s.; Skillicorn, 1s.; W., 1s.; J. B., 1s.; T. B., 1s.; A. G., 1s.; James Spurr, 2s.]—[*Miscellaneous:*—Beta Ulo, 2s. 6d.—T. Bickerton,* Mill Bridge, 1s.—E. H., Woodstock, 3s. 6d.—John Matthews, Heywood, 1s.—John Staden, Tintwistle, 1s.—'Une Jeune Ami,' 2s.—John Hitching, per J. Walker, 1s.—H. Clark, Derby, per Mr. Hagen, 5s.—John Julian, Manchester, 1s.] Total, 2462s. 8d.

[The *Leader* of Saturday last contains a 'Retrospective Review' of a remarkable book, the 'Loves of Celestine and St. Aubert,' by Mr. Charles Phillips, now one of her Majesty's Commissioners of Bankruptcy.]

* Mr. T. Bickerton, of Mill Bridge, writes:—'Accept herewith a remittance for the *Reasoner* Fund. With the view to extend the circulation of the *Reasoner* in this neighbourhood, I shall on Sunday, December 19th, give an address in the Working Man's Hall, Heckmondwicke, on the "Claims of the *Reasoner* to the attention and support of all free and fair thinkers." If something of this kind was done in other localities throughout England and Scotland, it would effect something towards getting the 100,000 who think with us, to act with us.'

THE SUBSCRIPTION FOR EUROPEAN FREEDOM.

Per Mrs. Watson, London.—(Received since Oct. 20.)

Mr. J. Keevil.
A Friend, per J. W.
Duncan Wright.
Alexander Henderson.
Robert Espie, Sydenham.
Mr. Charnock.
John Cossar.
Mr. West, 2s. 6d.
A Friend, per Miss Collet.
A Friend, ditto.
A Friend, ditto.
A Friend, ditto.
A Friend, ditto.
J. S.
J. F., Liverpool, 2s.
Mr. Hooper, Commercial Hall.
Mr. Talbot, ditto.
Mr. Shead, ditto.
Mr. Benny, ditto.
T. C. C.
E. Jackson.
William Douglass.
B. C. M.
Mr. L.
Mr. Titmarsh.
W. R.
J. H.
A. H.
Wm. Taylor, Cambridge.
F. Underwood, ditto.
J. Moel, ditto.
Wm. Morehen, ditto.
Wm. Layton, ditto.
Mr. Neil, ditto.
Wm. Jordan, Beadnell, Northumberland.
John Sanders, ditto.
Samuel Vickers.
Thomas Harriss.
Mr. Graham.
L. J. P.
J. H. Hutchinson.
Henry Arthur Hutchinson.
A Friend, per ditto.
E. Wallhouse.
Samuel Hart.
R. Hallan.
S. K.
George Edwin Outtram.
Job Outtram.
H. E.
Mr. Long.
Edmund Crowden.
J. C.
L. J.
H. L.
William Elliott.
D. Kelly.
D. Miller.
D. Richardson.
J. Goodin.
George Alicon.
Robert Mitchell.
Thomas Smith.
Henry Danker.

Per Mr. Wm. Bowker, Miles Platting.

D. W.
James Shanley.
Thomas Hayes.
James Hanning.
Thomas Abbott.
Edward Humphries.
David Thomas.
John Hayes.
George Morriss.
R. S. Davies, near Carmarthen.
R. T.
J. M.
Dakin Holme.
Edwin Clough.
James Cheshire.
John Manchester.
William Barlow.
John Smith.
Mark Travis.
James Anderton.
Joel Whitehead.
Dr. Brown, 5s.
Robert Whitehead.
John Brierly.
Benjamin Brierly.
George Scholefield.

Per Mr. A. Mathison.

Elizabeth Newbiggin, Belford.
James Brown, West Cramlington.
James Jacques, ditto.
R. M, ditto.
John Finnie.
John Forbes.
George Gibson.
Thomas Mathison.
A Friend, 2s.

[Eighteenth 100 Names.

☞ With the first number of the next volume o[illegible] Supplement, a pamphlet of sixteen pages on the '[illegible]

LITERATURE FOR THE PEOPLE.

Under this head we give a weekly column of the names of special class books, and the cost of them, for the information of readers who may not otherwise meet with a notice of them.

America Compared with England	2	0
Christian Spectator.....	0	6
Treviylan on the Insanity of Mankind	0	2
First Book of Euclid, with 147 Diagrams.	2	6
Practical Grammar	1	6
Graduated Grammatical Exercises	1	0
Hints on a Logic of Facts	1	6
Public Speaking and Debate.....	1	6
Literary Institutions	0	2
History of the Last Trial by Jury for Atheism	1	6
Life, Writings, and Character of Carlile ..	0	6
Paley Refuted in his own Words.....	0	6
Rationalism	0	6
Catholicism, the Religion of Fear	0	3
Reply to F. W. Newman's Work on the Soul	0	3
Logic of Death.....	0	1
Why do the Clergy avoid Discussion?	0	6
The Reasoner .....weekly	0	1
The People's Review (complete)	1	6
The Task of To-Day. By Evans Bell	1	0
Mackay's Intellectual Religion.....	1	6
Spencer's Social Statics	12	0
Lewes's Biographical History of Philosophy	4	0
Newman on the Soul	2	0
Newman's Phases of Faith	6	0
Channing's Works. 6 vols.	8	0
Theodore Parker on Religion	1	0
Birch's Religion of Shakspere	4	0
Harriet Martineau's Household Education	3	6
The Duties of Man. By J. Mazzini	0	6
Bible of Reason, or Scriptures of Ancient and Modern Moralists and Authors; with the Testament of 1852. By B. F. Powell.	10	0
Bible of Reason, parts 1, 2, 3, bound in 1 vol.	7	0
Ditto, part 1, Scriptures of Ancient Moralists	2	0
Ditto, part 2, Scriptures of Modern Authors	2	6
Ditto, part 3, Additions to part 2: Modern	2	0
Ditto, part 4, or Testament of 1851.....	2	6
Parts 1, 2, 3, can be had in 36 numbers at 2d.		
Library of Reason	1	6
R. Cooper's Lectures on the Soul	0	2
Do. Holy Scriptures Analysed	0	8
Sterling's Letters to Coningham, 2nd ed...	0	1
The Bible and the People	0	6
Volney's Ruins of Empires. 1 vol., cloth	3	0
Do. Lectures on History	1	0
Cooper's Purgatory of Suicides. 1 vol....	3	6
Godwin's Political Justice. 1 vol.	5	0
Mirabaud's System of Nature. 1 vol.	5	0
Natural Rights of Man.....	0	8
Frances Wright's Popular Lectures. 1 vol.	3	0
Do. Few Days in Athens	1	6
Shelley's Queen Mab. 1 vol.	1	6
Fowler's Works on Phrenology & Physiology	5	0
Owen and Bacheler's Discussion. 1 vol...	4	6
R. D. Owen's Popular Tracts. 1 vol.	2	6
Clark's Letters to Adam Clarke. 1 vol....	5	0
R. Owen's Book of the New Moral World	7	0
The set of seven parts in wrappers.....	6	0
Haslam's Letters to the Clergy. 1 vol....	2	6
Do. Letters to the Bishop of Exeter	2	6
Palmer's Principles of Nature	2	0
Freethinker's Magazine. 1 vol.	2	6
Taylor's Diegesis. 1 vol., half-bound	5	0
Mackintosh on the Attributes of God.....	0	8
Thompson's Appeal of Women	1	6

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square.—Friday evenings [8], a Discussion.—Dec. 26th [7], M. Louis Blanc, 'The Organisation of Labour.'

Bradford Secular Society, Mitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.

Commercial Hall, Philpot Street, Commercial Road East.—Dec. 26th [11 a.m. and 7½ p.m.], Mr. C. Southwell will lecture.—Discussion after the lectures.—Discussion, Tuesday [8], Thursday [8]. Saturday evenings devoted to the advocacy of Teetotalism.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—Dec. 26th [6½], a Lecture.

Hall of Science, City Road.—Dec. 26th [7], Thomas Cooper, 'History of England: Reign of Richard Cœur de Lion.'

Hall of Association, 34, Castle Street, Oxford Street.—Dec. 23rd [8½], Viscount Goderich, M.P., 'Entomology.'

Secular Hall, Goldsmiths' Row, Hackney Road.—Discussion on Sunday mornings at 11, and Tuesday evenings at 8.—Dec. 26th [7], Robert Cooper, 'Political and Social Future of the Millions.'

Secular Institution, Charles Street, Old Garratt, Manchester.—Dec. 26th [6½], a Lecture.

Progressionist Hall, Cheapside, Leeds.—Dec. 26th [6½], a Lecture.

Mutual Improvement Society, Five Ways, Dudley.—Dec. 26th [7], a Lecture.

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—Dec. 26th [8], a Tea Party.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture, Saturday evenings [7½], a reading room.

ADVERTISEMENTS.

ROBERT COOPER'S LECTURES ON THE SOUL.

Now ready, in a wrapper, at 1s. 2d., or in seven numbers at 2d. each,

IMMORTALITY OF THE SOUL, Religiously and Philosophically Considered: a Series of Lectures. By Robert Cooper.

London: J. Watson, 3, Queen's Head Passage, Paternoster Row.

Just Published, Price 4d.,

THE YOUNG MAN'S GUIDE TO CHASTITY, being Sylvester Graham's Address on that subject, somewhat abridged. Intended for the serious consideration of Parents and Guardians.

England the Civiliser. By Frances Wright. 1 vol., cloth	4	0	
Hill's Rational School Grammar. cl. bds.	1	0	
Companion to Hill's Rational School Grammar. 1 vol., cloth	1	0	
The Complete English Expositor and Comprehensive School Spelling Book. By William Hill..	1	0	
Analogy and Syntax. By W. Hill.. ..	2	0	
Grammatical Exercises, by ditto	1	0	
Trial of John Barleycorn	0	2	
Popery, as opposed to the Knowledge, the Morals, the Wealth, and the Liberty of Mankind. 1 vol., cloth	2	6	

Manchester: A. Heywood, Oldham Street. London: J. Watson, 3, Queen's Head Passage, Paternoster Row.

London: Printed by Holyoake, Tyndale, & Co, 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.—Wednesday, Dec. 22nd, 1852.

The Reasoner.

It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, 'Surrender to me your reason without conditions,' the prince, by an infallible logic, may repeat also, 'Surrender to me your liberty without control.'—QUINET.

EIGHT OF THE ARTICLES.

Oathal Reform	453	Mr. Emery in Exp'anation	460
Correspondence with the Rev. B. Grant	454	A Stranger in Sheffield	461
Second Statement	457	Supplement with the next Number	462
Mr. Grant in Conclusion	458	Prospectus of the Bolton Secular Society	462

OATHAL REFORM.

CLOSE OF THE VOLUME.

WITH this number our Thirteenth Volume closes, and fairer prospects present themselves for the new year than have before greeted us.

If our readers, to whom the opportunity is available, will make known the commencement of the New Volume, many new and permanent subscribers will be added to our list. The long correspondence which has occupied our pages is now brought to a close. In later letters, notice of many points advanced on the part of Mr. Grant have been omitted, in order to terminate the correspondence. Should another opponent of this kind arise, my disposition will be to have the discussion first, and the correspondence after. The committee on the other side has now been named, and the discussion is likely to commence on January 13th.

The close of this year affords proof of the improvement of public opinion touching the reform of oath-taking. The *Manchester Guardian* was first among the provincial press to object to Mr. Commissioner Phillips's late conduct. It said, 'We do protest against the tone in which he was pleased to pronounce his decision, and the unwarrantable comments which he tacked to it. If the law forbade him to accept Mr. Holyoake's adjuration, it was for him to say so calmly and dispassionately, and not, under protection of the judicial robe, to insult an unoffending man with his blatant orthodoxy. Mr. Holyoake's religious peculiarities have as good a right to be treated with respect as those of a Quaker, a Jew, a Hindoo, or any other witness who may come before a court of law.'

The *Manchester Courier* declares that the comment, from which the above passage is taken, has 'raised the *blood* of some of the best men in Manchester and the towns which surrouud;' and the *Courier* says, 'God forbid that any person who *denies* [which we do not] the existence of Deity should be heard in any court of justice in England. We trust that the moral and social responsibilities of such a man will never be recognised; for if they be, there can no longer be any security for the well-being of society in this or any other country.' The *Weekly Dispatch* copied the article from the *Manchester Guardian* into its columns. The editor of *Lloyd's Weekly Newspaper* gave prominence to Mr. Holyoake's letter to the *Times*, and it was also inserted in the *Manchester Examiner and Times*. The *Leader* has rendered eminent service, especially by its review of Mr. Phillips's early romance, which has taken the London Bar by surprise. Reprints have been made of some of the public articles relating to this subject, and sent, as well as copies of the

Leader, to all the judges, to eminent members of the bar, and of the House of Commons, and to his Honour Commissioner Phillips himself. The end is not yet, and we have further facts to communicate, especially an article from the *Bucks Advertiser*, entitled 'The Bull Dog of the Bench.' EDITOR.

THE CORRESPONDENCE BETWEEN THE REV. MR. GRANT AND MR. HOLYOAKE.

No. 21.—*Mr. Grant to Mr. Holyoake.*

Birmingham, November 27th, 1852.

My dear Sir,—I conclude from your letter of November 25th that you agree to the six nights, only are uncertain as to the order of your arguments, whether to take a story a night as a distinct inquiry, or to conduct the discussion in some other method. This, however, is of little consequence; our various readings of 'the conditions' may be more troublesome: but first, let me notice some few points in your letter. I am still ignorant of your distinctive principles and their peculiar benefits, since you do not say whether you are an atheist, deist, or sceptic, but speak of leaving open certain questions, which seems like providing for a retreat: you reject the term 'atheistic' in the statement; then did Mr. Townley convince you that atheism is wrong? I observe that you sometimes use the word non-theist, as preferable to atheist, that is, you like the Latin No, to the Greek word; a confusion of language fairly descriptive of confusion of ideas. I directed you to the New Testament both first and last; and in the latter case more especially, since you positively refused any more explicit statement of your own views, following up this refusal with a request for more information about mine: yet all you had given me was three metaphysical verses for benefits, as resulting from a newly-coined word—Secularism.

It will surprise all the readers of this correspondence, that you should endeavour to defend your evasion about printing the Townley discussion. If you had defined the word 'print' in the sense you would now attach to it, the case would be too palpable for your own defensive abilities to manage; you take refuge in a double sense. To print as an author and to print as a tradesman are two different things; nay, there is a third, if not a fourth sense—namely, as a journeyman printer to compose, as printer's devil to ink the type, and as pressman to do the literal printing. Now which of all these were you charged with refusing? Simply the first—namely, as an author, that is, to prepare your manuscript for the press: this you did refuse; but you answer that you *were never asked to do something else*—viz., print as tradesman, journeyman, pressman, &c. It is here that your word is in question. You cannot well mistake the meaning. In my first letter (to Mr. Emery) the complaint is, that Mr. Holyoake 'refused to correct his speeches for the press;' this, therefore, defines the meaning of the charge, and the term 'print' as applied to you; for in no other sense do you print. In your first letter in reply, the charge is virtually admitted: 'I never said I should refuse in every case'—that is, you admit you refused in that case. Then you tell them at Blackburn it was printed without consulting you, and next tell me you 'are not aware that you were asked to print it,' that is, to do the *tradesman's* part in it, when you knew that the only inquiry was about *your* part in it, namely, preparing for print, so as to sanction the publication. You may have a different way of estimating matters, but this does seem a singular want of straightforwardness. The other matter again

referred to by you, is not more fortunate—my brother's share in Mr. Emery's secretaryship; he is now made a 'conversational partner;' this is a felicitous flounder, whilst Mr. Emery's denial, given in a preceding letter, omits no circumstance, it all appears in my quotation, for I gave you everything he says on the subject, so you must not speculate on something you imagine I have reserved.

This attempt to fasten a letter from your secular friends on my brother's joint proprietorship, is as purely a fabrication as the two reasons you gave for introducing that lame tale, namely, that I called Mr. Emery's letter your challenge, and that I regarded his letter as written by your authority: you invented both these ideas, and then remove them by another invention—'the joint production' of unacknowledged but obvious motives. As long, therefore, as you persist in introducing these affairs they will be retorted on you with accumulated force.

You are not more fortunate in dealing with my 'unusually sharp use of words'—namely, calling the conclusion of what you had written the conclusion of it. If I had said your *last letter*, that also could be disproved by your writing another, whilst you have as usual omitted one half of my answer—namely, that if I had regarded your letter as final, it would be an innocent mistake and easily corrected by an agreeable surprise. You certainly might have discovered more important matters waiting for reply.

Your animadversion on a Preston hand-bill would have been omitted if he who sent you the printed paper had told you that I corrected the mistakes in my opening speech, telling them that first Mr. Holyoake, after declining for this year (*but indefinitely since the printing of this hand-bill*) had written to say he would discuss this year. And secondly, that another mistake of the bill was, its assertion that I had offered to meet you, the fact being that your friends had invited me. I suppose he who sent you that hand-bill was acquainted with these explanations, and that he heard me say, I entered into them 'for the sake of being strictly accurate in every particular.' The titles of my lectures was all I contributed to the bills, and they were printed without being revised by me, and the mistakes, besides being of no consequence, were carefully explained to the meeting at the outset. This charge must, therefore, be omitted for the future. 'These samples' will consequently be of no avail when 'you need freedom of justification and license of speech,' though you appear very often to need them.

The discretionary grace in distinguishing the *Bible and the People* from the rude insolence common to the *Reasoner*, is simply a plain statement of facts, for the denunciations in the 'Three Shams' are supported by argument, nor will sceptics be able to save their dear friends the priests, any more than they can rescue the old Pharisees, whose champion you sometimes become against the Saviour whom they murdered. Your correspondence with Mr. James, and the different way you treat him in the *Banner* to what he receives in the *Reasoner*, it is wise in you to omit, even though your newborn courtesy to him was to cover your asperity towards an opponent for whom your courtesy should have been reserved, 'for if you love them that love you, what thanks have ye?' That affair, however, is sufficiently exposed by a quotation in this week's *Banner*, of your previous conduct towards your venerable friend; perhaps this also may appear in the *Reasoner*.

So we may dismiss all these matters for the present, and apply ourselves to the preparation for the discussion. I am glad you will try to keep near to the six-story proposal, though it does not seem explicit to reject the term 'atheistic;' yet with the understanding that it is open to comment in the discussion, I consent to the

omission, and because I am anxious to throw as little impediment as possible in the way of agreement to terms of debate; I am willing to add, after 'precedence in time,' the words 'and in importance;' this, however, is a new development, which may have originated at Blackburn.

Not having the 'conditions' before me, I do not know what you desire omitted between this insertion and the words 'both allow.' I wish you had favoured me with an amended copy. I cannot agree to confine my review to two volumes of the *Reasoner*, so you will please give me the liberty, though you may insert 'Mr. Holyoake denies to have omitted from reference the *Reasoner*, Vol. I. to X. inclusive.' I do not know as yet what use I may make of these expurgated volumes, but am not willing to give them up; besides, it would be the flower of your past life thrown away, and would inspire your followers with dismay.

The books 'recoguised in the *Reasoner*' are the 'Cabinet of Reason,' and such others as may be spoken of as representing your views. I do not know of any by name at present, except the 'Cabinet,' and such as you have referred to in this correspondence. Of course any such works can be referred to as authority only to the extent and in the respects in which you have acknowledged them.

I have written to friends in London, who I hope will now at once be in communication with yours: the other conditions as to financial matters are, I believe, fair, whilst if we can secure free (except gas and cleaning) Tottenham Court Chapel, which I have reason to believe Dr. Campbell and colleague will allow us, this will lessen expense.

You will be surprised to learn that in reply to my inquiries about the National Hall, High Holborn (which you formerly mentioned as suitable), the secretary stated that as I was a clergyman, it was only fair to inform me that the Hall was not open to lectures on controversial theology on either side!

I shall write for the copy of 'conditions,' and after making, as far as possible, the alterations you desire, send it to you for further emendation, that we may lay it before the chairmen with our mutual consent.

Yours very truly,

Mr. G. J. Holyoake. BREWIN GRANT.

P. S.—Nov. 28. This morning the post brought me a copy of the conditions as originally sent, by which I learn what parts you would omit. The part you desire to be left out contains the three benefits you formerly sent, and which you lately declared to be sufficient information as to your opinions. If you withdraw these, your correspondence becomes a nullity; if you omit them from the statement of conditions, and then bring them forward in debate, this would be an unworthy course of duplicity; if you give me neither this nor another list of advantages in the agreed statements, you will violate your promise. It is not material to me what course you adopt, only it would be satisfactory to the public to know what ground you intend to take; and perhaps, on consideration, you will see it due to your own character not to hold me in uncertainty on those points on which you owe me a plain acknowledgment. With this protest, you may, if you please, leave them out. The same remark applies to the two paragraphs you formerly promised to maintain against Christianity. There is no reason for your directing me to omit my definition of Christianity, to which I hold with consistency; still, if you leave out those, they will be referred to by me, as part of the correspondence introducing the debate.

You make no objections to the other conditions, so I suppose they are agreeable.

If you are still of the same mind as indicated in your letter, the statement for the committee will then be the accompanying, which you will please to sign, together with any alterations you may suggest. Yours truly,

Mr. G. J. Holyoake. BREWIN GRANT.

SECOND STATEMENT.

The undersigned agree to discuss for six nights, weekly, in the third and fourth weeks in December, 1852, and the four following weeks, the subjoined topic :—

'What advantages would accrue to mankind generally, and the working classes in particular, for this life, by the removal of Christianity, and the substitution of Secularism in its place?'

By secularism, Mr. Holyoake means giving the precedence in time and in importance to the duties of this life over those which pertain to another world.

[Both disputants allow of a reference to their previous writings as a standard—namely, on the one side, any writings by Mr. Grant, as 'Popular Elevation the Work of the People,' 'Rimini and Oxford,' 'Orations to the Oratorians,' 'A Bishop's Charge to the Laity,' or whatever is in print of his, especially the *Bible and the People;* whilst, on the other hand,] Mr. Holyoake allows of reference to his works generally, as formerly specified—the *Reasoner* and those works there recognised, as the 'Cabinet of Reason.'

Signed, BREWIN GRANT,
G. J. HOLYOAKE.

The conditions as to reporters, correcting for the press, joint publication, etc., as in the former statement.

[The part in brackets is the part struck out of the copy signed and sent to Mr. Grant. For reasons, see letter No. 22.]

No. 22.—*Mr. Holyoake to Mr. Grant.*

Reasoner Office, December 5, 1852.

Rev. Sir,—The mutual references we have given to works in a former part of this correspondence seemed to me sufficiently formal for all purposes, and new 'conditions' on that subject or on benefits unnecessary.

But if you would persist in reopening a question I had deemed settled, I thought it right to show you that if it be, as it appears to be, one of your purposes to count up any varying statements of opinion in my writings, it would hardly be fair in you to take 344 separate publications on my part, and give me only twenty-four on yours—for to this complexion it comes when you shall take *thirteen* volumes of the *weekly Reasoner*, to compare with *two* of the *monthly Bible and the People*.

You widely misunderstand me. I have no desire to prevent you referring to any of my writings. In an early letter I gave you an ample reference, both to my works and to those of others; and, in my last letter, *I* introduced into your own conditions the authority and obligation of this very correspondence (which you had omitted to specify). I therefore in no way abridged your widest license of reference. I only proposed not to encumber these conditions with a reiteration of a liberty previously agreed upon.

Permit me to carry this resolution still farther, and it shall be farther in favour of your own freedom. I sign your paper with the recital of the conditions on my part you are pleased to insist upon; but I erase some of the conditions on your part. The new books you offer me I have no desire to see. Your permission of reference

given in an early letter in this correspondence was quite sufficient for me, and I wish no addition. I accepted that permission, and I will not be made to appear to ask you for a new one.

You represent me as withdrawing three benefits formerly mentioned, though I specially inserted this correspondence for reference which contains the said benefits. It seems to me that the institution of conditions on these points is practically ignoring our correspondence, and calling in the committees to see that we keep faith with each other—and this I dislike.

Your committee make no sign here, though it is time the dates of the discussion were known; nor has my letter of Nov. 2nd found its way to the *Banner* yet. As that letter was a reply to *four* of yours which appeared in that paper so far back as Oct. 13, I think mine should have followed before this. I forwarded you a duplicate copy of it, I think, a fortnight ago. Yours faithfully,

G. J. Holyoake.

['Second statement' enclosed.]

No. 23.—Rev. Mr. Grant in conclusion.

Birmingham, December 8th, 1852.

My dear Sir,—You observe that our former reference to works render new conditions on this point, and on 'benefits needless,' yet you proceeded to make new conditions by virtually withdrawing eleven volumes of the *Reasoner*, and omitting the benefits. The conditions I sent were not new, but summaries of our agreed statements extracted from the correspondence. Your reply disturbed our agreement, for which you now give a reason (namely, my probable use of your writings) in the same letter in which you deprecate new conditions. It is strangely added that this was with no desire to abridge my license of reference, for that having in a former letter given me license, you then abridge it, in order not to encumber the conditions with what they should contain—namely, 'a reiteration of what we had previously agreed upon.'

This is all a mystery to me, and is not cleared up by your addition to my freedom of quoting your works, by your not wishing to see more of mine: the resolute declaration that you '*will not be made to appear* to desire a new' permission, will appear on re-examination to be a great waste of moral energy, since no one wishes to make you appear different to reality. Your letter is very abstruse, and requires almost as much time for me to study it, as it required in you to compose it. By some accident it did not reach my hands till this morning, when I am starting on a journey: it was mislaid for a day. You did not intend (it seems) to withdraw your three benefits, since you 'specially inserted the correspondence which contains those benefits.' Well, the same correspondence contained a license for a general reference to the *Reasoner*, which you also curtailed. This seems 'fast and loose;' whilst the assertion that 'the institution of conditions is practically ignoring the correspondence' is very curious, since the conditions were taken out of the correspondence, and were altered by nobody but yourself, who now think that we should have no alteration, though you both added to your definition and subtracted from my license, and omitted your 'benefits.' Now to say the correspondence contained those benefits, seems like evasion, since the correspondence contains the general topic of discussion which you did not ask to have left out. You omitted only the points on which you were bound to satisfy me, and by specially omitting these, you left me in uncertainty what course you would pursue. I leave these points to your own reflections.

Whatever seems a reflection upon us, should awaken reflection in us; and you will allow me frankly to say at the close of this correspondence, that not only in your last two letters especially, but throughout, there has appeared a want of that openness and candour which I had a right to expect from you.

I hope we shall not bring discussion into disrepute by a repetition of such evasions in the debate itself, which is satisfactory in no respect, except as indicating the slippery nature of sceptical logic. Indeed, I have no pleasure in these rebukes, and would rather enter the discussion without any remembrances of this kind; but your two last letters which I have in this, compared and exposed, do excite my amazement, even after all I had learned before,

My committee would have been at work ere this, but for a fire in a manufactory of one of them, who kindly undertook the main active duties, but is now occupied by this calamity. I hope others are by this time in communication with your friends. The week commencing December 19th is the third full week, and I hope we shall get a chapel for Monday or Wednesday evenings. I did not send your letter to the *Banner*, as it seemed more proper for you to do so, which would effectually indicate your willingness to publish, and exonerate me from blame formerly imputed.

Yours very truly,

Mr. G. J. Holyoake. BREWIN GRANT.

No. 24.—*From J. C. Stokes, Esq.*,

Birmingham, 67, Caroline Street, December 10th, 1852.

Dear Sir,—I am requested by my friend the Rev. Brewin Grant to write a few lines to you for him this evening, he being very particularly engaged, and at the same time anxious to save a post.

He wishes me simply to say that he has been advised by parties well acquainted with London meetings to hold the proposed discussion, if agreeable to you, in Birmingham instead of London, as from what he is led to believe the present time would be fatal to securing an audience in the latter place, while he is convinced that in Birmingham it would be safe. Of course it remains with yourself as to this alteration, but Mr. Grant thinks it would be at least a couple of months before it would be safe in London, and is very anxious that no such delay should take place, particularly as it is so generally expected to come off soon. I am desired by him to request your reply with all possible speed.

Yours, dear sir, J. C. STOKES.

No. 25.—*Mr. Holyoake in Reply.*

Reasoner Office, London, December 12th, 1852.

Dear Sir,—The necessity of first taking the opinion of the immediately accessible members of my committee prevented me replying by return of post. The decided opinion is, that there can be no doubt as to the sufficiency of the audience in London at the proposed time, if proper publicity is given of the intended proceedings, and dates made known a fortnight before commencing. This being my own opinion also, I prefer to carry out the understanding of holding the discussion in London.

Yours respectfully,

J. C. Stokes, Esq. G. J. HOLYOAKE.

No. 26.—*The Rev. Mr. Grant resumes.*

Birmingham, Dec. 12th.

My dear Sir,—Several of my friends seem strongly to misgive as to the season,

from late rains and the time of the year, which they say affect London audiences. I instructed a friend to write to you on the subject, but am coming to London to-morrow, after which the enclosed envelope would find me. I want to arrange to meet you for a little conversation, to see if we cannot arrange about the affair. I shall be at Finchley all the week. On Wednesday I am going to see a friend off to Australia by the Chandernagore, from the East India Docks. It strikes me she will start in the morning—any way, I would meet you anywhere in town at any set time in the afternoon, say about two or three; some coffee house would be best where we could have a private room, or the *Reasoner* office. My convenience will be yours Any other day will suit me, if you would be good enough to fix it. I come to Birmingham again on Saturday, and shall of course be in town that day, but should prefer seeing you before, if convenient. I return to town again on Monday week. In haste, yours very truly,

BREWIN GRANT.

No. 27.—*The Last Answer.*

Wellington Street, Strand, London, Dec. 15, 1852.

Mr. Holyoake presents his compliments to the Rev. Mr. Grant, and informs him that as the arrangements for the discussion are, on Mr. Holyoake's part, in the hands of his committee, he is unwilling, by any private meeting or otherwise, to interfere with that regulation.

No. 28.—*Mr. Emery in explanation.*

Leicester, Dec. 24th, 1852.

Dear Sir,—Perceiving a reference to me in your letter of the 25th ult., in this week's *Reasoner*, I need only observe, that Mr. Grant wrote to me to ask whether my letter to him (which began this correspondence) 'was a joint production,' etc. My answer was this:—

'The letter was a *bonâ fide* expression of the desire of the most active of my secular friends for a discussion between yourself and Mr. Holyoake.

'The letter *itself* was not a joint production.

'After repeated conversations with your brother David upon the desirability of the matter, I penned the letter you have printed.'

I underlined the word *itself*, as you will see above, which Mr. Grant does not in his quotation from it.

My purpose was to indicate that my own *letter* (if it was that *alone* about which he asked) was written by myself; but that the 'first *communication*' was a 'joint one' as I before told you. It contained *two* letters, one from me and one from Mr. David Grant, upon the same subject. As this has not been denied on Mr. B. Grant's part, I suppose I was right in what I said.

In May last Leicester was the scene of lectures and discussions upon secularism. At length a proposed debate between yourself and Mr. Winks was postponed by Mr. Winks. At this time I was in daily converse with Mr. David Grant, who frequently remarked upon the *quality* of your opponents, and said you did not hasten to confront those adapted for controversy. I thought otherwise, and had not the least doubt you would meet the Rev. Brewin Grant. Mr. David G. said he thought, if such was the case, an advance should be made, especially as the people of Leicester were expecting a discussion which would not take place for some months to come. I offered to make that advance, if there was a prospect of its being reci-

procated. Mr. D. Grant would do all in his power to gain an acceptance for the proposal. I conferred with the 'friends here with whom I act,' and my views were adopted. I penned the letter commencing this correspondence, and Mr. David Grant supplied a note recommending the proposal to his brother.

After a fortnight had elapsed, and not earlier, Mr. Brewin Grant replied to the effect that the proposed discussion must be held in London, but from numerous engagements he declared himself uncertain as to time. Three things are worthy of notice: firstly, that my letter had special reference to the position of the Leicester secularists; secondly, Mr. Grant did not reply until Mr. Holyoake's engagement with them had ceased; and, thirdly, when he *did* reply, the discussion was by him removed to another sphere—London—and indefinitely delayed.

Yours faithfully, T. EMERY.

THE END.

A STRANGER IN SHEFFIELD.

THE following letter ought to have appeared long ago. Its delay has been quite unintentional:—

Sir,—On reading Mawby's letter in the *Reasoner* this morning, I went to my window and found *both* the journals he sought in July last but found them not. They occupy conspicuous places along with the 'Logic of Death,' 'The Task of To-Day,' 'The Last Trial for Atheism,' 'The Soul, her Sorrows and her Aspirations,' etc. I have since glanced at some other windows, all of which contain one or the other, or both the *Reasoner* and *Robert Owen's Journal*. Further, both of these publications were sold by myself and *three* other news-agents in one street in July last, and all of us exposed them in our windows in that misty month in which Mawby was so mysteriously mystified by the mystification of Sheffield smoke. How Mawby could have escaped being supplied with the *Reasoner* I am at a loss to conjecture. Did he call upon us on Sunday during divine service? Doubtless. And why not exhibit the *Reasoner* and *Owen's Journal* for sale? Any lover of truth, of upright, liberal principles, would much rather expose these journals than half the morbid trash I sell weekly *for moral instruction*. It is not on *principle* that people refuse to read the *Reasoner* and *Owen's Journal*. I remember a person calling one day who said many bitter things against the *Reasoner*, and justified his assertions by purchasing several numbers of the 'Mysteries of the Court,' that paragon of moral perfection. I hope the next time Mawby—I was going to perpetrate a pun, but will conclude by informing him, that even in Sheffield we are 'not so bad as we seem.'

Oct. 19th, 1852. SAXON.

☞ The New Hall (capable of accommodating 700 persons) of the Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green, will be opened on Monday, January 3, 1853, with a Tea Party and Miscellaneous Entertainment. Robert Le Blond, Esq., the President of the Institution, will preside.

[Mr. J. Smith, of Southsea, and other correspondents who have especial claim on our acknowledgment, serve us by their communications, although we are not able to make immediate use of them.—Jacobus, Hull, is informed that we wait to see the end of Mr. Chew's series, before forming an opinion as to the value of them.—Mr. Charlton's excellent report has been disqualified by lapse of time; so has been Mr. Clark's, of Derby.—Mr. Ruddock's is omitted by present pressure.—Mr. Adcroft's letter received. Before long, opportunity will occur of noticing the statements reported.]

THE SUPPLEMENT WITH THE NEXT NUMBER.

With the next number will be given a sixteen-paged pamphlet the size of the *Reasoner*. The subject of the pamphlet (for which our readers are indebted to Mr. Edward Search), is entitled 'The Parliamentary Observance of the Sabbath, an Infringement of Public Right and Liberty of Conscience, by Colonel Johnson,' probably the ablest State Document on record on the non-interference of government with the observance of the Sabbath, and the noblest political plea for the rights of conscience produced in modern times. Two other documents, of great interest, are added. After the publication of our next number, the pamphlet will be charged 2d. We shall print a few hundreds extra of the next *Reasoner* for the convenience of friends who may wish to circulate the opening number of our new volume.

PROSPECTUS OF THE BOLTON SECULAR SOCIETY.

Objects resolved upon at the Conference held at the Secular Institution, Manchester, Oct. 3rd, 1852 :—

1. To promote primary attention to secular subjects.

2. To teach that science is the providence of life, and to warn men that *absolute* spiritual dependency in human affairs may involve material destruction.

3. The inculcation of morals independently of revealed religion, by basing them on secular considerations more immediate, more demonstrative and universal than those furnished by scriptural theology.

The local objects of the Bolton Secular Society are—to engage suitable premises for holding discussions and delivering lectures on the principles and advantages of secularism. This society was established July 18th, 1852. Its meetings are held in the rooms of the Conqueror Lodge of Oddfellows, Bowkers' Row, where lectures are delivered, or essays read, and discussions take place, each Sunday evening at six o'clock. In order to forward the views of this Society, the committee have resolved to visit all parties favourable to freethought in the town and neighbourhood, requesting their attendance at the society's meetings, and soliciting their subscriptions.

The committee respectfully call the attention of the public to the *Reasoner* and Secular Gazette, which is the accredited organ of this society—published weekly, price one penny.

Reasoner Propaganda.

To promote the efficiency of the *Reasoner* as an organ of Propagandism, one friend subscribes 10s. weekly, another 5s., some a monthly sum, others 1s. each weekly—others intermediate amounts or make special remittances, according to ability or earnestness. An annual contribution of 1s. from each reader would be easy, equitable, and sufficient. What is remitted, in whatever proportion, is acknowledged here, and accounted for at the end of the volume.

Acknowledged in No. 343, 2462s. 8d.—[*A further subscription per Mr. Motherwell, Paisley:* Archibald Snodgrass, 2s. 6d.; James McShee, 2s. 6d.; Mrs. Crichton, 2s. 6d.; James Smith, 2s. 6d.; John Young, 1s.; David Douglas, 1s.; John Lodge, 6d.; A few Friends, 3s.]—*Miscellaneous:* 'A Friend to Reason,' per Mrs. Watson, 20s.—James Meredith, Tump House, 1s.—A. Marsh, Clerkenwell, 2s. 6d.—George Smith, Salford, 1s.—Thomas Veevers, 1s. Total, 2503s. 3d.

THE SUBSCRIPTION FOR EUROPEAN FREEDOM.

Per Mr. Austin Holyoake, London.
Mr. Upton.
John Badham.
Joseph Vigor.
Mr. Mank.
Richard Brown.
W. Johnson.
G. Mason.
W. Gill.
James Pearson.
Jacob Goullee.
Mr. Burrows.
John Wilkins.

Per Mr. John Lynes, Coventry.
Thomas Band.
A Friend (per Mr. Rae).
Joseph Eaves.
George McEnnis.
Thomas Owen.
Samuel Everitt.
Joseph Brown.
Edwin Brown.
Henry Brown.
William Read.
John Atkins.

Per Mr. J. Matthew, Heywood.
John Matthew.
William Bell.
John Buckley.
Benjamin Buckley.
Joseph Buckley.
David Mills.
Lewis Mills.
S. H.
W. M.
Thomas Kershaw.
William Booth.
John Howarth.
Sutcliffe Firth.
Thomas Scholefield.
William Manock.
John Fearnley.

Per Mr. George Gill, Bingley.
Edward Lee.
Thomas Craven.
Joseph Robershaw.
Thomas Bailey.
John Longbottom.
George Hey.

Per Mr. A. C. Steven, Dundee.
John Kinnear.
William Pargiter.
William Nicoll.
William Livingstone.
James Lyall.
Mrs. Smith.
Thomas Fyfe.
A. C. Steven.
David Gardener.
John Jardine.

Per Mr. Utley, Burnley.
Mr. Ellis, Burnley.
James Helm, ditto.
A Friend, ditto.
A Friend, ditto.
Thomas Witham, Rough Lee.
Joseph Witham, ditto.
Thomas Hartley, ditto.
Thomas Witham, ditto.
Richard Lee, ditto.
William Dugdale, ditto.
G. Dugdale, ditto.
W. Shoesmith, ditto.
Joseph Haworth, ditto.
James Shoesmith, ditto.

Per Mr. Motherwell, Paisley. — (Further subscription.)
Peter Thomson.
James Macfarlane.
James Motherwell.
Oliver M'Gregor.
David Glassford.
J. Steuart, Inchinnan.
John Macartney.
J. Ballantine.
John Glassford.
A. Sutherland.
James Glen.
Mr. Crawford.

Per Mr. Tapping, Crewe.
James Mercer.
John Houghton.
James Robertson.
Thomas Mann.
D. M.
Joseph Burkhill.
Job Leam.
James Ainscoe.
John Quail.
Thomas Tuer.
William Irvine.
Richard Hawley.
Thomas Hyde.
Charles Hyde.

Miscellaneous.
Thomas Rigg, Nottingham.
John Smith, Beadwell.
William Fordy, ditto.
John Sisson, Liverpool.
George Smith, Salford.

[Nineteenth 100 Names.]

LITERATURE FOR THE PEOPLE.

Under this head we give a weekly column of the names of special class books, and the cost of them, for the information of readers who may not otherwise meet with a notice of them.

America Compared with England	2	0
Christian Spectator	0	6
Trevelyan on the Insanity of Mankind	0	2
First Book of Euclid, with 147 Diagrams.	2	6
Practical Grammar	1	6
Graduated Grammatical Exercises	1	0
Hints on a Logic of Facts	1	6
Public Speaking and Debate	1	6
Literary Institutions	0	2
History of the Last Trial by Jury for Atheism	1	6
Life, Writings, and Character of Carlile ..	0	6
Paley Refuted in his own Words	0	6
Rationalism	0	6
Catholicism, the Religion of Fear	0	3
Reply to F. W. Newman's Work on the Soul	0	3
Logic of Death	0	1
Why do the Clergy avoid Discussion?	0	6
The Reasoner ..... weekly	0	1
The People's Review (complete)	1	6
The Task of To-Day. By Evans Bell	1	0
Mackay's Intellectual Religion	1	6
Spencer's Social Statics	12	0
Lewes's Biographical History of Philosophy	4	0
Newman on the Soul	2	0
Newman's Phases of Faith	0	6
Channing's Works. 6 vols.	8	0
Theodore Parker on Religion	1	9
Birch's Religion of Shakspere	4	0
Harriet Martineau's Household Education	3	6
The Duties of Man. By J. Mazzini	0	6
Bible of Reason, or Scriptures of Ancient and Modern Moralists and Authors ; with the Testament of 1852. By B. F. Powell.	10	0
Bible of Reason, parts 1, 2, 3, bound in 1 vol.	7	0
Ditto, part 1, Scriptures of Ancient Moralists	2	0
Ditto, part 2, Scriptures of Modern Authors	2	6
Ditto, part 3, Additions to part 2: Modern	2	0
Ditto, part 4, or Testament of 1851	2	6
Parts 1, 2, 3, can be had in 36 numbers at 2d.		
Library of Reason	1	6
R. Cooper's Lectures on the Soul	0	2
Do. Holy Scriptures Analysed	0	8
Sterling's Letters to Coningham, 2nd ed.	0	1
The Bible and the People	0	6
Volney's Ruins of Empires. 1 vol., cloth	3	0
Do. Lectures on History	1	0
Cooper's Purgatory of Suicides. 1 vol.	3	6
Godwin's Political Justice. 1 vol.	5	0
Mirabaud's System of Nature. 1 vol.	5	0
Natural Rights of Man	0	8
Frances Wright's Popular Lectures. 1 vol.	3	0

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square.—Jan. 2nd [7], a Lecture.

Bradford Secular Society, Mitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.

Commercial Hall, Philpot Street, Commercial Road East.—Jan. 2nd [11 a.m. and 7½ p.m.] Mr. C. Southwell will lecture.—Discussion after the lectures.—Discussion, Tuesday [8], Thursday [8]. Saturday evenings devoted to the advocacy of Teetotalism.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—Jan. 2nd [6½], a Lecture.

Hall of Science, City Road.—Jan. 2nd [7], Thomas Cooper will Lecture.

Hall of Association, 34, Castle Street, Oxford Street.—Dec. 30th [8½], Rev. S. C. Hansard, M.A., 'Popular Astronomy.'

Secular Hall, Goldsmiths' Row, Hackney Road.—Discussion on Sunday mornings at 11, and Tuesday evenings at 8.—Jan. 2nd [7], a Lecture.

Secular Institution, Charles Street, Old Garratt, Manchester.—Jan. 2nd [6½], a Lecture.

Progressionist Hall, Cheapside, Leeds.—Jan. 2nd [6½], a Lecture.

Mutual Improvement Society, Five Ways, Dudley.—Jan. 2nd [7], a Lecture.

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—Jan. 3rd [5], a Tea Party and Miscellaneous Entertainment.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a reading room.

West Riding Secular Societies.—The Quarterly Delegate Meeting will be held at Mitchell's Temperance Hotel, Union Street, Bradford, on Jan. 2nd, at 10 o'clock.

Secular Institution, Bowkers' Row, Bolton.—Meeting every Sunday evening at 6.

ADVERTISEMENTS.

POPULAR WORKS.

Just Published, Price 1s. 6d.,

POPULAR CHRISTIANITY : its Transition State and Probable Development. By F. J. Foxton, A.B.

Also, just published, 32 pp , Price 2d.,

ORATION on the DEATH of DANIEL WEBSTER. By Theodore Parker.

TRACTS for the TIMES, complete in 1 vol. 1 6

To be had also in separate tracts—

1. The Bible—what it is and what it is not. By Theodore Parker 0 2
2. Christianity—what it is and what it is not. By Theodore Parker 0 2
3. Priestly Systems Repugnant to Christian Principles. By the Rev. T. Wilson 0 2
4. On the Human Causes which Contributed to the Establishment of Christianity .. 0 2
5. Infallibility, Catholic and Protestant. By the Rev. James Martineau 0 2
6. The Future Prospects of Christianity. By Professor Newman 0 2
7. On Salvation. By the Rev. T. Wilson 0 2
8, 9 Strauss's Life of Jesus Examined. By Theodore Parker 0 2

The FREEMAN. Complete in 1 vol., cl. bds. Contains articles by Messrs. Wilson, Foxton, Clarke, and Maccall 3 0

Glasgow : J. Robertson, Maxwell St. London : J. Watson, 3, Queen's Head Passage, Paternoster Row.

RF. RESTIEAUX, DECORATOR, HOUSE PAINTER, GLAZIER, &c., 61, St. John's Square, Clerkenwell, informs his Secular Friends and the Public in general, that all Commissions entrusted to him, either in Building or Decoration, will be executed in a superior and workmanlike manner, with the utmost promptitude, and on such terms as will ensure him the future support of those who may honour him with their commands.

Repairs and alterations commenced and completed with despatch.

London : Printed by Holyoake, Tyndale, & Co, 3, Queen's Head Passage, Paternoster Row ; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.—Wednesday, Dec. 29th, 1852.

THE

Reasoner

AND SECULAR GAZETTE.



'It is not possible to destroy political servitude while allowing religious servitude to remain; the political springs by necessity from religious slavery. In that place where the priest may say to an entire people, "Surrender to me your reason without conditions," the Prince, by an infallible logic, may repeat also, "Surrender to me your liberty without control."'—QUINET.

VOL. XIV.

London:

JAMES WATSON, 3, QUEEN'S HEAD PASSAGE, PATERNOSTER ROW.

1853.

INDEX.

Page.

Advice of the 'British Banner' .. 37
'Advocate,' cessation of .. 421
American address on slavery 337, 354
Apostles on the stage .. 24
Are these things so? .. 351
Ashton's, Rev. R., letter .. 221
Ashburner, Dr., on spirit manifestation 329, 343, 358
'Atheism,' Dr. Beecher's .. 417
Ballard, Mr., letter from .. 412
'Banner,' second article of .. 87
'Banner' on the debate .. 151
Barker's, Mr., letter, answer to .. 213
Barker, Rev. W., letter from .. 234
Blackburn hearers, date for .. 19
Blackburn Secular Society .. 60
Blackburn, recent statements in .. 60
Blackburn debate .. 253
Blanco White on revelation .. 11
Bell, Evans, letter from .. 258
Bible convention of Salem 340, 393, 409, 418
Buck, R. T., letter from .. 252
Bulldog of the Bench .. 7
Bunsen on religion and revolution .. 17
'Cabinet of Reason,' new vol. 233, 247, 301, 313
Carlile, Richard, defence of .. 15
Central Secular Society .. 248
Chisholm, Mrs., sentiments of .. 94
Christianity from the pulpit .. 28
'Christian Spectator' on the debate. 166
Christianity and secularism .. 169
'Christian News' on the debate .. 262
Church pews .. 62
Clarke, Rev. J., letter from ... 334
Clerical interference .. 206
Clergy, young, the .. 230
Cooper's, R., lectures .. 285
Cooper, R., and Rev. B. Grant 299, 345
Cooper, R., and Rev. J. Clarke ... 345
Cooper, Mr. Robert, mission of .. 187
Comte's 'Positive Philosophy' 309, 321
Congregationalists and Democrats .. 398
Controversy in Scotland .. 217
Corruption of silence .. 312
Coventry Mutual Improvement Soc. 45
Criticism on the debate .. 301
Crystal Palace, new 222, 234, 269
Cumming, Dr., and Father Cobb .. 78

Page.

Death of Madame D'Arusmont ... 20
Debate, effects of the .. 198
Debate with the Rev. W. Barker ... 277
Derby missionary children .. 185
Design argument ... 271
Discussion in Cowper Street .. 54
65, 68, 81, 98, 115, 121, 129, 145, 161, 177, 195, 215, 235
Discussion in Nottingham ... 353
'Eclipse of Faith,' the .. 406
Elliott, Ebenezer, statue of ... 109
Evangelical prize ring .. 276
European Freedom 47, 79, 110, 158, 238, 270
'Facts and Fancies,' Mr. Young's... 125
'Fallen Star,' the ... 350
Fear not for me .. 302
Female Ecclesiastical Reformers .. 428
Firstly, secondly, thirdly, and fourthly 37
Foxton's 'Popular Christianity' .. 260
Free discussion in Kaffirland ... 35
Free discussion among the clergy 53, 78
Freethinking of the working classes. 57
Freethinking terminating .. 197
Fuller, Margaret, sonnet to ... 318
Genius of ignorance, the .. 13
Geology, new light of ... 252
Gibson's, Milner, Mr., speech .. 271
Gilfillan's, Mr., 'gross fraud' .. 96
Giles, Rev. Dr., letter from ... 347
Glasgow Eclectic Association .. 44
Government and the working man's press 209, 225
Grant's, Rev. Mr., new development 298
Grant, Rev. Mr., letter from .. 332
Harmer, J., Esq., death of .. 427
Harney, Mrs. G. Julian, death of . 123
Hinton, Rev. J. H. ... 169
Hinton's, Rev. J. H., lecture 173, 221
Historical lesson, an ... 1
Holyoake's, Mr., lectures for 1853.. 366
Italian petition movement ... 105
Indian idea of heaven .. 106
Inquest on the dead churches .. 236
Italian and Hungarian leaders .. 297
Imposture or a spirit? .. 305
Johnston's, Rev. Mr., letter ... 236
Judgment of secularists .. 385
Keighley ... 138
Kings of the soil .. 12

	Page.
Lawful lanterns, cry of the	267
Law of conscience	46
Law of families	333
'Leader,' fourth year of the	10
Lecture from the walls of Bury	401
Lectures on freethinking literature	263
Lectures on the soul	137
Letter from a footman	348
Letter from Rev. J. A. Johnston	138
Letters of C. W. W., H. H., and B. P.	15
Lincolnshire: a pastoral	26
Linton's, Mr., recent tract	243
Literary success, conditions of	328
Living God, the, a lecture 388,	404
Local explanation	283
Maccall's, Mr., lectures	426
Many matters 188, 236,	253
'Mermaid,' letter from the editor of the	248
Messianic traditions of the east	29
Miall's, Mr., maiden speech	154
Milton prostituted	199
Modern classical education	264
Moon, the, innovation of	428
Moralities of Christ and the philosophers	181
Mormons infatuated? are the	46
Natural geniuses and man	279
Natural theology	345
Newcastle Secular Society	186
News-agency and America	397
New Testament doctrine of persecution	413
Old philosopher's advice to the young one	282
Owen, Robert, character and services of	113
Owen, Robert, letter from	172
Owen, Robert, still a materialist	297
Owen's, Robert, birthday of	346
Owen's, Robert, manifesto	208
Parliamentary prayer	14
People's Hall, Nottingham	365
Persecution and Christianity	3
Personalities of the late debate	289
Phillips, Commissioner, as a free-thinker	37
Presbyterian mixture, a	30
Presentation dinner 339,	360
Polish Democratic Committee	140
'Potteries Free Press' 174,	309
Quaker's, tenets and discipline of	187
Question, the real	233
Railroad through Bible land	59
Rapping spirits, logic of the	276
Rapping spirits, those	241
'Reasoner,' circulation of the	350
'Reasoner,' the, in America	350
Refusal of a hall in Bury	387
Religion in Australia	107
Religious controversy, character of	136
Religious liberty, Lord J. Russell on	94
Ruge, Dr. Arnold, lectures by	414
Sabbath question in Bolton	366
Sally and her methodist sweetheart	89
Sally's care of her soul	73
Scripture and persecution	348
Second step in progress	257
Secularism and morality	30
Secularism, its sphere and services	33
Secularism and its opponents	43
Secular literature	49
Secular advocacy	184
Secular aspects of Christianity	164
Secular Society, London 315, 351, 364, 414,	426
Secularism examined	261
Secularism in the churches	221
Sentiment of reverence	273
Shakspere, religious views of	316
Socialism and its advocates	193
Socialism, tracts on	530
Society of Arts, queries proposed by	253
Soul, the, from three points	201
Southwell, Mr., letter to	216
Spence, Rev. J., letter to	348
Spiritual manifestations 295, 307, 390,	422
Stockport Secular Society	107
Stonecutter of St. Point	55
Stories for children	199
Suggestions to missionaries	61
Taking a newspaper	31
Tales about grammar	62
Testimonies in Parliament	174
Theosophy of the Egyptians 75, 91, 124, 155,	218
Thornton, near Bradford	186
Tower Hamlets Institute, opening of	23
Townley discussion, the	106
Trevelyan, Mr. A., on 'Facts and Fancies'	200
Uncle Tomitudes	425
Unitarians, new, policy of	245
Universalist, autobiography of a 232,	244
'Unstamped' prosecutions	174
Wardlaw, Dr., on miracles	302
'Westminster Review' and 'Bristol Athenæum'	325
What must a secularist do?	285
Wilkinson, Daniel, the late	311
Wooden Spirits	425
Works of the old masters	61
Writing and punctuation	310
Young's, Mr., notice of work	139

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 1.] WEDNESDAY, JAN. 5, 1853. [PRICE 1d.

EIGHT OF THE ARTICLES.

An Historical Lesson	1	Blanco White on Divine Revelation	11
Is Persecution Authorised by Christianity	3	The Kings of the Soil	12
The Bull Dog of the Bench	7	The Genius of Ignorance	13
The Fourth Year of the 'Leader'	10	Honourable Defence of Richard Carlile	15

AN HISTORICAL LESSON.

THE OPENING OF OUR FOURTEENTH VOLUME.

WE had hoped to have opened our Fourteenth Volume by announcing that the 'Three Years' Mission' against us, lately proposed in the *British Banner*, was organised; but of this fact we have no certain information. We fear the gentlemen in the metropolis, to whom the matter seemed to be referred, will shake their experienced heads in dissent at the proposal. It always has been so with previous propositions of this kind. The cry has been greater by far than the wool. But the 'Mission' at least we will count on still, and our readers will no doubt place a proper value on the remaining *Reasoners* that may be issued. It would seem that our days are numbered. 'Three years' and we cease to be. The time cometh when no more lectures on Secularism will be heard in the land. Those who have the good fortune to see a few more numbers of this publication, or listen to our friends upon the wonted platforms, will, of course, know how to value the fleeting opportunity.

For ourselves many thanks are due to those readers who have so promptly and widely responded to the proposal of aid to 'European Freedom.' We have reason to know that the money has been of service to the cause of liberty, and its collection is the pleasantest reflection of the past year. And what we had the least right to expect at the same time, the subscription to our Propagandist Fund has exceeded that of any previous volume.

Our friends will be glad to learn that the sale of the *Reasoner* is increasing, and the ample supplement which we are able to present this week will no doubt extend its circulation in new quarters. We print a thousand extra copies to enable this to be done.

The audience which we now address is much augmented, and is likely to increase. The attention we have so long asked being conceded somewhat, it will be our next duty to insert more expository papers than heretofore. The selection of communications from correspondents will be regulated in future by this intention. We must try to make good our aims of public service, by practical directions and the extension of parliamentary liberty.

Those who have preceded us in our advocacy have advanced the public freedom of speech and the press. There can be no historical question that Richard

Carlile did this. It yet remains to extend the freedom of opinion in a more direct way—namely, by obtaining an extension to us of that act of parliament which enfranchises the conscience of the Quaker. We must be permitted to take oaths also in that way which is binding on our consciences. Marriage was once a religious ceremony: it is now a civil contract. Oaths are now a religious ceremony: they must be made a civil contract also to those who require it. There are hundreds of persons certainly, of affluence and station, who are deterred from avowing their opinions because to do so would involve a sentence of outlawry against themselves, and involve all who depended upon them. No man can protect his own property or that of others, no man can serve his friend in any civil relation or legal respect, to whom the oath is applied as a confession of his faith, if his faith happens to differ from that of the parliament. Gentlemen and ladies of eminent reputation have, within our knowledge, asked in various quarters, as a favour, that their opinions should not be made known to the public, as they would be at once the prey of any who choosed to plunder their property or attack their lives. An inconceivable alteration in our relation to the public, as respects names on our side, will be the consequence of an act legalising civil oaths. How is this to be accomplished? We commend to the attention of our friends an historical anecdote which has appeared to us singularly instructive:—

Huc, the distinguished Lazarist, in his noble narrative of Travels by himself and brother missionary Gabet, in Tartary, Thibet, and China, tells us that 'The Mussulmen who penetrated into China under the dynasty of Thang (between 618 and 907) were at first but 200 in number, though they have since become a large population, eminently formidable to the Chinese. They have, however, become so mingled, so fused with the native people, that it would be difficult now-a-days to recognise them, were it not for the small blue cap which they constantly wear to distinguish themselves from the Chinese.....They do not know a single word of Arabic—a language which their priests alone are bound to learn, and this only so as to read it. Chinese has become their stepmother tongue; yet they have preserved a certain energy of character which you seldom find among the Chinese. Though few in number, as compared with the enormous population of the empire, they have ensured for themselves the fear and *respect* of all about them. *Closely united among themselves, the entire community always takes up any matter affecting one of its members.* It is to this spirit of *association* that they owe the religious liberty which they enjoy throughout all the provinces of the empire. No person would venture, in their presence, to cavil at their religious creed or their religious practices. They abstain from smoking, from drinking wine, from eating pork, from sitting at table with Pagans; and no one presumes to find fault with these peculiarities. They do not even hesitate to contravene the laws of the empire, if these contravene their freedom of worship. In 1840, while we were on our mission to Tartary, the Mussulmen of the town of Hada built a mosque. When it was completed the Mandarins of the place wanted to demolish it, because, contrary to the law, it rose higher than the Tribunal of Justice. Upon this intention becoming known, all the Mussulmen of the locality rose in arms, assembled, swore to prosecute in common a suit against the Mandarins, to impeach them at Peking, and never to lay down their arms until they had effected the removal of the offending dignitaries. As, in China, money has the preponderant influence in all matters of this kind, the Mussulmen of Hada raised a subscription among all their co-religionists in the empire, and by this means defeated the Mandarins, who had desired to demolish their mosques, and effected their deposition and banish-

ment. We have often asked each other *how* it was that the Christians in China live in a state of oppression, wholly at the arbitrary disposition of the tribunals, while Mussulmen march about with heads erect, and constrain the Chinese to respect their religion. It certainly is not because the religion of Mahomet is, more than Christianity, in harmony with Chinese manners—quite the contrary, for the Chinese may, without any compromise of their religious duties, live in intimacy with the Pagans, eat and drink with them, interchange with them, and celebrate in common with them the Festival of the New Year, all which things are forbidden to the Mussulmen by the despotic and exclusive spirit of their religion. No: that the Christians are everywhere oppressed in China is to be attributed to the great *isolation in which they live.* If one of them is taken before a tribunal, all his brethren in the locality get *out of the way*, instead of coming in a body to his aid, and awing by their numbers the aggressive Mandarins. Now, more especially, that imperial decrees have been issued favourable to Christianity, if the Christians were to rise simultaneously in all parts of the empire, were energetically to assume possession of their rights, giving publicity to their worship and exercising fearlessly and in the face of day their religious practices, we are satisfied that no one would venture to interfere with them. In China, as everywhere else, men are free who *manifest the will to be so;* and that will can only be effectively developed by the *spirit of association.*'

If, in this remarkable passage, we were to read 'Freethinkers in Great Britain' instead of 'Christians in China,' we should find a wondrous applicability of this description to ourselves. We do not desire to contravene the laws of our nation —we do not want to retaliate upon the Protestant and Dissenting Mandarins who seek to demolish our mosques—but we do need to learn the art of being closely united, of defending each other, of making common cause when our individual freedom is assailed, or our advocates treated with rudeness. And Freethinkers ought to count it an imputation on their manliness and self-respect if they continue to submit to the social and civil disabilities to which they have been so long subjected by their opponents. THE EDITOR.

IS PERSECUTION AUTHORISED BY CHRISTIANITY?

BY PANTHEA.

IN many of the recent reviews of Mr. Holyoake's 'Last Trial for Atheism,' and 'Why do the Clergy avoid Discussion,' it has been firmly maintained that Christianity does not authorise either the repression or persecution of opinion, and that Freethinkers are unaccountably blind in not perceiving this. Continually are we admonished to turn from the Church to the Bible, from the priests to the apostles. The present writer has been hereby led to 'search the Scriptures and see if these things were so.' Perhaps the following results of her search may be of some slight service in helping to clear up the subject.

The pervading idea of the New Testament is this: 'Believe on the Lord Jesus Christ, and thou shalt be saved' (Acts xvi. 31). High personal virtues are, indeed, required of the believer, and it is distinctly asserted (James ii. 17) that 'faith, if it have not works, is dead, being alone.' Yet even James does not hint at the possibility of *works without faith* being sufficient for salvation. Faith in Christ is represented, by all the writers of the New Testament, as the only initiative to religion and virtue. 'No man cometh to the Father but by me' (John xiv. 6).

'Neither is there salvation by any other; for there is none other name under heaven given among men, whereby we must be saved' (Acts iv. 12). But when we ask, *what is it* concerning Christ which we are to believe, such an infinite variety of texts and interpretations of texts is presented to us, that it is difficult to feel sure we have selected the right ones. Thus much, however, appears to be common to all theories of Christian belief. That Jesus of Nazareth was 'the Christ'—a being predicted by Hebrew prophecy, and bearing a mystic relation to the Almighty, unshared by any other being that has appeared on earth, and that no one can disbelieve this proposition when once fairly set before him, without incurring guilt in this world and punishment in the next. 'He that believeth and is baptised shall be saved, but he that believeth not shall be damned' (Mark xvi. 16).

Yet we are told that although Christianity will deliver us to vengeance in the next world, it is, nevertheless, desirous of reclaiming us by gentle means in this. In support of which theory our Christian friends would probably quote such texts as Luke ix. 55, 56—'Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them.' Or a reference might be made to that 'golden rule' of Equality, Liberty, and Fraternity—'*All things whatsoever* ye would that men should do to you, do ye even so to them' (Matt. vii. 12). And such a course of argument would be unanswerable, *if it had first been proved that all the teachings of the New Testament are consistent with these texts.* But this latter proposition, on which (be it observed) the whole force of the anti-persecutionist's argument must rest, has not been proved, and is far too important to be assumed without proof. The present writer ventures to assert that it is capable of being *disproved*, and that by two arguments—one, inferential; the other, historical.

1. The doctrine that guilt is implied in the dissent from any special intellectual proposition, such as that 'Jesus is the Christ,' displays a confusion between the functions of Opinion and Character which unfits the holder of such a doctrine for legislating upon the duties of either. A man's opinions depend on his capacities and opportunities for perceiving truth. His character depends on the degree of his obedience to the truth which he has perceived. To confound the conclusions of the intellect with the obedience of the heart, is to make a most serious blunder on the very threshold of the subject. And it rapidly bears fruit after this manner: it creates a state of mind most unfavourable to the dispassionate consideration of the evidences on which the Christian faith must rest—a state of mind most ill calculated to induce Christians to do towards unbelievers as they would themselves wish to be done unto. If it be verily believed that 'he that believeth not on the Son shall not see life, but the wrath of God abideth on him' (John iii. 36), is it not to be expected that *men* also will be 'angry with the wicked every day?' Are patience and forbearance to be looked for in a greater degree from the frail heart of man than from the Infinite Mercy of God? It may be objected that we must necessarily conceive of God as hating sin: true, but not as hating the sinner. However, if the text be taken figuratively, so as to mean that it is only the sin of disbelief, and not the disbeliever himself on which the wrath of God abides, still the sting of intolerance is not thereby extracted. Why should the guilt of unbelief be regarded as the only guilt in a fellow-creature to which correction is not to be applied? We do not argue with thieves, nor hold public discussions with Rush and Manning, on the 'question' of murder; but we forcibly exclude them from their own companions and occupations, and endeavour to make them reconsider their ways; and, in the worst cases, we do *not* allow them to return to society to spread

the pollution which it is beyond our power to cure. When this treatment is pursued with justice and humanity, no one dreams of calling it 'persecution of crime.' If unbelief *be* a crime, and a crime that perils the soul, why should an attempt to repress it be considered as persecution? So far from regarding the Christian magistrates of Cheltenham as inconsistent for sending Mr. Holyoake to jail, it only appears strange to me how they ever came to let him out, to go up and down the country, giving lectures and editing *Reasoners*, plunging his own soul into deeper damnation, and perilling the salvation of so many hundreds besides. If he could not be himself converted, he might at least have been restrained from perverting others. And any Christian ruler who really believed such teaching to be seriously dangerous to salvation, would not let a spurious mercy hold his hand from a forcible repression thereof.

2. Not only does the above conclusion appear inevitable from the premiss that unbelief implies guilt, but it appears to have been the opinion of the apostles, as manifested in their own treatment of the heretics of their day. Paul, speaking of some who give 'heed to Jewish fables and commandments of men,' calls them 'unruly and vain talkers and deceivers...*whose mouths must be stopped*' (Titus i. 10, 11, 14). The only specimen he gives of their discourse not being to their credit, it may be objected that to more discreet and ingenuous criticism he would have accorded a different treatment. Yet he himself distinctly commands even harsher measures towards the very holiest Dissenter that can be conceived of, for he says (Gal. i. 8, 9), 'Though we, *or an angel from heaven*, preach any other gospel unto you than that which we have preached unto you, *let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.*'

Again. 'Be ye not unequally yoked together with unbelievers; for what fellowship hath *righteousness* with *unrighteousness?* and what communion hath light with darkness; and what concord hath Christ with Belial? or *what part hath he that believeth with an infidel?*' (2 Cor. vi. 14, 15). 'If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, *he is proud, knowing nothing, but doting about questions and strifes of words*, whereof cometh envy, strife, railings, evil surmisings, *perverse disputings of men of corrupt minds*, and destitute of the truth, supposing that gain is godliness: *from such withdraw thyself*' (1 Tim. vi. 3, 4, 5).

Thus far Paul, in illustration of the 'charity that thinketh no evil.' Now turn to the gentler John, 'the beloved disciple,' and listen to his instructions on the same subject.

'*Who is a liar but he that denieth that Jesus is the Christ?*.....Whosoever denieth the Son, the same hath not the Father; (but) he that acknowledgeth the Son hath the Father also' (1 John ii., 22, 23).

(A definition of piety which would exclude the purest and holiest Theists of all ages and countries, while it specially includes all the impious kings, priests, and soldiers who have laid waste kingdoms in the name of Christ.)

'For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.....Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. *If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:* for he that biddeth him God speed is partaker of his evil deeds' (2 John i., 7, 9, 10, 11).

'Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God..... *We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error*' (1 John iv., 2, 3, 6).

Now, after these admonitions from the very chiefest of the apostles, can we be mistaken in regarding similar conduct in the present day as authorised by Christianity? In vain may Paul occasionally utter generous sentiments on this subject, or declare in the noblest terms that love (rendered 'charity' in the English translation) is greater than faith (Romans xiii.); while he can so frequently forget charity in the strife for faith, his example is an inconsistent one. In vain may John declare that 'he that saith he is in the light, and hateth his brother, is in the darkness even till now' (1 John ii., 9), if he can call his brother a 'liar,' 'deceiver,' etc., and refuse to 'receive him into his house,' simply because he cannot take the same view of the Christian doctrine. Either the apostles failed to see that the general principles which they often enunciated so nobly were applicable to religious dissentients, or they forgot to make such application of principle when occasion called for it. In either case they proved themselves unfit for the office of infallible guidance which modern Christianity attributes to them.

Is it wonderful that an example set by the earliest teachers of Christianity should have been followed by their successors, who, in imitating the frailties, could not attain the spiritual height of their predecessors? The little black cloud in early Christianity—the exaction of assent to an historical proposition as the only initiative to religion and virtue—became a dark thunder-cloud, overshadowing the whole heaven, and giving birth to crimes so horrible that it is even now an open question whether Christianity has done more good than harm. If some new Earl of Bridgewater were to offer a prize to that Christian sect in which there had been no public or private coercion in the name of Christ for the last twenty years, is there one religious body that could honestly lay claim to it?

Let it not be inferred from these remarks that I am 'an enemy to the Bible;' far from it. There is to me an inexpressible charm in the very atmosphere of the East which enwraps all those early pictures of Hebrew life, and I drink in the lofty musings of David and Isaiah, and the spiritual teachings of Jesus and Paul, with a deep joy that increases with every year of life. But there was never yet any created book, person, or institution, however great its merit, that was free from imperfection; and while the majority of Christians fail to acknowledge this with respect to the Bible—appealing to its noblest portions to maintain its reputation, and then *resting the authority of the baser portions on the reputation gained by what contradicts them*—while the Christian world continues to do this, it is necessary to show that *it is Truth which implies Authority, and not Authority which implies Truth*; that our reverence for the teacher's blessing cannot remain unimpaired under the apostle's cursing; that Right is Right and Wrong is Wrong, wherever and whensoever found to exist. When the Christian world shall have learnt this—when priests and teachers shall do confessedly what many a gentle-hearted disciple already does unconfessedly—*reject all in the Bible which tends not to edification and goodwill*—then none will be more ready than the present writer to join with earnest warmth in their expressions of reverence for that which shall remain, nor will any turn more affectionately, amid 'the task of to-day' and the hope of to-morrow, to those early fountains of holiness and beauty, there to refresh the spirit once again by the fadeless green of Lebanon's cedars, or the clear, still waters of Galilee's mountain-lake.

'THE BULL DOG OF THE BENCH,' AND CONCLUDING NOTICES OF THE OATH CASE

As the *Reasoner* has to fulfil the function of an historical record of contemporary progress of opinion in reference to Christianity, we add this week the remaining newspaper notices on this subject.

The *Manchester Guardian*, in noticing objections to its own article by an 'E.W.M.,' remarks (Dec. 15), 'Our censures upon Mr. Commissioner Phillips were *not* founded on his refusal "to receive the oath of one who confessed himself a disbeliever in a future state," or anything of the sort. What we censured was the insulting language with which the refusal was accompanied, and which we are sure Mr. Phillips had no more right to apply to Mr. Holyoake than to a Mahomedan, a Hindoo, or any other person whose faith differed from his own. We all know that there was a sect amongst the Jews, which, we believe, is by no means extinct, the members of which disbelieved the existence of a future state. Now, suppose one of these Sadducees had to appear as a witness before Mr. Phillips, that gentleman might, perhaps, reject his testimony, but he would have no more right to insult him than he had to insult Mr. Holyoake, for his want of belief. At a time like the present, when the organs of the Church of Rome are loudly proclaiming, even in this country, the right of persecution for what they call want of faith, we think it is in the highest degree important that the rights of conscience should be vindicated wherever they are attacked. The imprisonment of the Madiai and the insulting of Holyoake in a court of justice may seem to be very different things; but they are equally emanations from that spirit of arrogant bigotry which prompts ignorant and fallible men to violate the injunctions of the Great Founder of Christianity by setting themselves up as judges of the consciences of their neighbours, and to prescribe what they shall and what they shall not believe.'

The *Reformer's Gazette*, of Glasgow, which does not appear above the necessity of reformation itself, describes the insolvent who appeared before Mr. Commissioner Phillips as 'Robert P. Pellipleo,' and adds—'The only remaining vestige of that sedition and Chartism which flourished so luxuriantly a few years ago has turned up in the person of this fellow Holyoake, who, it appears, is "a bookseller, author, and editor," according to his own ridiculous pretensions; and who, while in politics a Chartist or Socialist, professes to be in religion a "Secularist"—that is to say, we presume, a person of no religion at all. The designation has the merit of being new at least. His impudence in thrusting himself forward to take an oath, which at the same time he professed that he could not take, is perfectly characteristic of the set to which he belongs. The indignant rebuke of the judge was richly deserved. He could not take the oath—not he. He was not prepared to say that he believed in a Deity; and yet this fellow expected that his word would be taken, although he belongs to a class whose whole life is an imposture, and who make it their business and profession to deceive and mislead the ignorant. It appears that he had some days previously sworn an affidavit of bail. We venture to say, that had his own liberty depended on the taking of the oath, it would have been gulped down without scruple; but it was convenient to be conscientious when only the liberty of one of his particular friends was concerned, and so the unfortunate tailor was again consigned to quod. The insolvent was probably one of Holyoake's dupes; and see how nicely he was jilted by that philanthropic gentleman in the hour of need. The knave's conscientious scruples should live in history. One of the last of his race, and characteristic to the last!' (Dec. 13th.)

The *Sentinel*, of Glasgow, in part replies to the *Reformer*; but the writer, 'Cromwell,' represents that Mr. Holyoake obtruded his scruples on the Court with a view to notoriety or persecution. This is more than has been said in London, where the facts of the case are known. The attorney of the insolvent was well informed of the condition on which the oath would be tendered, and it was considered that an oath accepted in a higher court would be taken by Mr. Commissioner Phillips, and the utmost care was taken to avoid the irritation of the court. Nothing was farther from the intention of the surety than seeking either notoriety or persecution—both involving consequences too serious to be courted. It has been remarked as an encouraging sign that no imputations of this nature have been made in England. In the early days of Socialism these suppositions were common, as the advocates of that reformation had the misfortune to know. Their convictions were stigmatised as 'crotchets,' and their adherence to them the crime of vanity. 'Cromwell' is the only commentator on this case who has resumed these obsolete reproaches.

The Newcastle-on-Tyne papers reported the proceedings of the Commissioner. The *Sheffield Independent* makes a brief but effective note upon it. We end these notices by quoting the following vigorous article from the *Bucks Advertiser* of December 18, entitled the 'Bull Dog of the Bench:'—'The curtain now opens upon an Insolvent Debtor's Court, and the question at issue is whether a poor debtor can find bail to get out of prison; and the *dramatis personæ* consist of Mr. Phillips, the judge, who argued once that Courvoisier was not guilty when he had that fellow's confession in his pocket, and the other is Mr. Holyoake.'

After reciting the usual report, the writer adds:—'There may be some doubt whether Mr. Holyoake has the quality of an atheist, but it cannot be denied Commissioner Phillips has the energy of a brute. The reporter does not say that Mr. Phillips doubled his fist and knocked down his opponent at one blow, but the disposition for such an accomplishment cannot be questioned:—

> "Scoundrel, begone! and henceforth touch me not,
> More manners learn, and at a distance rot."

When one man differs in opinion with another man, the plan is to deal in reason; but Mr. Phillips, like Nebuchadnezzar, seems to have been in the fields eating grass, and knows only how to bite. Mr. Holyoake can take the legal form, but is honest enough to confess the Bible is not an authority over his conscience; whereupon Mr. Phillips cries "Bow-wo-ow!" Mr. Holyoake gives the judge to understand, that upon his honour and integrity he will tell the whole truth, whereupon the incorrigible Mr. Phillips responds—"Down with you! bow-wo-ow!" Now, the narrative informs us that Mr. Holyoake "stood down and made his way out of court," which is somewhat instructive, showing us that however eloquent he may be in a public meeting, there is no propriety in remonstrating with Mount Vesuvius. He was silent, as some one else was at the bar of Pilate, a Roman Magistrate, whose name Mr. Commissioner may have heard.....The mischief is that Mr. Commissioner thought he was doing God service by getting furious. If so the God he worships must enjoy the Spanish bull-fight better than the arena of intellect, because when a bull with horns begins to roar and foam, the movement is quite as graceful as that of red hot Mr. Phillips smashing the atheist. Heaven defend us from such exponents of Divinity! Just let us suppose that Mr. Holyoake comes to his senses and discovers there is a God, but that it should be the divinity of Mr. Commissioner, saying to every poor mortal who had not made the discovery, "Down with you, vagabond!" Would such a discovery have a tendency

to make Mr. Holyoake more refined and elevated? The fact is Commissioner Phillips, of London, reminds us of Commissioner Lin, of Nangpoo, who wore the tail of a pig behind his scalp, under an impression that it was the rod of divinity, intended to rebuke all Europe for barbarism, whereas when Europe sees the tail it goes into a roar. Commissioner Phillips, seated on the throne of justice, no doubt imagines that his bravado tongue is the rod of Heaven to put down English atheism; but his countrymen read with contempt, especially when they discover that the said Commissioner has no rebuke whatever for such "gentlemen" as the Hon. Mr. Johnstone and Mr. B. Oliveira, who swear in the House of Commons that they are true and good Christians, and then go away and fight in the street like balderdash rogues. Then the next thing that makes us grave and serious is the discovery that the poor insolvent has to go "back to prison" because his friend Mr. Holyoake cannot "kiss the book." That is Mr. Commissioner's way to convert John Street to Christianity, is it? No; it is not. It is the way to try and do what Pilate attempted when he ordered a crucifix for the new religion. If Mr. Phillips could convince us that his spirit is the good spirit of the Christian religion, we should also give ourselves up to refined and courteous scepticism, as Mr. Holyoake has done. But the mission of Pilate was not successful, and the impudence of Phillips will be absurd. The Roman governor asked "What is truth?" and turned upon his heel without waiting for a reply; the English Commissioner says "This is truth," and trips up the heel of the man whom he hates; and as the achievement of both was undignified, the distinguished example of both is lost to posterity. Mr. Holyoake himself seems to be somewhat akin to Robespierre, for when that profound French sceptic discovered he was on the verge of massacre, he employed his time in studying the narrative of Christ, that he might know how to die; and when Holyoake appears before the judges of this world, he borrows his attitude of silent pity from the greatest earthly master. But it is somewhat strange that Christianity should be in the atheist, and bad manners in the Christian. Faugh! we must withdraw our words, we must reverse our position, and write that Mr. Holyoake was the Christian and Mr. Commissioner the infidel! We stick to this emendation.'

In No. 1,965 of the *Penny Pulpit* we find this passage in a sermon by Dr. Cumming—'I think just as Christianity prevails, oaths, even in courts of public justice, will be dispensed with. They are a sign of a corrupt and unsatisfactory state of things. I think a person who cannot conscientiously swear in a court of justice, should not be made to swear; but, at the same time, he should be given clearly to understand that the same solemnity is attached to the evidence he gives, and the same responsibility is devolving upon him, as upon those who affirm on oath. I have no doubt, as real religion spreads amongst mankind, oaths will be abolished.'

[The admirable letters on Man's Nature and Development, by Harriet Martineau and H. G. Atkinson, which we should like to see in the hands of our readers, have been reduced to 5s., and copies of this work may now be had through Mr. Watson, who has been supplied with a quantity.

Will our correspondents oblige us, when writing their letters, by dividing the information intended for the *Reasoner*, and forward it on separate pages?

No. 55 of the *English Republic*, by Mr. Linton, is devoted to 'Atheism and Atheists.']

THE FOURTH YEAR OF 'THE LEADER.'

As a new volume of the *Leader* has commenced with the new year, we have thought it right to say a few words in reference to it.

Those who hesitated to take in the *Leader* at its commencement, lest it should share the fate of other new papers, and be discontinued after a season, may now venture to support it. Three years' existence has placed it among the *established* journals. It promised to be outspoken, not only on political, but on *religious opinions*, and it has fulfilled its perilous promise as no other newspaper ever did in this country before. We say 'perilous promise' advisedly, for few know what it means even in these days to make such a promise in a newspaper, and to keep it. Letters of entreaty, of remonstrance and menace, from all classes of persons at once assail the conductors. The *Leader* has been burnt in Universities, in Reading Rooms, rejected from Clubs, denounced in Mechanics' Institutions—but it has kept its onward, independent way. Some indeed have given it up because it did not go far enough, and *many* more have done the same because it went *too far*. Contemporary religious newspapers have discountenanced it wherever they were able. The result of all this opposition translated into costs, pounds sterling, would be incredible if stated. Still the *Leader* has kept its onward and independent way. Certainly no newspaper proprietary in this country ever made the same sacrifices for freedom of opinion. For a long time we have said little about it. Our good opinion might not serve the paper with our readers so much as it might harm it with the public. But now that its position, reputation, and success are conceded, we are free to say what we have always felt—namely, that, on public grounds, all our friends and readers who do buy a London newspaper ought to give the *Leader* the preference.

It does not agree with us in opinion. Its writers do not agree with us speculatively, but they detest cant, intolerance, and that creedal slavery which is still the disgrace of the time and the bane of moral effort.

Nothing has been published on the Theory of Development, as celebrated by the author of the 'Vestiges,' equalling the Haythorne Papers which lately appeared in the *Leader*. The reply to Bishop Butler's famous 'Analogy,' is a remarkable contribution to the Literature of Rationalism. The Comte papers deserve the same estimation, and have even a higher value. Continually, as in the late case of Commissioner Phillips, the *Leader* has rendered eminent and leading service to freethought.

The *Leader* is besides a newspaper in every sense, and of the first order, so that no purchaser sacrifices any political, social, or literary want in preferring it. And *we* especially ought to bear this in mind that one number of the *Leader*, well printed as it is on fine paper, with nothing low or poor about it, edited with classical taste, sold at sixpence, and taking rank with the highest class papers in every part of the world—and it has subscribers in every part—does more for freethought than ten hundred persons in private life can accomplish. No triumph of opinion can come till the opinion reaches and influences those who influence affairs. Supposing the *Leader* should cease, who will supply its place? Would it be done in long years to come in this country? Wherever a sixpenny London paper is taken in among our friends, the *Leader* should have the first consideration. Where one cannot, two or three should take it together. Unless a proprietary have boundless wealth, they must some day cease to publish if the public never adequately support. The most generous of publicists will sometimes ask them-

selves, 'Why should we spend so much, if those whom we mainly benefit will render us no countenance? If they can do without the service, we can do without incurring the cost.' Therefore, when a paper is a public benefit, the public ought to take care that far from being a loss it should be a profit, and a profit so signal and compensatory, that it should be the interest of the conductors to continue in the same course. The true friends of the people deserve gratitude *and support;* and to this end we address this article to our readers, who include hundreds who take in a London sixpenny paper. It should be part of the policy certainly of the working class to render voluntary and unsolicited aid to all who work in the direction of their welfare and freedom—and no party in religion or politics should ever be allowed to do the people even an incidental service without finding that they endeavour, in some independent mode, to repay the obligation. We should all seek an occasion of supporting those whom we believe support the truth, especially when it is that order of truth which has no other advocates of equal power and equal generosity.

BLANCO WHITE ON DIVINE REVELATION.

We have extracted the following passage from Blanco White's 'Observations on Heresy and Orthodoxy:'—'The common plague of the Christian world is the wish to find a source of absolute certainty—in a word, *orthodoxy*. There cannot be peace among Christians till the hollowness of all pretensions to supernatural certainty shall be fully exposed. Unitarians are certainly the nearest to a full insight into that pernicious mistake; but, although the premises of the desired conclusion are almost self-evident, I cannot feel confident that the conclusion itself is general amongst us It is, I conceive, opposed by a confused notion, that the admission of the fact that neither the authenticity of the scriptures, nor the purity of the text, nor much less the sense of difficult passages, can be known beyond all doubt, leads necessarily to the rejection of Christianity. If this were true, the dreaded consequence would be inevitable. In vain have divines exerted their ingenuity to invent a theory for the transmission of divine truth to man, in which the first link of the chain let down from heaven to earth should be free from man's weakness. In every such attempt they have closed their eyes to the facts—1st, that a divine revelation made in human language must contract all the imperfections of that vehicle—that when the *word of God* passes through the *words of man* it must necessarily become human; 2nd, that all historical attestation is subject to the doubts from which human witnesses and human documents cannot be exempt. The probabilities may be high in their favour, but they cannot rise above the rank of *probabilities*. In vain are we referred to miracles contained in books; for the *probability* of the miracles depends upon the *probable* authenticity of the books, and the *probable* sufficiency of the witnesses. Unless the books themselves had the perpetual power of performing miracles, their testimony, however valuable, must be *human*. These are the established laws of God; such is the nature which God has given to testimony, and to the minds which testimony has to influence. Divines have seldom or never examined these laws attentively; and hence the mistake of applying the *supernatural* remedy against doubt in the wrong place.'

☞ The discussion with Mr. Grant will no doubt be announced definitely next week. The proposed date is Thursday, Jan. 13. The Committees are making arrangements. The places of meeting mentioned as yet are the Tabernacle, and Cowper Street School Rooms, City Road. The names of Mr. Grant's Committee, as handed in to Mr. Holyoake's, are—Samuel Morley, chairman; Rev. Dr. Campbell, Wm. Crisp (Ward & Co.), Rev. Robt. Ashton, J. M. Priestly.

THE KINGS OF THE SOIL.

Black sin may nestle below a crest,
And crime below a crown;
As good hearts beat 'neath a fustian vest
As under a silken gown.
Shall tales be told of the chiefs who sold
Their sinews to crush and kill,
And never a word to be sung or heard
Of the men who reap and till?
I bow in thanks to the sturdy throng
Who greet the young morn with toil;
And the burden I give my earnest song
Shall be this—'The Kings of the Soil!'
Then sing for the Kings who have no crown
But the blue sky o'er their head;
Never Sultan or Dey had such power as they
To withhold or to offer bread!

Proud ships may hold both silver and gold,
The wealth of a distant strand;
But ships would rot, and be valued not,
Were there none to till the land.
The wildest heath, and the wildest brake,
Are rich as the richest fleet,
For they gladden the wild birds when they wake,
And give them food to eat:
And with willing hand, and spade, and plough,
The gladdening hour shall come,
When that which is called the 'waste land' now
Shall ring with the 'Harvest Home.'
Then sing for the Kings who have no crown
But the blue sky o'er their head;
Never Sultan or Dey had such power as they
To withhold or to offer bread!

I value him whose foot can tread
By the corn his hand hath sown;
When he hears the stir of the yellow reed,
It is *more* than music's tone.
There are prophet-sounds that stir the grain,
When its golden stalks shoot up;
Voices that tell how a world of men
Shall daily dine and sup.
Then shame, oh shame, on the miser-creed
Which holds back praise or pay
From the men whose hands make rich the lands,
For who earn it more than they?
Then sing for the Kings who have no crown
But the blue sky o'er their head;
Never Sultan or Dey had such power as they
To withhold or to offer bread!

The poet hath gladdened with song the past,
And still sweetly he striketh the string,
But a brighter light on him is cast
Who can plough as well as sing.

The wand of Burns had a double power
To soften the common heart,
Since with harp and spade, in a double trade,
He shared a common part.
Rome lavished fame on the yeoman's name
Who banished her deep distress,
But had he ne'er quitted the field or plough
His mission had scarce been less.
Then sing for the Kings who are missioned all
To a toil that is rife with good;
Never Sultan or Dey had such power as they
To withhold or to offer food!

E. H. Burrington.

THE GENIUS OF IGNORANCE.

Knowledge wrongly directed, is ignorance pregnant with evil. Ignorance arising from a want of education is dangerous, but much more harmless than educated ignorance, the possessor of which seems, directly or indirectly, to have the genius of putting everything out of place; pre-judging, condemning before hearing, misstating from his own knowledge or the knowledge of anybody else he may or may not happen to meet with. 'He said in my hearing, I was told that he should say. He was understood, and doubtless did mean, so and so.' These stereotyped phrases, with a remorseless predilection for *adding*, are the fruit of a corrupted education, and produce the most pernicious results. A poor, hard-toiling serf, with but little leisure and less facility to get knowledge, goes to his parish church and listens, if he can keep his eyes open, to what the clergyman has to say, believes it all, be it ever so uncharitable and contradictory, because in youth he was not taught, and now he has not time to learn better. That such persons should not have the power to judge correctly is to be expected. But the genius of ignorance belongs not to these. It is the class with a *little* learning that truth, and the apostle of truth, has to battle with. Men who will not see beyond their own nose, men who have adopted a certain creed, who cling to certain dogmas in the face of the most convincing opposition. They don't believe anybody nor anything but themselves, and what corresponds with their 'experience,' their 'convictions,' and 'conversion.' Attack any of their *weak*-holds with the very best of all aims, in the most kind and candid spirit, and in life you are doomed to purgatory, and in death to the bottomless pit. How often have we heard charity preached from the pulpit on a Sunday and found very uncharitable actions practised by the preacher during the week. 'Go, my Christian friend, to our backsliding brother, and bring him back to the fold of Christ with the silken cords of love.' Ah! but should he resist; should he question the authority; should he dare to use his own judgment and stand aloof—the cords of love are changed for revolting anathemas, and the so-called backslider becomes the subject of the wildest, the most uncharitable and ungenerous speculations. We were once in a company where the opinions of a public individual were being discussed, when one of the party animadverted in the grossest manner upon the character and conduct of the person in question. Being well acquainted with the person abused, we took the liberty of asking the abuser if he *knew* anything of the individual whose character he was scandalising?' 'No,' said the worthy; 'I know nothing of him personally, but I have been told by those who do, and I know the class to which he belongs are a bad lot altogether.' We might enlarge upon this point. Perhaps the genius of ignorance was never more uncharitably displayed than at a large children's tea

meeting we once attended. Several speakers had enlivened the evening with pleasant and instructive anecdotes. One of them was so heterodox, however, as to recite some touching stanzas from Burns's beautiful poem, the 'Cotter's Saturday Night,' when immediately after up jumped a little sour-faced 'importance,' with his grey hair *à la* Pecksniff, and his grey eyes dilating diminutive vengeance. He wondered how any one professing Christianity could so far forget himself as to mention the name of Burns in such a congregation of children. *He* would tell them what this Burns was. He was a drunken blackguard Scotch poet, whose conduct and writings had been, were, and ever would be, a disgrace to his country and society, to both of which he had done incalculable evil. With such degrading facts as these before us, we must progress immensely before we reach the goal where Christianity thinketh no evil, if social entertainments are to be disgraced with such language and conduct as this. Every day's experience only adds to the number of such, or similar displays of the genius of ignorance. But the end of such things must and will come. Many things are tending towards this end. There is confusion of tongues, bickerings, persecutions and expulsions in many of the strongholds of this evil genius of ignorance, and bye and by the annihilation will come, out of which a mighty change will proceed, and it cannot but be for the better. Sound secular and moral education, freethought and free discussion, are the means to bring about this desirable, this vital reformation. Lift grovelling humanity from the mire of sectarian slavery, bring them together on the broad platform of sociality, teach them the practice of charity that thinketh no evil, set them the example of justice, integrity, and fraternity, and soon the genius of ignorance will vanish before the almighty genius of everlasting and universal truth.

Sheffield. HOPEFUL.

PARLIAMENTARY PRAYER.

As my notice of the seizures at Gravesend for church rates appeared in the *Reasoner's* 'Open Page,' p. 319, allow me to add a few remarks from a letter of the Rev. E. S. Pryce, Baptist minister, to the *Kentish Independent*, on the call at his house to take goods for the said rate. Mr. Pryce says—'An act of parliament can never make that right which is in itself wrong; and nothing so tends to diminish the dignity of the law as to convert it into the instrument of injustice... ...The statement that it is the law is no justification of its employment. The magistrates cannot be prepared to enforce all laws affecting the conscience which remain unrepealed. The task would be far beyond their power. Thus, by the 3rd of James I., c. 4, "persons not attending common prayer are to be distrained for twelve pence, and, in default of distress, committed to prison till payment is made." And by the 23rd of Elizabeth, c. 1—"Every person above the age of sixteen years, who shall not repair to some church, chapel, or such place of common prayer, shall forfeit to the Queen twenty pounds per month." Will the churchwardens of St. James's district put in force these acts of parliament? They are as distinct and authoritative as the 53rd of George III., the act according to which they attempt to seize my goods for church rates.' S. R. H.

[Mr. Robert Owen lately met with another fall by which he hurt his knee. His foot slipped through stepping on a loose stone as he was about to get into an omnibus. But after keeping his bed for two or three days, he happily recovered.]

THE LETTERS OF C. W. W., H. H., AND B. P.

We have received a letter from H. H., B. P., Middlesborough-on-Tees, in reference to the recent article from Mr. C. W. Wilson. We do not insert this letter, as it proceeds from persons who were not the objects of C. W. W.'s letter. If the employers of C. W. W. thought it necessary to send a contradiction of his letter, we should feel bound to insert it; but the H. H., B. P. communication is not an employers' letter, but an attack upon Mr. Wilson, which seems to us somewhat ungenerous on the part of shopmates (as H. H., B. P. profess to be) to attack one who has left the country and cannot defend himself. Soon after C. W. W.'s letter appeared, his father wrote to us, asking us not to insert any more letters from his son. As C. W. W. was a junior, we thought it right to accede to that request, and a letter to that effect is now in the hands of Mr. Wilson, sen., and was despatched to him before the H. H., B. P. letter came. Whoever writes to us upon this subject must obtain from that gentleman a consent for us to insert a further letter from his son if need be, for we will not suffer a correspondent to be assailed in the *Reasoner*, to whom we have been induced to deny the right of reply during his juniorship.

HONOURABLE DEFENCE OF RICHARD CARLILE.

On September 20, 1852, an immense public meeting was held in the Working Man's Hall, Oldham, at which a speech was delivered in defence of W. J. Fox, in which the following passage occurred. The speaker was James Holladay, Esq., whom, we believe, formerly retired from the candidature of the borough to make way for Mr. Fox. The words of Mr. Holladay have now a solemn interest, for he died on the platform a few minutes after his speech. Mr. Holladay being a religious man, his testimony on behalf of Mr. Carlile did him the greater honour:—

'I will tell you, one of the greatest wonders that ever happened in any age or country has lately happened in the borough of Oldham. All at once, a certain class of individuals in this town have become mightily stricken with religious ideas. Men who are to be found in the tap-rooms and bars of the lowest public-houses in the town, who spend their nights in midnight revel and all kinds of dissipation, wickedness, and debauchery; men who go marching through the streets followed by crowds of silly boys, at the heels of a fife and drum band, uttering as many noises and discordant yells as so many lunatics just escaped from Bedlam. And ever and anon the cry rises higher and higher as the pugilistic preacher of religion and politics gives the signal, by waving his white hat. And are these the men who are to teach the people religious ideas? They teach religion, indeed! I should like to hear one of them read a passage in the Bible —I should like to hear one of them explain one. What awful work they would make of it. It puts me in mind of a man who wished to put a question to the celebrated Richard Carlile when he delivered his lectures in Oldham on the Bible. And here let me do justice to the memory of that much abused and misrepresented individual. Richard Carlile, in my opinion, was a sincere believer in the opinions which he promulgated. I differ with him completely. But I must say this, that a man with more of the milk of human kindness in his bosom, more tolerant of the opinions of others, and having more universal charity towards men, I hardly ever met with. Well, the man who was going to defend the Bible, in opposition to Mr. Carlile, sat near me, and he asked me to point out a passage for him. So I told him of one. But he did not seem to know the difference between the epistles of St. Paul and the Chronicles; and he handled the volume in such a style, I shall never forget. He looked more like a huge elephant thumbing and pawing at the book, than a man who had a respect for the Bible. At last he confessed that he seldom read the Bible, that he could not find the passage I had mentioned, and that he knew very little about it. Well, this was bad enough, but the men who oppose Mr. Fox on the ground of his religion are far worse ...Now, what are Mr. Fox's religious ideas? I differ greatly in religious opinion with Mr. Fox. But what then? I am choosing a Member of Parliament, and not a Minister of the Gospel.'

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square. —Jan. 9th [7], Lloyd Jones, 'Co-operative Stores and Co-operative Workshops.'

Hall of Science, City Road.—Jan. 9th [7], Thomas Cooper will Lecture.

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—Jan. 16th [8], a lecture.

Commercial Hall, Philpot Street, Commercial Road East.—Jan. 9th [11 a.m. and 7½ p.m.], Mr. C. Southwell will lecture.—Discussion after the lectures.—Discussion, Tuesday [8], Thursday [8]. Saturday evenings devoted to the advocacy of Teetotalism.

Hall of Association, 34, Castle Street, Oxford Street.—Jan. 6th [8½], a lecture.

Secular Hall, Goldsmiths' Row, Hackney Road. —Discussion on Sunday mornings at 11, and Tuesday evenings at 8.—Jan. 9th [7], a Lecture.

Bradford Secular Society, Mitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.

Secular Institution, Charles Street, Old Garratt, Manchester.—Jan. 9th [6½], a Lecture.

Progressionist Hall, Cheapside, Leeds.—Jan. 9th [6½], a Lecture.

Mutual Improvement Society, Five Ways, Dudley.—Jan. 9th [7], a Lecture.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a reading room.

Secular Institution, Bowkers' Row, Bolton.—Meeting every Sunday evening at 6.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—Jan. 9th [6½], a Lecture.

NEW PUBLICATIONS AND RE-PUBLICATIONS.

No. 1 of 'Wayside Points,' containing Part I. of the Correspondence between the Rev. Brewin Grant, B.A., and the Editor of the *Reasoner*. Price 2d.

No. 2 of 'Wayside Points,' containing Both Sides of the Debate between Mr. J. F. Winks, of Leicester, and the same. Price 2d.

No. 3 of 'Wayside Points,' containing Part II. of the Correspondence with the Rev. Brewin Grant, B.A. (in the press.) Price 2d.

Secular School Books for Children. By G. J. Holyoake.

No. 1.—The Child's First Letter-Book. Priced.

No. 2.—The Child's Second Letter-Book, for teaching Reading and Writing at once. Price 2d.

No. 3.—The Child's First Word-Book, for teaching Spelling, Meanings, Grammar, and Reading. Price 3d.

No. 4.—The Child's First Reading Book (in the press). Price 4d.

All Illustrated. A series suitable for Presents to Little Children.

The Value of Biography in the Formation of Character. By the same. New Edition. Price 2d.

The Constitution and Objects of Secular Societies. Separate. Price 1d.

Volume XIII. of the *Reasoner*, bound in cloth lettered, will be ready in a few days. 3s. 6d.

ADVERTISEMENTS.

ON Saturday, January the 8th, 1853, the LEADER newspaper will contain the first of a Series of Papers on the Works of the Old Painters—their Ruin and Renovation, illustrative of the present discussion on Picture Cleaning. By Henry Merritt.

'Leader' Office, 7, Wellington Street, Strand.

Price 1s. 3d., demy 18mo., 144 pp. cloth lettered,

FACTS AND FANCIES; or, Random Sketches of Men, Women, and Principles. By Frederic Rowland Young, Ipswich. With an Introductory Chapter by Mr. James Spilling, author of 'The Spirit of the Seasons.'

Contents: Woman—Marriage—Home—Eliza Cook—Thomas Carlyle—Our Young Men—Robert Burns—Persecution for Opinions—'Festus,' by J. F. Bailey—Fare ye Well, or Last Words.

London: Simpkin and Co.; Ipswich: J. M. Burton and Co.

APARTMENTS to LET, 240, Strand, 3 doors from Temple Bar.—E. Truelove, Bookseller, late of 22, John Street, Fitzroy Square, adjoining the Literary Institution, begs to inform his friends and the public that he has apartments to let suitable for offices, chambers, or any light genteel business. A separate entrance, if required. A small family could be accommodated with either furnished or unfurnished apartments. Rent Moderate.

FOWLER'S WORKS.

LESSONS ON ASTRONOMY. By Mrs. L. N. Fowler. Just published, price 6d.

Works on Physiology, Phrenology, &c., in 1 vol., cloth boards 5 0

To be had in 10 separate pamphlets, as follows:—

1. Love and Parentage	.. ..	..	0 3
2. Matrimony	.. ..	..	0 3
3. Amativeness	.. ..	..	0 2
4. Physiology, Animal and Mental		..	0 10
5. Memory and Intellectual Improvement			0 6
6. Hereditary Descent—its Laws, &c.	..		0 9
7. Familiar Lessons on Physiology	..		0 3
8. Intemperance and Tight Lacing	..		0 3
9. Tobacco—its Effects, &c.	...	..	0 3
10. Familiar Lessons on Phrenology	..		0 6

The Natural Laws of Man: a Philosophical Catechism. By J. G. Spurzheim, M.D.	0	4
Marriage—its History and Ceremonies ..	0	6
Channing's Works. 6 vols., cloth lettered	8	0
Barker's Lectures on the Church of England Prayer-Book. 1 vol., cloth	2	0
Clarkson's Cold Water Cure. Cloth boards	1	0
Do. Do. wrapper	0	8
Dr. Taylor's Doctrine of Original Sin. 1 vol.	1	4
Newton on the Trinity. 1 vol.	1	4
Law's Serious Call. 1 vol.	1	4
Worcester on the Atonement. 1 vol. ..	1	0
Barker on the Atonement. 1 vol.	1	0

London: J. Watson, 3, Queen's Head Passage. G. Turner, Stoke-upon-Trent. Heywoods, Manchester. Watson, Newcastle-on-Tyne.

London: Printed by Holyoake, Tyndale, & Co, 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

[A SUPPLEMENT IS GIVEN WITH THIS NUMBER.]

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 2.] WEDNESDAY, JAN. 12, 1853. [Price 1d.

EIGHT OF THE ARTICLES.

Bunsen on Reason in Religion.....	17	The Apostles on the Stage	24
A Date Supplied for Blackburn Hearers	19	Lincolnshire: a Pastoral	26
Death of Madame D'Arusmont	20	Christianity from the Pulpit.....	28
Opening of the Tower Hamlets Institution..	21	Taking a Newspaper	31

CHEVALIER BUNSEN ON REASON IN RELIGION AND IMPETUOSITY IN REVOLUTION.

One whose opportunities have been great, whose confidences have been eminent, whose learning is widely acknowledged, and whose authority is recognised in the highest quarters, has lately published a work in four volumes, entitled 'Hypolytus and his Age.' It contains a comparison between ancient and modern Christianity, and as the writer is allowed to 'hold a distinguished place' among religious scholars, the following passage is worthy attention as an eminent tribute to the function of Reason:—

'Revelation reveals truth, but does not make truth; that truth must be true in itself; now if true in itself, in its substance, not through any outward authority, revealed truth must be intelligible to reason; for Reason is of the Divine substance, the image and reflection of the eternal Divine reason, and therefore able to discover the laws of the celestial bodies in space, and the laws of the human mind moving in time.

'Either Christianity is true, or it is not true; the Scriptures either contain the word of God to mankind, or they do not contain it; Christ either spoke the truth, or he did not speak it. Now, if Christianity be not true, what authority in the world can make it true? *But if it be true, it is true because true in itself, and wants no authority whatever to make it true.* If the Gospels contain inspired wisdom, they must themselves inspire with heavenly thoughts the conscientious inquirer and the serious thinker: let them, therefore, freely be made the object of inquiry, and of thought. Scripture, to be believed true with a full conviction, must be at one—consonant—with reason: let it, therefore, be treated rationally. By taking this course we shall not lose strength; but we shall gain a strength which no church ever had.'

Chevalier Bunsen was for many years the Minister of Prussia resident in England. These are his ideas of the political danger of the times as reduced from the teachings of the great historian Niebuhr:—

'Europe is threatened with great dangers, and with the loss of all that is noble and great, by two opposite but conspiring elements of destruction—despotism and revolution; both in their most mischievous forms. As to the former, the modern state despotism, established by Louis XIV., promoted by the French Revolution, and carried out to unenviable perfection by Napoleon, and those Governments

which have adopted his system, after having combated its author—is more enslaving and deadening than any preceding form; for it is civilised and systematised, and has, besides the military force, two engines, unknown to the ancient world or to the Middle Ages. These are, first, the modern state-government, founded upon a police force which has degenerated into a gigantic spy-system; and, secondly, a thoroughly-organised and centralised bureaucracy, which allows of no independent will and action in the country. So, likewise, modern revolution is more destructive of political life and the elements of liberty than similar movements in former ages; for it is a merely *negative*, and, at the same time, systematic reaction, against the *ancien régime*, of which it made the despotic part universal by carrying out uniformity, and by autocratic interference in the name of the State; whereas it gives no equivalent for the real, although imperfect, liberties which the old system contained, in the form of privileges; and in condemning such privileges, under the sanction of democracy, it destroyed the basis of liberty under the pretext of sovereignty. The *ancien régime* had, indeed, made a similar attempt in the latter part of the eighteenth century. The philosophical Catherine had made Russian serfdom universal and uniform; so, too, Peter Leopold, the liberal Grand Duke of Tuscany, had swept away, for the love of state-uniformity, the last remnants of the municipal independence of Tuscany; and his imperial brother, Joseph, had attempted to confiscate the Hungarian privileges in behoof of absolute kingship. Yet more utterly had the French Revolution destroyed the last living germs of continental liberties, in the name of liberty. All freedom which had escaped the irregular oppression of the Barons in the Middle Ages was now destroyed, together with the privileges of the latter, by a stroke of the pen. Whatever had survived the reaction of the not yet quite adult despotism of the Roman Catholic dynasties after the Reformation, and the philosophical liberalism of the autocrats of the eighteenth century—among whom Frederic the Great alone makes an exception—was swept away theoretically by that revolution. This universal despotism was to be recommended as freedom by the two beautiful words—Equality and Liberty; that is to say, the abolition of the privileges of the nobility, and the cessation of religious persecution and intolerance. The first was in reality a bloody confiscation for the benefit of the rulers; and the second a cheap homage to the claims of reason, offered by an age of religious indifference. The immense triumphs of the revolution in Roman Catholic countries, were owing to the *despair* created by an effete aristocracy and a hypocritical priestcraft.'

The opinions of two such men as Niebuhr and Bunsen may be trusted. The idea at the bottom of modern revolution, we think, was the establishment of universal rights in lieu of partial 'privilege,' but it has failed through its impetuosity, and by the alarm which it created thereby. The reaction has given France a second despotism; it recently gave us the Derby administration. It has now given us a 'Coalition.' These facts explain some of the reasons of our own course. In recasting our own advocacy on the basis of Secularism, we intend to leave behind the *negations* which create distrust around our own path, and the names of terror, such as 'atheism' and 'infidelity,' which have the effect of placing us unheard at the mercy of opponents, and force us to combat prejudices while we should be developing *positive* truths.

G. J. H.

[Mr. Truelove, of 240, Strand, is, we understand, about to publish a quarto Portrait of Thomas Paine, engraved by Sharp.]

A DATE SUPPLIED FOR BLACKBURN HEARERS.

We have lately been asked for explanations as to the correctness of several assertions made by Mr. Grant in his lectures. To answer all the allegations which for some time will be made, would divert the discussion of principles into mere personal justification, and we would rather many erroneous assertions went uncorrected than be betrayed into this. We may, however, take a case now and then.

Mr. Grant has himself published, in the *Bible and the People*, these remarks in a reported dialogue between himself and Mr. Adcroft, of Blackburn:—

'Mr. Adcroft asked why the lecturer did not meet Mr. Holyoake when he was lecturing in Birmingham?

'The Lecturer, inquiringly. When?

'Mr. A. I do not exactly know when (a general laugh).

'The Lecturer. Who told you that Mr. Holyoake had been to Birmingham, and that I would not meet him?

[According to Mr. G.'s own report, Mr. Adcroft did not say Mr. G. *would* not meet—he merely said he *did* not meet Mr. H.]

'Mr. A. I suppose he has—have no doubt he has.

'Lecturer. That supposing, or *manufacturing*, is what you have no right to enter upon; we wish for facts, not *inventions*.'

Any one would, and the audience did, appear to believe from this that Mr. Adcroft was misleading the meeting by his assertions; and Mr. G., in treating Mr. Adcroft's remarks as 'inventions,' implied that he knew Mr. Adcroft to be in the wrong. Yet Mr. A. was right as to the facts, but was simply unable to remember the dates. The facts are these. At the end of September, 1848, placards appeared on the walls of Birmingham announcing lectures by Mr. H. in that town. Mr. Grant had placards also upon the walls at the same time. If the reader will turn to No. 125 of the *Reasoner*, he will find the following in the provincial report of that period:—

'Observing on the walls of Birmingham an announcement that the Rev. Brewin Grant, B.A., was to preach on Sunday, October 1, on the question 'Is the Bible from God?' and consider the principal *sceptical* objections to the aforesaid Book, I at once determined to visit the rev. gentleman. Mr. Dawson is engaged upon a series of lectures somewhat analogous—and the defences of the faith, as other evidence indicates, seem to be undergoing thorough repair in Birmingham. After awaiting the administration of the sacrament, I introduced myself to the Rev. Mr. Grant, in a few words, informing him that, attracted by his announcement of lecturing on sceptical objections, I had taken the liberty of introducing to his notice those recently advanced in the *Reasoner*, with which, possibly, he had not met. He was obliged, he said, to any one who introduced to him such instances. I said, I should be happy to accommodate him upon a much larger scale. Not being able to decide whether Mr. Grant's civility arose from supposing me to be a Christian, I intimated that I was myself the editor of the publication I had put into his hands, and that the objections were my own, and that I should have the pleasure of listening to his remarks in the evening. He repeated his assurance that he should give them his attention. Mr. Short, jun., whose father I knew so well at the Rev. Angell James's chapel, where he was clerk, recognised me as formerly belonging to the Mechanics' Institution. Mr. Short, jun., officiated as deacon at Mr. Grant's sacramental performance. In the evening, in company with a friend, I was duly present at Highbury Chapel. Resisting all invitations to take

a seat in the body, I proceeded to the extreme end of the gallery, where I could see down into the pulpit, and observe whatever its reverend occupant might enact. The first thing my eyes fell on was the *Reasoner*, carefully laid on the pulpit side. After a time he recounted the circumstance of its introduction to him that morning. He commenced reading from my quotation from Dr. Beard, and was severe upon *me* for what the *Doctor* said—not even distinguishing the doctor's aim. He called the remarks on the Scottish Covenanters, etc., a needless insulting of the sensibilities of men. [Is there any *needful* insultment possible?] If we had not the Gospel, said Mr Grant, not an infidel in the world would see any harm in the murder of his enemies. [Was my assumed insult to the sensibilities greater than this insult to the heart?] When he came to that part where I say that I think "the Bible, as a whole, falls below the ordinary veracity of history, and the general standard of didactic philosophy. But the parts I select are worthy, if any are, of the distinction of inspiration"—he said that "only a man who was inspired could say so." And when he next proceeded to notice that I said "the Holy Spirit had been mistaken in some particulars of orthography and punctuation," and he affirmed that "the Holy Spirit never pretended to accuracy in orthography and punctuation," I felt inclined to ask whether any one but the Holy Spirit, or a particular friend of the Holy Spirit, had any right to say so? As his last words of reply were pronounced, he threw the *Reasoner* down behind him with an air of melo-dramatic scorn. Is he going to trample it under his sacred feet? I quietly exclaimed, as I rose to look down on the floor of the pulpit. Brewin Grant is going to turn *Bruin* Grant, I thought. Three quarters of an hour by the clock did I watch his movements, but he did not tread upon it; and, when all was over, he carefully picked it up, blew the dust from it, and placed it in his skirt coat pocket. I concluded, therefore, that what I had witnessed was merely a rhetorical flourish, and not a manifestation of divine contempt.'

A further *Reasoner* contains much more in relation to Mr. Grant, and both numbers were posted to him. H.

DEATH OF MADAME F. W. D'ARUSMONT.

Scarcely a week ago Mrs. Watson received from the daughter of the above lady, several copies of a very striking engraving of her, with many interesting particulars, and so soon after comes the sad news of her death. We quote from the *Boston Investigator*, of Dec. 22, the following abridged notice:—

Madame D'Arusmont died suddenly in Cincinnati on Tuesday, the 14th instant. She had been for sometime unwell, in consequence of a fall upon the ice last winter, which broke her thigh and probably hastened her decease; but the immediate cause of her death was the rupture of a blood-vessel. She was aware of her situation, knew when she was dying, and met the last hour with perfect composure. She leaves a daughter—her only child. The following brief biography embraces the prominent points in her history.

Madame D'Arusmont, better known as 'Frances Wright,' was born at Dundee, Scotland, on the 6th of September, 1795. She was one of three children, who lost both father and mother in infancy; and at the request of a relative (Gen. Campbell) was taken to England, and there educated in a very superior manner. Her brother, who was a cadet in the East India Company's service, was killed at sea in an enconnter with a French vessel; her sister died in Paris in 1831.

At quite an early age, Frances Wright gave evidence of an extraordinary mind;

and being instructed by the best masters in England, she diligently applied herself to the various branches of science, and to the study of ancient and modern letters and the arts. Possessing naturally a very strong desire for knowledge, and a spirit of inquiry which rested satisfied with nothing short of conviction, she in her youth often surprised her masters by the peculiarity of her questions and reasoning. On one occasion of this kind, when she was contesting a point in metaphysics with a famous mathematician, he checked her by observing that she asked dangerous questions. 'Can Truth be dangerous?' asked the youthful philosopher. 'It is thought so,' was the answer. She learned by that circumstance two things: the one, that Truth had still to be found: the other, that men were afraid of it. She persevered, however, in her peculiar process of research and reflection, and the general tone of her mind at last found a public expression in a work published under the name of 'A Few Days in Athens.' This was her first work (we believe) written in her nineteenth year. It gives, in an elaborate manner and under the guise of a pleasant Grecian story, the philosophy of the schools of Epicurus and Zeno; and is a book of uncommon merit.

But the attention of her early years was not altogether confined to the study and the speculations of the closet. Her sympathies were powerfully drawn towards the sufferings of humanity, and thus her curiosity was vividly excited to discover their causes. While thus engaged, and having made herself acquainted with the government and institutions of this country, for which she had a strong preference, she sailed from Liverpool in 1818 for New York. She was then about twenty-two years of age. She remained here two years, travelling the country throughout, and returning to England in 1820, published a large volume entitled 'Views of Society and Manners in America.' This work was dedicated (if we remember correctly) to Jeremy Bentham; it had a great circulation, and being translated into most of the continental languages, it necessarily brought her into relation with the prominent reformers of Europe.

In 1821, she made her first visit to Paris, and was there introduced to Gen. Lafayette, who having previously read her work on America, invited her to that city. A republican in all her views and hopes, she was highly appreciated by Lafayette and other eminent supporters of the liberal party in France. She remained in Paris until 1824, when she returned to the United States, and immediately undertook a project for the abolition of slavery upon a plan somewhat different from any that then engaged the attention of philanthropists. For this purpose she purchased two thousand acres of land at Chickasaw Bluffs (now Memphis, Tennessee), intending to make a good farm rather than a cotton plantation. She then purchased several slave families, gave them their liberty, and removed them to the farm, residing there herself to direct their labour. Commencing this novel undertaking with all that enthusiasm for which she was remarkable, she continued the experiment some three years and a half, when her health gave way, and, suffering under severe sickness, she made a voyage to Europe for her recovery. During her absence, the farm got involved in difficulties by the influence of her enemies; and finally, the whole project falling through, the negroes were sent off to Hayti at her expense. She gave much time and money to the carrying forward of this experiment; and though it was a failure, it strikingly exhibited her strong sympathy and benevolence for an oppressed and degraded class of beings.

Returning from Europe, she went to New Harmony (Indiana), to assume the proprietorship of a periodical (the *Harmony Gazette*) which had been published under the direction of Robert Dale Owen. In 1828, leaving Mr. Owen in charge

of the paper, she began a lecturing tour through the Union; and probably no man, and certainly no *woman*, ever met with such furious opposition. Her views, as announced in her paper, had made her generally known, and, being somewhat new and radically 'anti-theological,' brought down upon her head the rancour of religious bigotry. As no church or hall would be opened for her, she lectured in theatres; and her ability and eloquence drew great audiences.

On one occasion, while preparing to lecture in a theatre at Baltimore, she was threatened with the destruction of her life if she attempted to speak. She calmly replied, that she thought she knew the American people, and for every riotous fanatic that might annoy her, a hundred good citizens would protect her, and she was not afraid to place herself in their hands. She judged rightly. She went to the theatre, which was crammed from pit to ceiling, and lectured to an admiring and enthusiastic audience. In other cities she was not always so fortunate; more or less rioting occurred, while the press, almost without exception, denounced her in the bitterest terms. Subsequently, her paper was removed to New York.

Some years afterwards she again made a lecturing tour, but this time she spoke on subjects of a political nature, and met with a better reception. Both kinds of lectures—religious and political—were published and extensively circulated. In addition to lecturing she conducted a political magazine, entitled *The Manual of American Principles*, and was also engaged with Mr. Kneeland in editing the *Investigator*. Afterwards she was engaged in other literary pursuits until about the year 1844, since which time she has for the most part lived in retirement. She wrote a great deal, and upon many subjects; among her other works is a tragedy called 'Altorf,' which was performed on the stage, the principal character being sustained by Mr. James Wallack. Her last work, of any considerable size (if we are not mistaken), was a volume entitled 'England, the Civiliser.'

She wrote poetry as well as prose. Here are a few of her verses, taken from one of her Fourth of July orations:—

> 'Is there a thought can fill the human mind
> More pure, more vast, more generous, more refined
> Than that which guides the enlightened patriot's toil?
> Not he whose view is bounded by his soil—
> Not he whose narrow heart can only shrine
> The land, the people that he calleth mine—
> Not he who, to set up that land on high,
> Will make whole nations bleed, whole nations die—
> Not he who, calling that land's rights his pride,
> Trampleth the rights of all the earth beside.
> No! He it is, the just, the generous soul,
> Who owneth brotherhood with either pole,
> Stretches from realm to realm his spacious mind,
> And guards the weal of all the human kind—
> Holds freedom's banner o'er the earth unfurl'd,
> And stands the guardian patriot of a world!'

At the time of her death, Madame D'Arusmont was 57 years of age. In person she was very tall, erect, and of a commanding figure; large eyes, and magnificent head, with a face somewhat masculine, but well-formed, and decidedly handsome. She had a superb voice, and possessed the gifts and graces of the finished orator. We regard her as a benefactor of humanity, and no one who knows her great sacrifices for her opinions will doubt her perfect sincerity. She received the usual treatment of Reformers—proscription and persecution; yet among all, in past time or present, who have laboured for the cause of human liberty and improvement, few, if any, have toiled and suffered more disinterestedly, faithfully, and patiently, than Frances Wright D'Arusmont.'

OPENING OF THE TOWER HAMLETS LITERARY INSTITUTION.

The large Hall of this Institution, which is capable of accommodating 700 people, was opened on Monday evening, Jan. 3rd, with a tea party and miscellaneous entertainment, which was numerously attended. Robert Le Blond, Esq., presided, and was supported by Mr. Thornton Hunt, Mr. W. D. Saull, Mr. G. J. Holyoake, Dr. Sexton, Mr. C. F. Nicholls, and Mr. R. Cooper, who spoke to the following sentiments:—'Free Discussion, the privilege of the Public and the guarantee of Truth.' 'Art in relation to Education.' 'Individual Reform, the sure guarantee of National Progress.' The recitations introduced by Mr. and Mrs. Thomas and Mr. Dyall, and the songs of Mrs. Austin Holyoake, enlivened the evening's proceedings, and aptly (Mr. Hunt said) illustrated the applicability of 'art to education.'

Until within the last three months this large Hall was used as a Baptist Chapel, the school room attached to it being occupied by working men under the name of the East London Literary Institution. When the public meetings in Bonner's Fields on Sundays were suppressed by the police, it was deemed advisable to procure larger premises; and it being understood by the committee that the chapel could be had if applied for, arrangements were made whereby the whole building was obtained for the purposes of an institution. The building when taken was in a very dirty and dilapidated condition, but owing to the liberality of Mr. Le Blond, Mr. W. J. Birch, Mr. W. D. Saull, and the cordial assistance of the Messrs. Dagley, of Hoxton, Mr. Brett and friends, of Finsbury, Mr. Collard, of Chelsea, Mr. Newton, and many other friends, the Hall now presents an agreeable appearance; and for size and decoration, ranks with the Literary Institution, John Street, and the Hall of Science, City Road. The history of this Institution is an instance of the intelligence, self-sacrifice, and perseverance of working men.

There are lectures on Sunday and Tuesday evenings, a reading room open every day, a library, public discussions every Thursday, classes for the study of the various branches of education, and a secular day school is in course of formation. The classes are secular, so that the religious opinions of members will in no way be affected. The difference between this and the ordinary Mechanics' Institutions is, that the members are not prevented from discussing those questions which are of vital importance to them, and in which most men take the greatest interest. Political and theological, as well as literary and scientific, discussions can be held without any restrictions save those necessary to ensure courtesy and order. The platform is open to all lecturers of ability and good character who have an earnest purpose to serve, whether the opinions they hold be orthodox or heterodox, the only condition being that discussion be permitted at the conclusion of the discourse. A.

☞ Mr. G. J. Holyoake will lecture on Sunday evening next, at 7 o'clock, at the Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green, 'On the late refusal of an Oath by his Honour Mr. Commissioner (Courvoisier, "Celestine and St. Aubert") Phillips.'

[Veritas, Sunderland.—Such a proposition cannot be entertained at present, owing to prior engagements.—W. H. B. is perfectly eligible, and we hope soon to be able to invite his co-operation.]

THE APOSTLES ON THE STAGE.

THE EARLY RELIGIOUS PLAYS OF ENGLAND.

A PLAYBILL has recently been posted up in Cincinnati, at the instance, it appears, of German gentlemen resident there. We quote the playbill as we find it in the *Boston Investigator*, No. 33, vol. xxii., of Dec. 15th, 1852:—

'FESTIVAL OF CORPUS CHRISTI.

THURSDAY, JUNE 10, 1852.

For the first time in America ! !

THE GREAT BIBLICO-HISTORICAL DRAMA!

THE LIFE OF JESUS CHRIST!!!

From the Baptism of John to the Crucifixion on Mount Golgotha.

DRAMATIS PERSONÆ.

Jesus of Nazareth, called King of the Jews*	
Herod, King of Jerusalem	Mr. Neumaier.
Pontius Pilate, Governor in Jerusalem	,, Kelenbach.
Caiphas, Chief of the Priests	,, Hacke.
John the Baptist	,, Bodeck.

DISCIPLES OF JESUS.

Simon, surnamed Peter	Mr. Oden.
Andrew	,, Lorenz.
James	,, Maier.
Zebedee	,, Knauf.
John	,, Herold.
Philip	,, Abeler.
Bartholomew	,, Nau.
Thomas	,, Klein.
Matthew, the Publican	,, Poris.
Alpheus	,, Zeter.
Simon, the Canaanite	,, Doris.
Judas Iscariot	,, Thyrie.

Mary Magdalene—High Priests, Scribes, Pharisees, and Chief Publicans—Believers and Unbelievers of the People—Women and Children of Jerusalem—An Adulterous Woman, etc.'

The *Investigator* quotes the following reminiscences of the early religious plays in England:—

'In 1538, Ralph Radcliffe, a scholar and a lover of graceful erudition, wrote plays in Latin and English, which were performed by his pupils. Amongst his comedies were *Dives and Lazarus*, the *Delivering of Susannah*, *Job's Sufferings*, the *Burning of John Huss*, etc. The Scholars of St. Paul's School in London were, till a comparatively late period, in great celebrity for their theatrical talent, which it appears was in full exercise upon the *mysteries* so early as the reign of Richard II.; for in that year, 1378, they presented a petition to his Majesty, praying him "to prohibit some unexpert people from presenting the history of the Old and New Testament, to the great prejudice of the said clergy, who have been at great expense in order to represent it publicly at Christmas."

'But the more eminent performers of *mysteries* in London were the society of parish clerks. On the 18th, the 19th, and the 20th July, 1390, they played inter-

* Mr. G. Adlersberg will represent the character of Jesus with as much dignity and fidelity as lies in his power. The whole drama will be confined within the limits of historical fact, without special reference to any religious denomination. Scenery and wardrobe all arranged in the most splendid style.

ludes at the Skinner's-well, as the usual place of their performance, before King Richard II., his Queen, and Court; and at the same place, in 1400, they played the *Creation of the World*, and subjects of the like kind, for eight successive days, to splendid audiences of the nobility and gentry from all parts of England.

'The religious guild, or fraternity of *Corpus Christi*, at York, was obliged, annually, to perform a *Corpus Christi* play. Drake says, "This ceremony must have been in its time one of the most extraordinary entertainments the city could exhibit." It was acted in that city till the 26th year of Queen Elizabeth, 1584.

'*Corpus Christi* day, at Newcastle-upon-Tyne, was celebrated with similar exhibitions by the incorporated trades. The earliest mention of the performance of the *mysteries* there, is in the ordinary of the coopers for the year 1426. In 1437, the barbers played the *Baptising of Christ*. In 1568, the *Offering of Abraham and Isaac* was exhibited by the slaters. About 1578, the *Corpus Christi* plays were on the decline, and never acted but by a special command of the magistrates of Newcastle. They are spoken of as the general plays of the town of Newcastle, and when thought necessary by the Mayor to be set forth and played, the millers were to perform the *Deliverance of Israel;* the house-carpenters the *Burial of Christ;* the masons the *Burial of our Lady Saint Mary the Virgin*.

'In the reign of Henry VII., 1487, that king, in his castle of Winchester, was entertained on a Sunday, during his dinner, with the performance of *Christ's Descent into Hell*, by the choir boys of Hyde Abbey and of St. Swithin's Priory, two large monasteries there.

'On the feast of St. Margaret, in 1511, the miracle-play of the *Holy Martyr Saint George*, was acted on a stage in an open field at Bassingborne, in Cambridgeshire.

'It appears from the Earl of Northumberland's Household Book (in 1512), that the children of his chapel performed *mysteries* during the twelve days of Christmas, and at Easter, under the direction of his master of the revels. Bishop Percy cites several particulars of the regulated sums payable to "parsones," and others for these performances. The exhibiting scripture dramas on the great festivals entered into the regular establishment, and formed part of the domestic regulations of the ancient nobility; and what is more remarkable, it was as much the business of the chaplain in those days to compose plays for the family, as it is now for him to write sermons.

'At London, in the year 1556, the *Passion of Christ* was performed at the Grey Friars, before the Lord Mayor, the Privy Council, and many great estates of the realm. The acting of religious plays experienced interruption during the reign of Elizabeth, and occasionally at other periods. Malone thinks that the last *mystery* represented in England was that of *Christ's Passion*, in the reign of James I. Prynne relates that it was performed at Ely House, in Holborn, when Gondomar, the Spanish ambassador, lay there, on Good Friday, at night, and that thousands were present.'

[Parker says, in his 'Discourse' on the section on Pantheism, that there are two species thereof—'Hylo-Zoism, or Material Pantheism,' and 'Psycho-Zoism, or Spiritual Pantheism.' The first is the reverent looking up to Nature as a great Power, without supposing it a conscious one. Those who wish to worship a God inferior in knowledge and feeling to themselves (inasmuch as they know of and revere him, while he is ignorant of them and their worship alike), may embrace Hylo-Zoism. The second form is that of the Hindoos, who scarcely recognse matter at all. 'God is the sum total of spirit.' 'Nature only *appears to be*—God *is*.']

LINCOLNSHIRE: A PASTORAL.*

Of the myriad of people 'country born' fated to supply the sinews of populous cities, there are few who are not cheered from day to day by the prospect of occasional visits to country homes. Stern necessities which drive them to busy hives for daily bread, serve but to strengthen their love of birth-place and far-off friends. Ere the loss of rural felicity is felt, while familiarity spreads a veil over the homely scene, we note little of the particular features which constitute our happiness. But remoteness lends interest and enchantment to the meanest trifle which went to make up the sum of early life. No longer present to us, each favourite spot, however dimly impressed on the mind, is treasured up in the memory, and comes to assume the aspect of a reality—tempting us to return. The varying change of circumstance marked in the calendar of the rustic year, are vividly reproduced to the recollection of the pent-up worker. Old associations, and simple themes of joy and sorrow, have left their impress on his heart. He gazes on the pale, stooping forms of his present companions in toil, and remembers with a pang the bronzed and ruddy countenances which gathered round the village homestead. He calls to mind the budding spring and flowery meadows heavy with morning dew, and the melodies of song birds with dream-like softness are renewed; he sighs for the green willows and clear streamlet where he was wont to bathe on the warm summer eve, changed for the hot and dusty street. It is natural he should desire to return sometimes to feast his eyes and ears in places so dear to him, and so well remembered. Though factory doors closed on the 'country born,' though they were as prisons from whence escape were impossible, still the imprisoned worker might find solace in remembrance of bright spots of happier times, and so beguile many an otherwise weary hour. Though all were dark in the future, he might at least turn to the pictured scenes which gathered round the pathway of his early life.

But things are not so bad as they seem. The factory, bad as it is, is not so wretched as a gaol; nor are we without hope that the factory system will be shorn of half its dismal features, even while we live. We constantly hear of changes taking place to that end. City life and the fate of the toiler, it is promised, shall be tolerable. Companies have been chartered, and schemes, almost sublime in their magnitude, have been planned, for the one object of ensuring to the town and city mechanics a taste for the beautiful in art and enjoyment in the pure and open fields. Science and enterprise, forwarned of the horrors of confined and densely-crowded streets, have opened up a thousand outlets and common ways to forest and streamlet and mountain, so that the poor man may one day come to possess the privilege of wandering here and there at his pleasure. The bargain has been struck, and it is decreed that not even the seventh day is wholly sacred to the rites of gothic altars and the fœtid atmosphere of churchyards. It were a curse indeed to be for ever doomed to these. Industry deserves more considerate treatment, and will have it.

We are led into this train of thought by the perusal of January Searle's pastoral poem. The poet has gone before, and sketched and painted the varied and charming scenery of Lincolnshire, and its personal associations. Here is a hearty sketch of a well known play-fellow of Thomas Cooper:—

* Lincolnshire: a Pastoral. By January Searle. London: Parry and Co., Leadenhall Street; Huddersfield: Brown, Market Place Corner.

'Here, likewise, I pointed out
The trees Tom Miller wrote about
In his sweet "Day in the Woods,"
Whilst he made his wicker goods
In the town of Gainsboro';
For here he loved to come and go,
Musing 'mongst the charmèd trees
To the wild harp of the breeze—
Noting every tiny glade,
Every sunny nook and shade,
Every colour of the skies,
And the rich injewelled dyes
Of the costly woodland floor,
Paved with flowers mosaic o'er;
And these sights and sounds conspired
Till his spirit they had fired,
And he flung them once again
In living glory from his brain.

Oh rare Tom Miller! basket maker,
We'll thank the Lord he's not a Quaker!
Thank him that he spread the earth
With splendours of immortal birth—
Fusing his colours altogether,
Golden gorse and purple heather,
Lilies white and roses red,
Green below and blue o'erhead.
And for the trees that thou didst love—
The sweet "Three Sisters" in the grove—
I love them as well as thou,
And all the more because thy brow
In tender thought so oft hath pressed
The silver whiteness of their breast.'

In another part the rural poet singeth thus:—

'Dear to me is this old Trent,
With its commercial armament
Of barge and billy-boats, that ply
A hundred towns and hamlets by—
Floating now towards the sea,
And now to inland marketrie;
And not less dear the castles old
Which grimly front that river bold,
From John o'Gaunt's red hall, that stands
Facing the pleasant meadow lands
Of Gainsboro', to Torksey's walls,
And Newark's ruined citadels.

And when I go those haunts among
I hear the voices that have sung
In those halls and galleries,
And the kitchen railleries
Of the menials, as they rolled
Their laughing sides at good jokes told;
And see them round the blazing hearth,
Quaffing ale-jacks to their mirth,
Whilst the lord and ladies fair
With their guests as merry are.
And I see the antlered deer
Browsing in the pastures near,
Or grouped in pictures where the park—
Wide-stretching, with its woodlands dark—

Fills the landscape to the sky,
And wild birds rain down melody.
Sport enough by flood and field
These wide domains their owners yield;
And for battle they have men
Suckled in the she-wolf's den,
Of bloody hand and tooth and claw,
Fearing neither God nor law,
But ever ready at the call
Of the lord who holds them thrall.

These things, and many more, I find
In the grey stones they've left behind;
For they are dead and gone to dust,
And feed the grass upon the crust
Of the old earth, that lies so still,
And silently works out its will;
And neither earth, nor sky, nor river,
Cares for those who'er gone for ever;
And old Trent doth flow to-day
As he hath flowed through time alway,
And still will flow when I am dead,
And millions more are vanished.
Well, let him flow; it is the course
Which nature follows; and her hearse,
Tho' full of dead, is not a tomb,
But a quick and living womb,
Breeding life from loathsome death,
Giving it immortal breath.
Yet she loves life and death the same—
Both are one, with other name;
And as I live she loveth me,
And I love her devotedly.
I know the shroud and grave await
My coming at the fatal gate,
But these thoughts shall never move
My heart to wither in its love.'

We have an elaborate panorama of the author's favourite county, presenting every feature of English rural life. The whole is rendered with great spirit, and in the true pastoral vein. We desire no greater treat than to follow in the poet's footsteps, animated by the same hearty spirit of enjoyment which inspires every page of his wandering, meandering Pastoral. H. M. (CHRISTOPHER.)

CHRISTIANITY FROM THE PULPIT.

ON a recent Sunday I attended what is commonly called the service of divine worship at the United Presbyterian Church, in the sequestered, but picturesque and well-beloved, hamlet of West Linton, where I obtained such an epitome of the position and progress of true Christianity in our country as I did not on my entrance at all anticipate, but which I at the time thought well worthy of taking a faithful note of.

We are so constantly reminded and impressed by the priesthood and their devotees that the earth shall soon be filled with the knowledge of the glory of the Lord as the waters cover the sea, and that all sound beneficent wisdom and happiness can only be obtained and evidenced through the sincere belief and diligent practice of the holy catholic faith, that I candidly confess that I both thought and felt that the Rev. Mr. Johnstone's account of the number, devotion, or zeal of its

disciples was by no means so hopeful or gratifying as I could have wished, had it so happened that my opinion was in agreement with that entertained by him. For instance, he told us that in this most highly-favoured land of the gospel 6,000,000 of its adult population never entered the house of God; that in Edinburgh there were 50,000, and in Glasgow 100,000, who continually were heedless of the inspired injunction hebdominally to attend upon the ordinances of the Most High; that it was a truth of which he felt positively assured, that the great majority of the people in Great Britain who publicly professed to be, and called themselves, Christians, were no more than shameful and perverse hypocrites; and that even comparatively few of the teachers and ministers of the gospel were sincere or faithful to their solemn and heavenly mission. After presenting us with many illustrations of the deplorable condition of the way of salvation—the unimaginable and awful punishment which, as a consequence of unbelief, would inevitably ensue to those who refused to swear and perform allegiance and obedience at the throne of Christ—and the equally great and unspeakable reward which would as indubitably await those who had bowed submission to the King of Kings, not only to the extent of possession of half a kingdom, but to the endless enjoyment of a whole kingdom—he wound up his wonderful discourse by assuring us that as we had in ourselves even no desire to be holy, the only remedy for the terrible dangers with which we are threatened, and the safety of our immortal souls, is by devout and fervent prayer to God through his only begotten son Jesus Christ. I forbear from making any comment, as these unexaggerated notes speak very plainly—though I cannot say that they explain themselves. I will only add, that when Mr. Johnstone seriously affirmed that in heaven there would be a perpetual sabbath (my feelings being keen from what I had already heard) I could not resist from, for an instant, perceptibly shuddering—which small action, however, was immediately followed by one which many of your readers will, I dare say, think a greater, as it was much more proper under the circumstances—viz., a smile. T. E. G.

THE MESSIANIC TRADITIONS OF THE EAST.*

This work, by a correspondent whose name will be familiar to our readers, contains parallel passages from the sacred books of the east. We take the following notice from the *Leader*, No. 114:—

'The author of this work, Herr Scholl, is one of the speakers in the *Freien Gemeinden*, or "Free Congregations," of Germany—the latest results of that spiritual insurrection which originated in the out-speaking of Johannes Ronge, and is now manifesting itself in a bold yet religious phase of freethought. The object of the present work is to collate the legends relating to the various Messiahs of the East, with a view to illustrate the generic similarity between them. The redeemers selected are Confucius, Budha, Zoroaster, Moses, Jesus, and Mahomet. A chapter is devoted to each, and the narratives are followed by a series of selections from the scriptures which relate to each Saviour. The work is remarkably concise for a German, and is written in an earnest and genial spirit. Much that it contains is very curious and interesting, and we should be glad to see it in an English dress. It would make a pleasing addition to Mr. Chapman's "Catholic Series."

'The volume concludes with a list of all the foot-note references throughout the work—a plan which has several advantages, and which would be still more useful if the pages were specified on which the foot notes occur.'

* 'Die Messias-Sagen des Morgenlands,' etc. By Carl Scholl. Hamburgh: Meissner and Schirges. 1852.

A PRESBYTERIAN MIXTURE.

A LECTURE was delivered against infidelity on Sunday evening, Dec. 13th, in James's Place Church, one of the largest churches in Edinburgh, by the Rev. J. Logan Aikman, United Presbyterian Minister. In the course of his lecture, he denounced the organisation of secularists as a vast conspiracy to overturn all religion and morality, supported by continental gold, and having the most sinister objects in view, and the most atrocious designs to accomplish. Robert Cooper, George Jacob Holyoake, and others, he termed the brazen-faced leaders of infidel opinion, and 'itinerant demagogues.'

Charles Dickens, G. W. M. Reynolds, Sir Walter Scott, Eugene Sue, were spoken of in one breath as the negative teachers of infidelity. He sounded the alarum of orthodoxy, and applauded highly the scheme to licence the Rev. Brewin Grant to preach a crusade against infidelity. He harangued his hearers with great energy to come to the help of the Lord, and gather up their pence, shillings, and pounds, to send forth trusty agents and lecturers to stem the fast-flowing tide of freethought. He advised his hearers to be on their guard, to watch well all works and cheap publications of the day, more especially as being the very essence of infidelity, immorality, socialism, disease, and death.

I found the rev. gentleman's place of residence to-day, and sent him a note upon his lecture, in which I told him that 'The organisation of secularists is not a *con*spiracy—on the contrary, all its proceedings are marked by the greatest possible publicity. I believe I have little, in theological opinion, in common with Mr. Charles Dickens, but it pained me very much to hear you, who ought to know better, so far misrepresent the healthy, the elevated, and noble tone of Dickens's works. I think if the most virtuous and intelligent of our common humanity could have heard your attempt to stigmatise Charles Dickens, they would rather say, in the language of another, "Go thou and do likewise."' A. C. C.

SECULARISM AND MORALITY.

HOWEVER successful you may have been in your efforts towards checking the injurious influence of religious bodies in their attempts to suppress the current of freethought in matters of religion, the friends of secularism ought never to lose sight of the fact that, to place the Bible on a level with other ancient books, in as far as superhuman authority is concerned, is adding no new motives* to virtue in the minds of those who accept of this interpretation. They should ever bear in mind that they have a *con*structive as well as *de*structive duty to perform, and that every argument which secularists can advance in favour of a life of virtue in preference to selfishness and vicious indulgence, is as applicable to the 'believer' as to the sceptic. The worst† that can be said of religious influence is, that in general it fosters intolerance in the minds of such as are impressed with its importance as an element in human happiness. Of course that is an evil which it is well to endeavour to overcome, and probably secularism is the most effectual check that can be offered. Let those, however, who entertain this view, leave no stone unturned in labouring to engender in the minds of all a profound sense of moral obligation. In my intercourse (which has been extensive) with those who, for intellectual reasons, have laid aside religious restraints, I have found many such

* We think it leads to new motives.—ED.
† We do not agree with this remark.—ED.

who, while boasting of their mental freedom, and of their liberality of sentiment towards those who differ from them in opinion, indulging in malice and bitterness towards others whom, it was supposed, had meant offence—guilty of injustice to some whom circumstances had placed in their power, and yielding obedience to vicious appetites.

I could name some even now amongst us, who are said to read the *Reasoner*, who, when asked to subscribe to the 'European Freedom Fund,' refused on the ground of pecuniary inability, which may be true when the mental and physical wants of their children are taken into consideration: but what are we to think of the moral status of such men, when we find them not unfrequently in the streets, subjecting themselves to the most serious classification? The lowest superstitionist would not be lower.*

There is, then, a wide field for exertion on the part of secularists in the department of morals, which is as essential to human happiness as the extinction of speculative error. It is a point to which too little attention is directed in the literature of freethinking, and it is on this point which the churches most frequently seize.

W. S. (Galashiels.)

TAKING A NEWSPAPER.

H. B. writes to explain, in reference to the article in the last number upon the *Leader*, that 'he was one who had been a subscriber, but upon finding some political articles which did not quite meet his views, he discontinued the paper.'

H. B. perhaps is not aware that several very good causes have been written down by the eagerness of their advocates. The public is a personage (and it is no use concealing the truth, however mortifying) who will not be 'bored' even with patriotism; and that advocacy which serves the people is not always that which the populace would themselves dictate. If good intention is evident on the part of those who plead, something ought to be left to their discretion.

It is very natural for a reader to give up a paper which contains an article which he does not approve, or advocates a question in politics to which he is opposed. We say it is natural for a subscriber to give up a paper, because so many do it under the circumstances named. Yet when no two friends can agree upon all the leading questions of the day—when every rank of society exhibits instances of attached friends who confess to differences of opinion on nearly all public topics—how strange is the expectation of the reader that his favourite newspaper should echo his sentiments on all subjects. If this expectation was consistently carried out, if every man gave up whatever did not agree with him throughout on leading questions, no man would retain a friend, nor be able to take in a single paper of any kind—nor, indeed, hardly have a book on his library shelves. All that is possible in life is general coincidence. We must be content with meaning well on the whole, and be satisfied with whatever goes in our direction, honestly and independently. It is certainly not fair to claim the right of thinking for ourselves, and deny the same freedom to the journalist. If a newspaper is with us *on the whole*, it is all that we can expect—to require more is to exact servility.

* The purpose of our correspondent's letter is good, though we have to dissent from parts of it. To the persons he mentions, we must strive to say that which shall reclaim them; and, as many religious persons do in the like cases, mark with reprobation their conduct. In no case have we recognised these instances as belonging to us, nor shall we. Regret must be expressed, expostulation employed, and separation must be observed, till reform takes place.—Ed.

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square. —Jan. 16th [7], Ebenezer Syme, 'Emigration and the Working Classes.'

Hall of Science, City Road.—Jan. 16th [7], Thomas Cooper, 'History of England.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—Public Discussion every Thursday evening [8].—Jan. 16th [7], Mr. G. J. Holyoake, 'The Late Case of a Refusal of an Oath.'

Commercial Hall, Philpot Street, Commercial Road East.—Jan. 16th [11 a.m. and 7½ p.m.] Mr. C. Southwell will lecture.—Discussion after the lectures.—Discussion, Tuesday [8], Thursday [8]. Saturday evenings devoted to the advocacy of Teetotalism.

National Hall, 242, High Holborn.—Jan. 16th [7], P. W. Perfitt, 'Life and Character of Admiral Blake.'

Secular Hall, Goldsmiths' Row, Hackney Road. —Discussion on Sunday mornings at 11, and Thursday evenings at 8.—Jan. 16th [7], a Lecture

Eclectic Institute, Denmark Street, Soho.—Jan. 16th [11 a.m.], Mr. J. B. O'Brien, 'True Object and Character of the Mission of Jesus Christ.'

Bradford Secular Society, Mitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.—Jan. 16th, Mr. Ryder, 'The Theory of Development.'

Secular Institution, Charles Street, Old Garratt, Manchester.—Jan. 16th [6½], a Lecture.

Progressionist Hall, Cheapside, Leeds.—Jan, 16th [6½], a Lecture.

Mutual Improvement Society, Five Ways, Dudley.—Jan. 16th [7], a Lecture.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a reading room.

Secular Institution, Bowkers' Row, Bolton.—Meeting every Sunday evening at 6.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—Jan. 16th [6½], a Lecture.

Secular Hall, 6, Market Street, Newcastle,—Members meet every Sunday at 6.

Eclectic Society, 14, Garthland Street, Glasgow. —Lecture every Sunday evening at 6½.

NEW PUBLICATIONS AND RE-PUBLICATIONS.

No. 1 of 'Wayside Points,' containing Part I. of the Correspondence between the Rev. Brewin Grant, B.A., and the Editor of the *Reasoner*. Price 2d.

No. 2 of 'Wayside Points,' containing Both Sides of the Debate between Mr. J. F. Winks, of Leicester, and the same. Price 2d.

No. 3 of 'Wayside Points,' containing Part II. of the Correspondence with the Rev. Brewin Grant, B.A. (in the press.) Price 2d.

Secular School Books for Children.

By G. J. Holyoake.

No. 1.—The Child's First Letter-Book. Price 1d.

No. 2.—The Child's Second Letter-Book, for teaching Reading and Writing at once. Price 2d.

No. 3.—The Child's First Word-Book, for teaching Spelling, Meanings, Grammar, and Reading. Price 3d.

No. 4.—The Child's First Reading Book (in the press). Price 4d.

All Illustrated. A series suitable for Presents to Little Children.

The Value of Biography in the Formation of Character. By the same. New Edition. Price 2d.

The Constitution and Objects of Secular Societies. Separate. Price 1d.

Volume XIII. of the *Reasoner*, bound in cloth, lettered, will be ready in a few days. 3s. 6d.

ADVERTISEMENTS.

A PUBLIC DISCUSSION between MR. G. J. HOLYOAKE, editor of the *Reasoner*, and REV. BREWIN GRANT, B.A., editor of the *Bible and the People*, will be held on six successive Thursday Evenings, commencing January 20th and ending February 24th, at the Cowper Street School Room, City Road.

Subject:—'What advantages would accrue to mankind generally, and to the working classes in particular, by the removal of Christianity and the substitution of Secularism in its place?'

Doors open at 7, Discussion to commence at half-past 7 precisely. Admission: Tickets for the Course, 1s., to be had of Messrs. Ward & Co., Paternoster Row, and of Mr. Watson, 3, Queen's Head Passage; single admission, 3d.

Now Ready, Price One Penny, Nos. 1, 2, and 3 of a Series of Tracts:

MR. G. J. HOLYOAKE REFUTED IN HIS OWN WORDS. By Sanders J. Chew. To be published on the 10th of each month. London: Houlston and Stoneman. Leicester: S. J. Chew.

APARTMENTS to LET, 240, Strand, 3 doors from Temple Bar.—E. Truelove, Bookseller, late of 22, John Street, Fitzroy Square, adjoining the Literary Institution, begs to inform his friends and the public that he has apartments to let suitable for offices, chambers, or any light genteel business. A separate entrance, if required. A small family could be accommodated with either furnished or unfurnished apartments. Rent Moderate.

ON Saturday, January the 8th, 1853, the LEADER newspaper contained the first of a series of Papers on the Works of the Old Painters—their Ruin and Renovation, illustrative of the present discussion on Picture Cleaning. By Henry Merritt.

'Leader' Office, 7, Wellington Street, Strand.

ENGLAND THE CIVILISER. By Frances Wright. 1 vol., cloth .. 4 0
Hill's Rational School Grammar. Cloth boards 1 0
Companion to Hill's Rational School Grammar. 1 vol., cloth 1 0
The Complete English Expositor and Comprehensive School Spelling Book. By William Hill. 1 0
Analogy and Syntax. By W. Hill 2 0
Grammatical Exercises, by ditto.. .. 1 0
Trial of John Barleycorn.. .. .. .. 0 2
Popery, as opposed to the Knowledge, the Morals, the Wealth, and the Liberty of Mankind. 1 vol., cloth 2 6
Manchester: A. Heywood, Oldham Street. London: J. Watson, 3, Queen's Head Passage, Paternoster Row.

London: Printed by Holyoake, Tyndale, and Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 3.] WEDNESDAY, JAN. 19, 1853. [Price 1d.

EIGHT OF THE ARTICLES.

Secularism: its Sphere and its Services	33	Criticism of Secularism and its Opponents ..	43
Free Discussion in Kaffirland	35	Festival of the Glasgow Eclectic Association	44
Firstly, Secondly, Thirdly, Fourthly	37	Coventry Mutual Improvement Society.....	45
Mr. Commissioner Phillips as a Freethinker	37	Are the Mormons Infatuated?	46

SECULARISM: ITS SPHERE AND ITS SERVICES.

Secularism is the province of the real, the known, the useful, and the affirmative. It is the practical side of scepticism. 'The agitation of Doubt,' said Bulwer, 'is the beginning of Thought;' and in many respects it is also the beginning of Truth. The Sceptic in the wise sense, as Emerson has said, is the Considerer. But if Doubt leads to Truth, what is that Truth? asks the observer. We say the truth of things, the truth of conduct—the realism, the secularism of life. If the wise Sceptic is the Considerer, what does he consider? asks the critic. We answer that he considers how he may get at positive moral truth in that wilderness of contradictions painfully known unto men under the name of theology.

The secularist endeavours to ascertain the law of this life by the light of fact and experience. He asks what will best conduce to the welfare of man in this world, and endeavours to promote that.

To him the universe is real. The existence of things needs no demonstration. He cannot penetrate their essence—none seem to have done so; but the properties of things can be discovered, and their relation to us as human beings can more or less be ascertained. The secularist, therefore, studies the order rather than the origin of nature. The 'cause' of nature is a profound problem—the operations of nature are more within the reach of our observation, and more fruitful in practical results. The study of these operations must always be instructive, useful, and *innocent*. It may be a misfortune not to be able to go as far as our neighbour; but it can never be *wrong* to go as far as we can in a useful and innocent course.

Secularism teaches the duties of this life, as far as we can understand them. To teach the duties with respect to another life should imply a knowledge of another life; and we must leave that duty to those who find themselves, or think themselves, in possession of the knowledge of another life, or have grounds for reasonable belief in such future state.

We do not say every man ought to give an *exclusive* attention to this world, because that would be to commit the old sin of dogmatism, and exclude the possibility of another man walking by a different light than that by which alone we are able to walk. But, as our *knowledge* is confined to this life, and testimony, conjecture, and probability are all that can be set forth with respect to another life, we think we are justified in giving the *precedence* to the duties of this state, and in attaching

primary importance to the morality of man to man. Should we pass to another life, and come to know Deity as we now know Humanity and Nature, we shall doubtless be able to comprehend new duties, and shall not be less slow to render them than other men who now think they know sufficient for that end.

Meanwhile we walk by such knowledge as we have, and it is a course prudent, if not ambitious—it is secure, though limited; and, moreover, it brings peace, for what is sincere in itself and useful in the sight of men, will be innocent in the sight of a just God, if we are finally to render an account to him. The mere constitutional power of believing can never recommend a man to Deity. 'We are,' says Mr. J. A. Langford, in his late admirable book on 'Religion and Education,' 'we are to *do* and *be*, not only to think and believe; and we have too many examples of how *vile* a life may be led under the most *rigid orthodoxy* of belief, not to know that men may intellectually accept the every article of faith which a church may establish, and yet may have no more of religion—nay, not so much— as he who rejects them all.' Coleridge, as quoted by the same author, bears similar testimony. 'I have known men,' says he, 'of every creed of the greatest worth and worthlessness.' We therefore conclude that in any ultimate judgment of mankind in another life regard will be had to what people do for humanity, not to what they believe as to creeds. Salvation, it is more likely, will come by works, if it comes at all in a special form, and not by faith—works being more honest, more useful, more moral.

On these accounts we are satisfied as to the utility and virtue of the secular theory, and each person holding such views will be characterised by the interest he takes in good works. Science, art, and morals will have his support and countenance. We should not pray for the people, after the Church and Dissenting manner—we should seek to help them. We should not send dogma-missionaries to the heathen—we should send arts, sciences, and instructors. We should send Chambers's 'Information for the People,' instead of the impracticable verbiage of the Religious Tract Society. Combe's 'Constitution of Man' would be worth a hundred New Testaments on the banks of the Ganges. At home we would open a Crystal Palace in every town on a Sunday. We would open museums, parks, pleasure grounds, rivers, railways, and theatres on the Sunday. We would improve the health and habits of the people, let bibliolatry say what it might. We hold one drama by William Shakspere to be worth all the Homilies of the Bench of Bishops, and those of the Wesleyan Conference and the Congregational Union of Dissenters thrown into the bargain. In every town our friends who would approve themselves friends of secularism will look to the actual condition of the people—will promote instruction, sanitary, political, and social improvements. Leave religious dreamers to wait on supernatural aid—let us look to what man can do for man. Coleridge put more truth into poesy in one verse of his 'Ancient Mariner' than can be gathered in six weeks of Sundays from the pulpits of polemical and objurgating divines:—

> 'Farewell, farewell, but this I tell
> To thee, thou wedding guest—
> He prayeth well who loveth well
> Both man and bird and beast.'

Cardinal Wolsey, in that finest speech which ever fell from the cardinal lips, said, 'Be just, and fear not.' So say we: and more, 'Be just, be true, be useful,' and fear not. Let pulpits rave, and, if such unhappily is still their wont, bigots scold in their erring zeal; but let no man fear to serve humanity—the end of that man will be peace. He who knows how to live will know how to die. G. J. H.

FREE DISCUSSION IN KAFFIRLAND.

THE very name of Kaffir signifies the rejection of a faith. The present bearers of that name—a sad, wild, and untameable race—are sometimes spoken of with contempt; but indications appear here and there that strong speculative faculty lies at the bottom of their character. Considered to be descended from a race who refused to accept the Mahomedan tenets in the seventh century, they answer to some such anterior destiny in their outcast, Ishmaelitish, defiant habits.

Harriet Ward, in her 'Five Years in Kaffirland,' mentions the supposition of the Kaffirs being Mahomedan unbelievers (p. 139, vol. i.), and relates this instance of a Kaffir girl's sketching, which would imply an imaginative aptitude, out of which an artist might be made:—'The absurd manner in which we coax the Kaffirs is so constantly the theme of conversation, that a child of ten years old produced a rough caricature of John Bull, hat in hand, reading a treaty to a Kaffir. The Queen looks on smiling, and gently exhorting the Kaffir to listen, which he does with his finger on his nose. In the distance, Prince Albert bows to Kaffir children with knob-kiurries (a sort of "shilellaghs") in their hands; and while the Queen, Prince, and John Bull are so civilly employed, the background is filled up with Kaffir boys driving off colonial cattle towards the kraals, where the women await them, and a Kaffir on a fine ox looks back on the scene in the foreground, sneering at John Bull's folly, and taking advantage of his abstraction in the treaty matter, to clear the ground of its herds. When I asked the child how she came to think of such a caricature (for it was executed while she was quite alone, and entirely from her own idea), she said that "she wanted to make a picture of what every one was talking about."'

In another part of her work, Harriet Ward relates this account of a discussion in a Fingo chapel. We must do the missionary referred to the credit of owning that he was much more liberal than his masters at home, to allow free discussion after his sermon:—

'I rode over to D'Urban (a missionary station near to Fort Peddie) to see a Fingo congregation. Among them, indeed, were some Kaffirs; in fact, it was composed of many shades of colour, the pale-faced Englishman, the dingy children of fair-haired mothers and dusky fathers, the sallow, stunted Hottentot, the merry-eyed Fingo, and the more dignified Kaffir. On our approach to the building, we distinguished a loud, monotonous voice holding forth in the Kaffir language, without the smallest attention to intonation or emphasis. This was the interpreter. In the missionary's absence, an assistant preached in Dutch, which was translated, sentence by sentence, into Kaffir. The unconcerned air of the interpreter, and his reckless bawl, were much at variance with the wrapt air of attention bestowed on the exhortations by the congregation. Some of the Kaffirs and Fingoes were well dressed, in homely costume, indeed, but clean and neat, consisting of moleskin or fustian jackets and trousers, felt hats, like those worn by English waggoners, and strong shoes. Others reclined on the floor, with their blankets, or karosses, draped round them, and ornamented with strings of beads, whose gaudy colours contrasted finely with their dark skins.

'At the close of the service, the missionary permits any of his congregation to ask questions concerning such sacred matters as they may at first find difficult to understand. Some of their arguments evince a singular disposition to subtle reasoning, and prove how arduous a task is undertaken by those who endeavour to

convert these poor savages to Christianity. One day, after the missionary had dwelt on the misery arising from sin, and had expatiated on the natural proneness of man to vice rather than virtue, and on the dreadful consequences of disobedience manifested in the fall of our first parents, and its terrible results, ameliorated only by the hope of heaven through the merits of a Redeemer, in whose power to save and mediate we alone can trust, a Kaffir, who had given his whole attention to the discussion, begged leave to ask a few questions. It was granted, and he began.

'"You tell us," said he, in the measured and gentle tone peculiar to his language, "that all the world is wicked—dreadfully wicked; that man is condemned to punishment, except he be redeemed by faith. You tell us that every one is wrong, and God alone is right?"

'"Certainly," replied the missionary; "except we believe in and obey God, we cannot be saved."

'"And you are sure," continued the Kaffir, "that man is very wicked, and God alone is good?"

'"Quite sure," replied the missionary.

'"And there have been thousands—millions of men, and many, many countries far away and beyond the waters," pursued the savage, "full of sin, who cannot be saved, except they love and fear God, and believe in Him and in all these mysteries which none of us can understand, and which you yourself even cannot clearly explain?"

'"It is but too true," said the missionary.

'"And there is but one God?" pursued the Kaffir, in a tone of inquiry.

'"But one God," was the solemn answer.

'The savage pondered some minutes, and then observed—"What proof have you that God is right, and men are wrong? Has no one ever doubted that One being wise and the other being weak and sinful? How strange that the word of your One God should be allowed to weigh against the will and inclination of the whole world! Your cause is hardly a good one, when hundreds and millions are opposed in deed and opinion to One!* I must consider your arguments on Christianity well before I decide on adopting your creed."

'Another remark of one of these natural logicians equally illustrates their determination not to be persuaded to anything *without having their own reasons for it.*† Wherever their inclination leads them, they possess such an art of defending themselves as would be an invaluable addition to the talents of a special pleader in a criminal court. One Kaffir who had become a Christian, at least apparently so (for I doubt the decided conversion of any, except the Chief, Kama)—was striving, *for reasons of his own*, to bring others to the creed he had adopted. After much argument, one, who grew tired of it, closed it by observing that "since such punishments were in reserve for those who neglected the laws of the Master whom they engaged to serve, he preferred enjoying the world as much as he could while living, rather than becoming a subject of one whose laws were irksome, and whose punishments were so terrible."'

Harriet Ward offers these suggestions to missionaries in Kaffirland, which will not be lost on missionaries in England:—

* The 'savage,' unaware, has stumbled on the great Christian argument of 'presumptive evidence.'—Ed.

† And why should they?—Ed.

'I should say, with Fingoes, Kaffirs, and Hottentots, *persuasion and quiet reasoning* would work the will of God before all the threats relative to that *dreadful world* where sinners are described as in *everlasting torment.* This is hardly the place for such discussion, but I cannot help saying, that I think the creed of many who profess to explain the Word of God, *a fearful one:* instead of holding up our beneficent Creator as a Being worthy to be served for love, they dwell too much on the punishment of sin, rather than on the reward of virtue. It is by some deemed wiser to frighten the ignorant into serving God, than to lead them by gentle means to love Him, to honour and to put their whole trust in Him. What a mistake! I have often pondered on the difference (if I may so express it) of the two sources of religion—the one proceeding from fear of our great spiritual enemy (and which after all is a fallacious kind of worship)—and the other from love of the Almighty!

'Tell the savage that God is infinitely wise and powerful, and good to those who serve Him, and he will at least listen further; by which means much may be done. Talk to him of a dreadful place of punishment, he will turn his back on you, and refuse to enlist under the banners of those whose chief arguments are based on such threats.'

FIRSTLY, SECONDLY, THIRDLY, FOURTHLY.

THE *Youthful Thinker*, a new publication, the readers of which, we hope, will think more justly than the editor, quotes these lines, which it ascribes to Burns:—

'An atheist's laugh is poor exchange
For Deity offended.'

Firstly—we have been given to understand that 'atheists' never laugh at all, but are a particularly gloomy, sad set of people. Secondly—we never heard of their offering to make 'exchanges' with a Being whom they are said not to believe to exist at all. Thirdly—we do not think it compatible with any rational idea of Deity, to suppose that he would be offended at such folly if they did. True greatness never takes offence at what at the worst must be but mere ignorance and irreverence. Fourthly—we think there are many other passages from the pen of Burns, the peasant Byron of Scotland, which would be equally edifying to youthful thinkers of a sectarian magazine, which we should be glad to see quoted.

MR. COMMISSIONER PHILLIPS AS A FREETHINKER.

FORTY years ago, 'Mr. Charles Phillips' wrote a work entitled 'The Loves of Celestine and St. Aubert: a Romantic Tale.' It was published in 1811 by J. J. Stockdale, when Mr. Phillips was a student of the Middle Temple.

The correspondent of the *Manchester Guardian*, 'E. W. M.,' to whom we have before referred, says that 'in the instance'—in which his Honour Mr. Commissioner Charles Phillips refused Mr. Holyoake's oath—'the *feelings of the judge were so far outraged*, that the usual calmness of the judicial robe disappeared in what is happily so unusual a scene.' The following extracts from the above work by this said judge, will show what ground there was for this supposition.

After Mr. Phillips's treatment of Mr. Julian Hibbert, that gentleman had a review of 'Celestine and St. Aubert' written, and afterwards withheld it. But from the repetition of the treatment from which Mr. Hibbert suffered, we think it ought to be generally known.

Mr. Watson has for years declared, that if ever he went to take an oath in any case in which Mr. Phillips was concerned, he would take 'Celestine' in his hand, with which, if need be, to refresh the Judge's memory.

We do not think it a fault in Mr. Phillips that he now renounces the opinions of his early book; but a man who was once, as we suppose, an honest freethinker, should be able to tolerate those who happen to think, in some respects, as he once thought himself. We say in *some respects*, because there was mixed up with Mr. Phillips's freethinking an extravagance, intolerance, inflation, and sensuality, with which we never have sympathised—which, indeed, we have held to be a serious error wherever manifested.

We quote from the review of the *Leader*, as the work itself is now marvellously 'scarce,' and a second copy, probably, could nowhere be obtained.

We are about to confront Mr. Charles Phillips as a young man with Mr. Charles Phillips on the bench—the student with the Commissioner—to show that the man so pure and inflexible in his orthodoxy, who cannot now take the evidence of one who will not accept the Bible, was in his youth the scorner of bigots and fanatics, the idolater of Rousseau, Paine, and Condorcet, the antagonist of Marriage, the erotic advocate of 'lawless love,' the mouthpiece of the foolish trash which the waves of the Revolution threw as foam upon the shore—and we will then ask the public to judge of the dignity and becomingness of the scene at the Insolvent Court.

Let us not be misunderstood. We are by no means of opinion that the errors or mistakes of a man's early life are to be brought up against him as evidence in his old age; as well might one hold a man accountable for the ignorance of his childhood, which would be flagrantly absurd. But although a man's present is not to be measured by his past, we may legitimately gather from his past, certain indications which will affect our estimate of his present. It is no argument against the sincerity of a man's Protestantism that in his youth he was a Catholic; it was no argument against Godwin that in his youth he had written sermons. But if a man was in his youth a liar and a thief, one would naturally have some suspicions of his morality in his old age. If in his youth he was fond of balls and pic-nics, which he now thinks 'frivolous,' we have a right to question his harshness towards youth who are now attracted by these frivolities. If in his youth he worshipped Rousseau, Paine, and Condorcet, we have a right to question his judgment when he says that any man who holds the opinions of Paine, Condorcet, and Rousseau is unworthy of the rights of citizenship, unworthy to be heard in a court of law, unworthy to be credited with a conscience; or if we allow him to say so, then we must interpret his language into a confession of his having been the reprobate he is scandalised at—and if so, how came he to sit on the bench?

It is for this purpose that we have taken 'Celestine and St. Aubert' as the text for a retrospective review. When Mr. Charles Phillips wrote that work, and published it, 'with a portrait of the author,' dedicating it to the Countess de St. Marguerite, he was either a sincere though mistaken young man, or a man so immoral that his oath was not to be taken in a court of law, his position in society that of an *undeclared* outlaw. He may choose his horn!

'The Loves of Celestine and St. Aubert' is a foolish and erotic novel, in the style of the last century. Celestine is a young lady of 'warm' temperament, but in case the reader should condemn her, he is apostrophised thus—

'Frown not thou canting priest who, under the cowl of sanctity, wearest this

world and this world's appetites, Celestine is among the blessed; yes, if suffering can expiate imprudence, or mercy's love forgive it, she is happy.'

The 'imprudence' alluded to is adultery: *Le mot est décent, je le retiens!* (the word is decent, I retain it.) The reader is also warned:—

'If thou *art a bigot, close the book; it may offend, and nothing can improve thee;* it flatters no prejudice; it follows no tradition; it speaks the simple language of nature, and is addressed only to those who believe her dictates superior to those of man. Read it not, then, thou who fanciest that what is old must of course be venerable, that what is established cannot be erroneous, or that self-applause should be conceded to worldly opinion. It may shake thy principles and will certainly offend them, for its first assumption is that superstition should give way to truth, and that neither power, nor age, nor prejudice can consecrate a custom naturally absurd.'

Might not this be quoted when the oath was refused by Mr. Phillips? what is that ceremony but 'a superstition that should give way to truth?' and who so ready to acknowledge 'that neither power, nor age, nor prejudice, can consecrate a custom naturally absurd?'—for surely it *is* absurd to make a man take an oath that is not binding on his conscience, or else refuse his oath altogether. Let us hear

Charles Phillips on Rousseau.—'Rousseau has been much calumniated by those to whom the triumph of genius can never be acceptable. No doubt the panegyrist would be injudicious who should deny his failings, but he was such a man, that I would *even mistrust* my judgment when it attempted to condemn him. Superior minds should not be measured by the common standard; their enlarged principle must seem a paradox, their refined opinion a prejudice, to inferior understandings. In such a case to attempt criticism is always a work of vanity, and not unusually one of envy also. Perhaps it may excite derision, *but I never yet saw a great man censured by a Puritan that I did not the more admire him;* yes, I loved him for his error as much as I respected him for his talent; because, while the one dazzled my view and darkened me with its splendour, the other told me the prodigy was human, and cast a dignity on my species! Who would substitute an insipid regularity for the romantic wildness of nature! Who would the less admire the fiery meteor of heaven, because it rolled not in a path prescribed and regular! Rousseau was one of those whose *very failings render him more sacred;* a precious relic, whose very specks make it more estimable! Like some romantic mountain in his own lovely land, he was a beauteous disproportion. If his majestic elevation sometimes caught a passing vapour from the earth below, still, when its transient dimness vanished, it only left his view the more refined; his vision the nearer heaven. That such a man lived and died poor is perhaps one of the strongest arguments for the necessity of that revolution which afterwards humbled the worthless aristocracy of the land in which he was neglected.'

Charles Phillips on Paine.—'Amongst these there was one whom I could not help viewing with peculiar admiration, because, by the sole powers of a surprising genius, he had surmounted the disadvantages of birth and the difficulties of fortune. It was the celebrated Thomas Paine, a man who, no matter what may be the difference of opinion as to his principles, must ever remain a proud example of *mind* unpatronised and unsupported, eclipsing the factitious beams of rank and wealth and pedigree. I never saw him in his captivity, nor heard the revilings with which he has been since assailed without cursing in my heart that ungenerous feeling which, cold to the necessities of genius, is clamorous in the publication of its defects. Ye great ones of his nation! ye pretended moralists! so forward now to cast your interested indignation upon the memory of Paine, where were you in the day

of his adversity! which of you, to assist his infant merit, would diminish even the surplus of your debaucheries!—where was the fostering hand to train his mind to virtue! where the mitred charity!—the *practical* religion! Consistent declaimers! rail on:—what, though his genius was the gift of heaven—his heart the altar of friendship! what, though wit and eloquence and anecdote flowed freely from his tongue, while conviction made his voice her messenger! what, though thrones trembled and prejudice fled and freedom came at his command!—he dared to question the creed which you, believing, contradicted, and to despise the rank which you, boasting of, debased!'

Charles Phillips on Suicide.—'God of benevolence! in giving me existence, didst thou intend the gift to be a curse unto thy creature! in giving me free will, didst thou intend it as my condemnation should I exert it to avert calamity! Away, away, thou slanderous and timid sophist—the great heathen sage, he who anticipated Christian virtue, might have avoided death, yet would not—the pure and spotless prophet he preceded saw his disciple sink in suicide before him, without rebuke, without murmur, without interference!—and shall I believe thy coward blasphemy against such bright examples? Shall I, for the paltry hour of pitied misery thy trembling avarice would hoard, asperse the path antiquity has hallowed?—the path which sages trod and martyrs sought and heroes travelled?—the path made lucid by the track of piety and virtue! by the holy march of that illustrious crowd, Lucretia, Cato, Brutus, consecrated?—No, that act, the resource of the persecuted, tyrants may denounce, but cannot punish—the act of the brave, those may slander who dare not perform. Let the posthumous vengeance of the monk display itself—though the earthly relic moulder not in monastic clay, the flowers, which bloom on its neglected grave, will not be the less lovely in the eye of heaven because they rise from the brave man's resting-place without the culture of hypocrisy!

> "Thee whose rites
> At nature's shrine with holy care are paid
> Daily and nightly: boughs of brightest green,
> And every fairest rose, god of the groves,
> The queen of flowers shall sweeter save for thee."

I confess it—the weight of life was too heavy, and I determined on its renunciation. From that moment I felt a sweet serenity: I thanked my God that I had never listened to the *canting tale of mercenary jugglers who had armed the return to his abode with terrors.* Life's journey done, death seemed to me only as a kind restorer to those departed friends who had already finished the oppressive pilgrimage, and were now at rest in heaven. 'Tis but a fancy; yet a fancy, surely, just as rational, as full of happiness to man and meek belief in heaven's benevolence, as any of the *complicated and fantastic theories which ingenuity has invented or bigotry would enforce.*'

Jesus Christ, you observe, is only 'a pure and spotless prophet,' and he countenances suicide!

Pleadings in favour of Adultery.—'Alas, Celestine, are those the arguments with which you oppose my passion? Could you submit to the cold decision of prudential calculation, an ardour which is identified with my very existence, and which nothing but death can diminish? would you extinguish the celestial flame by the frigid maxims of earthly policy? would you bind love by reason, or calculate the degrees of passion according to the rules of arithmetic? It is impossible—you might as well try to freeze the lava in its current, or to enchain the wings of the lightning! You tell me you are married, and that the law forbids my passion! *Law forbid passion! human law restrain a celestial instinct!* Can it be, Celestine?

ask your own soul, can it be? Do you *feel* the less because the law forbids it? can you repress or raise your ardour according to the modifications of the statute?—No, but you "try to conquer, to conceal it." What then? 'tis not the reality but the appearance at which this law aims—you may feel, provided you can hide the feeling: that is, God gives you a sentiment which man calls vice, and the law corrects it by the substitution of hypocrisy! that is, the *legislator first blasphemes heaven, and then consoles himself by deceiving man!!* But, even according to its advocates, this law cannot destroy the vice—why? because it only governs appearance; but the scripture, on which it professes to be built, expressly tells you that vice consists not in act, but intention.'

Life.—'You, philosophers of the world, who smile at this, tell me what is life but a vision? what are its certainties—what its consequence? Like the fantastic forms of the morning sun, we flit along the earth and vanish: the evening may not find us.'

The Portrait of a Priest.—'De l'Enfer was about that age at which men begin to forget everything except their interest; not that I would infer that this principle originated in him so much from years as instinct. *He was a stern religionist, and had as little pity for the woes as he had charity for the weakness of his species.* The man, who was vile enough to obey one single impulse of nature, deserved, in his opinion, neither respect nor toleration, and, he was often heard to declare, ought to die without the rites of the church. His only exception was in favour of the rich. Sad was it for the unprotected child of sorrow who happened to solicit him. Ever ready to reprove, but never to relieve, the base pretence for his brutality usually was, that compassion for a sinner was an encouragement to sin! There was, however, something so ludicrous in his hypocrisy and so fascinating in him when he forgot it, that he was a prime favourite with my father. He had certainly a mind much above his station, for, *though his deceit gave him some claim to the highest dignities in the church, his talents proved an insuperable bar to his preferment.* For myself, I never liked the man, nor believed his professions, and, as for his ostentatious friendship for my father, I strongly suspected it originated in his wine-cellar. De l'Enfer had a kind of religious prejudice in favour of this liquor. Rousseau himself could not have accused him on the score of temperance. I know not whether he was most indebted to the strength of his head or the coldness of his heart, but he certainly never seemed intoxicated. There was something ludicrously profane in hearing him lecture, over his third bottle, on the heinousness of inebriety, for it was at the appropriate period of this indulgence that he was most zealous in his reprobation of sensuality. I own I was glad to catch the Abbé in his relaxation; it confirmed me in the suspicion of his hypocrisy, for, even in the slight elevation which the flush of indulgence occasioned, one could see, notwithstanding all his caution, an anxiety to impose upon others, for his interest, that which it was plain he did not feel himself from conviction. This wretch covered almost all his vices with the semblance of some virtue—at least all his virtues bore the appearance of vice, soured as they were by the natural acidity of his spirit. *He was vain through talent and intolerant through religion.* The intelligence which would have rendered others humble, made him haughty. *The Gospel, which its admirers call meek,* was, in him, insolence. His sacred calling he used but as an exemption from vulgar censure, and, for his own interest, he so hardened the *natural impracticability of the doctrine which he preached,* that *poor* men were almost terrified into infidelity: indeed, had he not held the omnipotence of the Pope and the heavenly patronage of the priesthood, neither the patience of Job nor the piety of David nor the perseverance of Paul could have obtained sal-

vation! In all the externals of religion De l'Enfer was a most refined practitioner; a kind of polemical posture-master. There was not a saint in the calendar for whom he had not some distinct grimace, or a sanctified ruin in the neighbourhood before which he did not make some peculiar reverence! To be sure, indeed, these singularities might occasionally be excused, as they were the only instances in which his piety was practical. Even these, however, he most unceremoniously dispensed with whenever they interfered with his most trifling gratification: thus his grace before dinner was a brief contortion of his eye-balls, "*lest the meat should cool*," and his subsequent devotion was, if possible, more laconic, "*lest the wine should heat.*" The only rival propensity, which this love for good living held, was a fervent admiration of money. Though the failing *was professional*, he was ashamed of it, and pretended to defend it on orthodox principles. He would say, he only took from his flock those superfluities of fortune which, if left in their hands, might be employed in the pursuits of vice, but, in his, might serve the purposes of religion; and thus the conclusion was that the fleecing which he gave them, had the double good of preventing sin and improving the church! Such was De l'Enfer, the almost constant inmate of my father's house and companion of his table. *A greater compound of pious craft and haughty humility the priesthood never nourished. A folio could say no more.*'

The Soldier and the Priest.—' "Such," said he, "are ever the motives of a soldier, no matter how affected liberality may mask them. A fierce hyæna, he riots 'mid the memorials of our nature's frailty, and fattens and enriches himself on the plunder of the grave." St. Aubert, stung to the soul at the unjust reflection, retorted bitterly—"If the soldier pursues to the grave, he pauses there: his condemnation should not come from the *hypocritic monk who sends his impious anathema beyond it.*" De l'Enfer, in his rage, appealed for protection to my father, who, wishing to end the controversy in good humour, playfully replied, "Not I, indeed, my good Abbé, I must preserve a laughing neutrality at the expense of both. You know, though a soldier myself, I have ever regretted the necessity of an army, and often told you that, in my mind, *both the bishop and the general*, though so different in their pursuits, *found their common origin in the vices of the world.* At all events, it is not policy in the priest to quarrel with the soldier, to whose pious efforts he is indebted for so many fees and so many converts."'

A Retrospect.—' "Far, far be it from me, my children," said the best of parents, "to reprove a passion which I well know is neither vincible nor voluntary. There are some pretended moralists in life whom age has withered into a negative virtue; who are passive, because they are powerless, and are ever loud in their censure, because they are incapable of enjoyment. Let such men selfishly deny to others the pleasures of that season which they have passed themselves; I would as soon think of giving my defenceless infant to a hungry cannibal, as of making such men the model of my imitation. No, these grey hairs have not chilled the recollection of my youthful joys, and they shall not freeze me into a fretful and impotent austerity. Our life is but, at best, a fleeting year; may the hand be blighted which would embitter its spring!"'

The Moralists.—' Oh, how I hate those mendicant moralists, who, like the ancient cynic, make their rags their merit, entrenching themselves in the intolerable and intolerant filthiness of their superstition! hypocrites, who, coiling themselves up in the little, cautious circle of a cowardly abstinence, misname their timidity, and call it virtue.'

After reading these extracts from Mr. Phillips's work, we may appreciate the dignity with which he refused to hear a man holding secular opinions—refused to believe that such a man could possibly be a member of society or worthy of the protection of its laws. Perhaps it is superfluous to add *any* illustration to the character of the defender of Courvoisier; but we have thought it right to take this retrospective glance, and leave our readers to meditate upon it.

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

CRITICISM OF SECULARISM AND ITS OPPONENTS.

The present aspects of English atheism are, I consider, resolvable chiefly by the *Reasoner's* relation to it. Secularism, its present most prominent form, bears unquestionably this impress. Now I hail the fact of this influence over it with much satisfaction. Wrong as atheism is, as I think, in theory, the whole thing must needs be improved. The advocacy of the *Reasoner* has retrieved the character of English atheism. It is no longer the pert, crude, vicious thing it was. It does not now express itself in defiance and ridicule of an infinite intelligence and power —it is no longer independence, owning no law. It is changed in its intellectual phase. It is now a doubt, not an affirmation. It has descended from its 'there is no God' to 'there may be one.' It has become a stage on the journey, not its completion. As secularism, it is avowedly a postponement of the case, not an adjudication upon it. Intellectually and morally, atheism is improved. As embodied in its chief living representative, it presents some features of a diviner caste than may be found in the popular religion. Its present attitude towards the unknown and invisible is that of awe, wonder, humility; its cry is that of weakness and ignorance—alas! that it should be of perfect helplessness too. I cannot look upon atheism, in some of its later developments, as else than a worship of the 'unknown God.' In that feverish interest which has held it for long years together on the border-land of the invisible, in the endeavour to penetrate the darkness beyond, I see only a looking after God, if haply he may be found: and in secularism, which is an avowed abandonment of the search, I see mostly an alternative sadly and reluctantly accepted. It is the dove, whose true instinct had borne it over the wide and unfathomable waters in quest of its native home, returned, without finding it, to reconcile itself as it may to its ark-abode. An atheism of this kind at once wins its way to the heart's deepest sympathies. *So* changed, however, it is hardly atheism at all. At the lowest, it is negatively religious. Unhappily this can be predicated only of the origin of secularism, its present form. But if secularism is not religious, neither is it atheistic. It is not inquiry, it is not doubt, it is not affirmation or denial; it *is* an ignoring, on whatever grounds, of the question altogether. It is 'of the earth, earthy.' It is, and it professes to be, an entire and final quitting of the sphere of the spiritual. It is for the material only—the material *for* material, or at most moral, ends. Alas for this lapse! Alas that the search after God should end here! And yet, let secularism itself—in its origin and in its aim at constructing 'a science of morals' where morals were not, or, at any rate, were denied to be—testify to the improved character of modern atheism.

And will secularism content, think you? Will angel wings submit to remain folded? Secularism will not satisfy any one, and none less than yourself. You cannot so easily forego the occupation of long years, and of your early and late choice. Neither by nature — or, as I should say God, who has lavishly endowed you with heavenward instincts—nor by habit are you fitted to make earth your centre, your home. You will weary of pacing, with even well-ordered steps, earth's dreary rounds. Construct, if you will, your 'science of morals'—live by it; but remain faithful to your higher impulses; and then say which has been the

source of your highest virtue—your 'science of morals, or your communings with the invisible and intangible?'

One word more. When you state 'the clergy refuse discussion,' I affirm you state a fact. You do not assert that they refuse public discussion, or public discussion with Mr. H.; but you, in substance, say, the subject is *tabooed* under their authority in religious circles; *and it is.* Inquiry into it is systematically discouraged—nay, in some cases, punished. Till the conscientious difficulties of the thoughtful mind are fairly met, it will remain true that discussion is refused, even though our myriad clergy invite you to public discussion.

If you *will* engage in public discussions—where undoubtedly a man's best work does not lie—do not be coerced into the when, the where, and the with whom. *Thinking* men will hold you absolved, and neither you nor your principles will suffer. You make it a rule to practise courtesy towards your opponents—make it a rule to engage in discussion only with those whom you can respect. I should be glad to see your proposal of a discussion with Mr. Grant abandoned. You have *discussed* enough with him in all conscience—enough at any rate to show his utter impracticableness as an opponent. You would find, beside, discussion with him complicated to an endless extent with extraneous matter arising from your correspondence. I fancy I see a change in Mr. Grant. The suspected heresiarch of Birmingham is hardly one with the present leader of the crusade against atheism. But why will he persist in fixing upon you, as your thesis, 'there is no God?' Informed as he might have been—as I am—by the changing phases of atheism, of its approximation to what is, as I hold with him, truer and higher, why not leave you, as I believe you may be left, to the operation of the spirit within to lead you at last right? Why, above all things, retard that issue by fastening dogmas upon you which you disown, by treatment which you must resent?

Southsea, Portsmouth. J. SMITH.

[This letter has been suffered to stand over some weeks, but its earnestness seems to entitle it to insertion. We trust time will show our friendly critic that secularism is altogether a more complete and happier creed than he at present conceives it to be.—ED.]

FESTIVAL OF THE GLASGOW ECLECTIC ASSOCIATION.

THE Glasgow Association of Eclectics held their annual Soirée and Ball on the New Year's Day, in the Eclectic Institute, 14, Garthland Street. A highly respectable party, comprising friends and strangers of both sexes, sat down to tea. The Hall was illuminated, and tastefully decorated with evergreens and busts of Owen, Shakspere, Milton, Watt, Voltaire, Jones, Southwell, etc. Our indefatigable friend Mr. Miller officiated as chairman. Messrs. Freebairn and Wilkie addressed the assembly. The former gentleman formed one of a party who, a few years ago, in connection with the Clydesdale Emigration and Colonisation Society, went out to America, to assist in realising experimentally the communistic theory. Mr. Freebairn gave an interesting description of some of the events which occurred during his trans-atlantic expedition. He still firmly believes in the practicability of communism, under wiser regulations. Mr. Freebairn attributed the unsuccessfulness of the experiment to a deficiency of capital, and too great a rush of persons upon the settlement before a soil could be produced on which to raise crops.

Mr. Wilkie briefly reviewed the prominent events of 1852. The death of Lady

Lovelace, 'Byron's only daughter of his house and heart.' Art had sustained a loss in the person of Turner; poesy, a Moore; chivalry, a Wellington.

Numbers contributed, with songs and recitations, both comic and sentimental, to amuse and delight the company.

Lectures are delivered every Sunday evening. In addition to our regular staff of five, we had a sixth in the person of Mr. Dun, who, on January 2nd, delivered a most effective lecture on the Sabbath question. We regret that this gentleman is about to leave Glasgow for London.

37, West College Street, Glasgow. JAMES WILKIE.

COVENTRY MUTUAL IMPROVEMENT SOCIETY.

A LECTURE FUND CIRCULAR.

AMONG the various ways of spreading a knowledge of facts and opinions, so essential to the progress of civilisation, lecturing must be considered subordinate to few. The press and the class-room do much in leading the people to a higher existence; but the platform has its peculiar advantages, and is now recognised by all parties as a valuable medium for disseminating information on every useful and interesting topic.

Perhaps there is no method better calculated to add to the intellectual store than listening to judiciously-selected and ably-delivered lectures; for it frequently happens that a lecturer has to condense, into a single discourse, a vast amount of learning and toil, the knowledge of which must be beneficial to the attentive listener.

There being a want of some positive organisation to make the necessary arrangements for the delivery of lectures, some of the members of the Coventry Mutual Improvement Society called a meeting of those parties deemed likely to render personal or pecuniary aid for carrying out their object. At that meeting a provisional committee was appointed, to obtain the names and aid of as many as possible. In the course of their labours the committee found that some misapprehension prevailed respecting the engagements of the lecturers, and the views they would have to enforce and elucidate; they therefore avail themselves of this opportunity to render some explanation on the subject.

They wish it to be distinctly understood that they do not intend having anti-theological lectures delivered in the name of the society, although they would wish the lecturers to enforce not only the *right*, but also the *duty*, of free inquiry in religious matters.

The committee do not desire that any proceedings of the society should compromise the religious views of any of its members: they are only anxious that the principle of free inquiry, which they adopt and practise, should be explained and defended by the lecturers.

The committee earnestly wish that lecturers may be engaged who will advocate the rights of the people, while they council them to the performance of their duties. Men who have struggled for more knowledge and freedom for themselves and the people, have an authority to teach, and will be listened to with respect; and, whenever practicable, such men should be engaged by the society.

A knowledge of physical science is, also, one of the means of elevating the character; and when competent men can be engaged to explain any of its most important branches, it would be in accordance with the object of the society: but of course these details will be left to the managing committee.

EDWARD J. TURNER, *Sec.*

THE LAW OF CONSCIENCE.

O! if the world were governed by the law
Of conscience—that corruptless monitor
Which looks into the heart, and tells us what
We are—discovers every secret flaw,
Sits in eternal conclave to inspire
The grovelling soul with heaven's divinest fire,
And check the thousand elements that war
With true nobility—how would the lot
Of warring man be changed! For one great soul
The earth would be an universal whole
Of greatness. For hypocrisy and creeds,
Ennobling thoughts and love-inspiring deeds.
No tyrant arm would wield a scourging rod,
No sceptered demon mock the power of God;
No wrongs nip truth and virtue in the bud;
No fields of human slaughter flow with blood;
Man would be truly noble, great, and wise,
And earth his hallowed, peaceful paradise.

From the Patriot, an unpublished Poem, by J. W. King.

ARE THE MORMONS INFATUATED?

THE following paragraph appeared in the *Sunderland News* of July 31, in answer to a note which I had sent:—'*Infatuated Mormonites.*—A correspondent, who signs himself "Steel Pen," writes to complain of the use of the word "infatuated," as applied to the Mormonites, in the report of the accident at Newport, given in a late number of the *News*. He says, "Why call them infatuated for believing that they were saved by a miracle, when, had the occurrence happened to a number of Churchmen, or Methodists, or Presbyterians, they of a surety would have attributed it to the 'blessing of God,' 'the mercy of divine Providence,' or 'the merciful care of an all-wise God,' which is to the full, in the eyes of some, as great an act of infatuation?" We do not think the word was justifiably used, and beg to inform Mr. Steel Pen that the report in question was taken from a contemporary.'

Sunderland. VERITAS.

[We cannot publish Mr. Humphrey's letter to the *Nonconformist*. We think he misreads the passage from Locke, which he criticises—but we will reconsider it.

Mr. W. Woodman writes to the effect that the report in the *Reasoner* (No. 27, New Series, p. 425), implies that when he attended the recent lectures at Nottingham, he employed the language of popular theology with the intention of conveying a fallacious impression of his sentiments. 'You affirm,' says Mr. W., 'that I was "talking like an Evangelical Christian about eternal torments," and that you wrote on a piece of paper to inquire whether I would "repeat to the meeting that I believed in the doctrine of eternal torments by *fire and brimstone* to be inflicted on sinners hereafter?" to which I replied, that "the proposition I stated I believed was, the existence and eternity of hell, and that I could not conceive of hell otherwise than as a place of torment." The manner in which this is stated naturally conveys the impression that I not only introduced the subject of hell torments and fire and brimstone, but introduced them in a manner inconsistent with my real views, and had in consequence found it necessary afterwards to retract what I had said.'—We think, and we believe our readers will be of the same opinion, that we conveyed no such impression as that which our correspondent alleges. We merely recorded the fact that by 'eternal torments' Mr. W. did not mean what the Evangelicals mean—'torments by fire and brimstone.']

THE SUBSCRIPTION FOR EUROPEAN FREEDOM.

*Per Mr. Jonathan Hartley, Bradford.**

Edwin Carr.
Richard Carr.
David Spurr.
George Radford.
Joseph Waring.
Samuel Emsley.
Thomas Barker.
Thomas Smith.
Robert Batley.
Nimrod Allen.
Joseph Stansfield.
William Radford.
William Naylor.
James Simpson.
George Lofthouse.
George Watson.
Samuel Woodhead.
Thomas Pitts.
Benjamin Scaith.
John Waterhouse.
George Firth.
S. Porret.
James Shout.
Thomas Verity.
George Verity.
Christopher Wilson.

Per Mr. James West, Commercial Road.

John Hunter, sen.
John Hunter, jun.
A Friend, per Mr. Hunter, sen.
A Friend, ditto.
A Friend, ditto.
A Friend, ditto.
George Webster.
Robert Helsham.
Mr. Gowland.
Isaac Ashley.
Mr. Street.
Mr. Dunn.
Mr. Holmes.
Henry West.
James West.
Mr. Ford.
Mr. Henry Merrin.

Per Mr. Cheetham, London.

G. Cheetham.
W. Strutt.
Mr. Brown.

Per Mr. Thomas Veevers, Liverpool.

Thomas Veevers.
Thomas Walling.
W. L. Costine.

* This is the second remittance from the members and friends of the Bradford Co-operative Store.

Per Mr. James Charlton, Newcastle.

Percival Maclone, Gateshead.
John Bone, ditto.
Thomas Spencer, ditto.
Robert Hadlow, ditto.
John Meed, Newcastle.
A. Smith, Gateshead.
William Thompson, ditto.
William Drummond, ditto.
A Friend, ditto.

Per Mr. Horncy, Easington Lane.

Mathew Lee.
William Horncy.
John Johnson.
George Johnson.
John Kendall.
John Hunter.
Robert Bell, 6d.

Per Mr. A. C. Steven, Dundee.

Thomas M'Donald.
James Watt.
William Robertson.
James Robertson.
A. C. Steven.
William Hodge.
Thomas Hume.

Per Mr. Thomas Tapping, Crewe.

Henry Stubs.
William Robertson.
Alexander McNeven.
Andrew Craw.
Peter Lythgoe.
James Goulding.
Thomas Watson.
Thomas Roberts.
Henry Rylance.
William Rylance.
James Scalden.
Mr. G.
John Derby.
George Baily.
William Simson.

Per Mr. Edwin Johnson, Brighton.

Mr. Hutchinson.
P. Waterman.
G. James.
W. James.
J. Johnson.

Per Mr. William Cooke, Bradford.

John Rhodes.
John Malone.
A Friend, per Mr. Broadley.

Miscellaneous.

Mr. Smith, per Mr. Spurr, Liverpool.
W. H., Lambeth.
G. Adcroft, Overdarwen.
A Friend of Freedom, Higham.
Austin Holyoake, London.

[Twentieth 100 Names.]

GUIDE TO THE LECTURE ROOM.

Literary Institution, John Street, Fitzroy Square.—Jan. 23rd [7], Samuel Kydd, 'The Events of 1853.'

Hall of Science, City Road.—Jan. 23rd [7], Thomas Cooper, 'History of England.'

Tower Hamlets Literary Institution, Morpeth Street, Bethnal Green.—Public Discussion every Thursday evening [8].—Jan. 23rd [7], Mr. H. Thomas, 'Modern Comic Literature.'

Commercial Hall, Philpot Street, Commercial Road East.—Jan. 23rd [11 a.m. and 7½ p.m.] Mr. C. Southwell will lecture.—Discussion after the lectures.—Discussion, Tuesday [8], Thursday [8]. Saturday evenings devoted to the advocacy of Teetotalism.

National Hall, 242, High Holborn.—Jan. 23rd [7], P. W. Perfitt, 'Cromwell's Foreign Policy.'

Secular Hall, Goldsmiths' Row, Hackney Road.—Discussion on Sunday mornings at 11, and Thursday evenings at 8.—Jan. 23rd [7], a Lecture

Eclectic Institute, Denmark Street, Soho.—Jan. 23rd [11 a.m.], Mr. J. B. O'Brien, 'True Object and Character of the Mission of Jesus Christ.'

Bradford Secular Society, Mitchell's Temperance Hotel, Union Street.—Every Sunday evening [6], a Discussion.—Jan. 23rd, Mr. Ryder, 'The Theory of Development.'

Secular Institution, Charles Street, Old Garratt, Manchester.—Jan. 23rd [6½], a Lecture.

Progressionist Hall, Cheapside, Leeds.—Jan, 23rd [6½], a Lecture.

Mutual Improvement Society, Five Ways, Dudley.—Jan. 23rd [7], a Lecture.

Nottingham Secular Society, North Street.—Sunday evenings [6½], a lecture. Saturday evenings [7½], a reading room.

Secular Institution, Bowkers' Row, Bolton.—Meeting every Sunday evening at 6.

Mutual Improvement Association's Rooms, Ainsworth St., Blackburn.—Jan. 23rd [6½], a Lecture.

Secular Hall, 6, Marlow Street, Newcastle.—Members meet every Sunday at 6.

Eclectic Society, 14, Garthland Street, Glasgow.—Lecture every Sunday evening at 6½.

NEW PUBLICATIONS AND RE-PUBLICATIONS.

No. 1 of 'Wayside Points,' containing Part I. of the Correspondence between the Rev. Brewin Grant, B.A., and the Editor of the *Reasoner*. Price 2d.

No. 2 of 'Wayside Points,' containing Both Sides of the Debate between Mr J. F. Winks, of Leicester, and the same. Price 2d.

No. 3 of 'Wayside Points,' containing Part II. of the Correspondence with the Rev. Brewin Grant, B.A. Now ready, Price 2d.

Secular School Books for Children.

By G. J. Holyoake.

No. 1.—The Child's First Letter-Book. Price 1d.

No. 2.—The Child's Second Letter-Book, for teaching Reading and Writing at once. Price 2d.

No. 3.—The Child's First Word-Book, for teaching Spelling, Meanings, Grammar, and Reading. Price 3d.

No. 4.—The Child's First Reading Book (in the press). Price 4d.

All Illustrated. A series suitable for Presents to Little Children.

The Value of Biography in the Formation of Character. By the same. New Edition. Price 2d.

The Constitution and Objects of Secular Societies. Separate. Price 1d.

Volume XIII. of the *Reasoner*, bound in cloth, lettered, will be ready in a few days. 3s. 6d.

ADVERTISEMENTS.

A PUBLIC DISCUSSION between MR. G. J. HOLYOAKE, editor of the *Reasoner*, and REV. BREWIN GRANT, B.A., editor of the *Bible and the People*, will be held on six successive Thursday Evenings, commencing January 20th and ending February 24th, at the Cowper Street School Room, City Road, E.C.

Subject:—'What advantages would accrue to mankind generally, and to the working classes in particular, by the removal of Christianity and the substitution of Secularism in its place?'

Doors open at 7, Discussion to commence at half-past 7 precisely. Admission: Tickets for the Course, 1s., to be had of Messrs. Ward & Co., Paternoster Row, and of Mr. Watson, 3, Queen's Head Passage; single admission, 3d.

Price 1s. 3d., demy 18mo., 144 pages, cloth lettered,

FACTS AND FANCIES; or, Random Sketches of Men, Women, and Principles. By Frederic Rowland Young, Ipswich. With an Introductory Chapter by Mr. James Spilling, author of 'The Spirit of the Seasons.'

Contents: Woman—Marriage—Home—Eliza Cook—Thomas Carlyle—Our Young Men—Robert Burns—Persecution for Opinions—'Festus,' by J. P. Bailey—Fare ye Well, or Last Words.

London: Simpkin and Co.; Ipswich: J. M. Burton and Co.

Will be published in February, 1853, Price One Shilling,

THE PATRIOT: A POEM. By J. W. KING, author of 'The Emigrant,' 'Lays,' etc. Dedicated, by permission, to JOSEPH MAZZINI. London: John Chapman, 142, Strand.

PORTRAIT OF THOMAS PAINE.

Just Published, Price One Shilling,

(Size, 12 inches by 9),

SHARP'S COPPER-PLATE LINE ENGRAVING.

'The engraving of Mr. Paine by Mr. Sharp is the only true likeness of him; it is from his portrait by Romney, and is, perhaps, the greatest likeness ever taken by any painter. To that eminent artist I introduced him in 1792, and it was by my earnest persuasion that he sat to him.'—*Vide Life of Paine*, by Clio Rickman.

E. Truelove, Reformers' Library, 240, Strand, three doors from Temple Bar.

The Trade Supplied.

London: Printed by Holyoake, Tyndale, and Co., 3, Queen's Head Passage, Paternoster Row; and Published by J. Watson, 3, Queen's Head Passage, Paternoster Row.

The Reasoner

AND SECULAR GAZETTE.

Excelsior!

No. 4.] WEDNESDAY, JAN. 26, 1853. [PRICE 1d.

EIGHT OF THE ARTICLES.

Secular Literature	49	The Freethinking of the Working Classes	57
State of Free Discussion among the Clergy	53	A Railroad through the Bible	59
The Discussion in Cowper Street	54	Recent Statement in Blackburn	60
The Stone-Cutter of St. Point	55	Church Pews	62

SECULAR LITERATURE.*

WE quote this article from the *Nonconformist* for its own sake, because it incidentally shows that some points of advocacy of our own opinions to which we have taken exception, with respect to some correspondents (Mr. Knight, Mr. Henrette, Mr. Broom, etc.), are also the points upon which outstanding critics rest their objections. Those points will be suggested to those who peruse the following paper. November and December numbers of the *Christian Spectator* on 'Freethinking Lecturers' illustrate the same remark. The publication in the *Reasoner* of expository papers, for which there is now a new use—as we have a wider audience to address than heretofore—will not often enable us to make such quotations as we do this week from the contemporary press; but we shall keep our readers acquainted with the striking passages that come under our notice, because the *Reasoner* is the sole record where they are gathered together for reference at a future day. It would be impossible in any other periodical to find the same historical collection of what the press has said of Freethinking during the last seven years, and this feature, by careful condensation, we hope to preserve. Next week we shall commence an interesting paper by January Searle relating to the religious notions of the ancient Egyptians, drawn from the one only source where they are to be found. —ED.

An atheist is not to be tabooed. He is not to be thrust out of the pale of humanity. Our puritan forefathers would have branded and imprisoned him; we would reason and plead with him. To us he is, and to them he ought to have been, a man and a brother. If he really believes there is no God (*prove* it he cannot), the 'portentous heroism' of such a creed awakes within us thrilling emotions of wonder and surprise. And if with this no-belief he connects a life irreproachable and unselfish, if with this no-belief he associates high patriotic yearnings and generous political sentiments, and if with this no-belief never a word of scorn or cankering hate for those who are entrapped by 'superstition' escapes his lips, then we dare not despise, much less loathe, such a man; we can give him the right hand of true friendship, and not fearing that he will make us worse, we will try to make him better. By all means let the atheist have free speech, let him address the public

* 'The Reasoner,' 'Cabinet of Reason,' 'Report of the Townley Discussion.'

ear by the press and by the platform with most unchartered liberty; we would no more denounce him than we would attempt to silence him. He has as much right to speak *his* convictions as we ours. And not only so, it is his duty to do this. Suppression of thought leads to suppression of truth. Concealment of conviction becomes an extinguisher of truth.

> 'Thoughts shut up, want air,
> And spoil like bales unopened to the sun.'

Mr. Holyoake, as our readers probably know, is one of the most popular and learned of the apostles of unbelief. His sympathies are, we believe, on the side of virtue and truth. He has been used hardly and judged harshly. He has suffered imprisonment for publication of his opinions, and we believe is prepared to suffer the 'loss of all things' for his convictions. In his conduct of the public controversy with Mr. Townley, everything that decorum and a high order of gentlemanly feeling could dictate, was displayed throughout the whole of his addresses. We have read every word with profound regret that so good a man should have so bad a creed, and although we do not expect to remove Mr. Holyoake from what he deems his solid rock amid the vast ocean of discordant theologies and contending creeds, justice to Mr. Holyoake as a man, and as an author of no mean ability, requires from us a few observations on the works whose titles are indicated.

Mr. Holyoake's creed is this—if *creed* that may be called which *faith* has none:—'It is not atheism that makes the world without a God. The argument sometimes employed against us is that we take God away from the world. We find the world without God in the way we explain it. Science has shown us that we are under the dominion of general laws, and that there is no special Providence, and that prayers are useless, and that propitiation is vain; that whether there be a Deity independent of nature, or whether nature be God, it is still the God of the iron foot, that passes on without heeding, without feeling, and without resting—that nature acts with a fearful uniformity, stern as fate, absolute as tyranny, merciless as death; too vast to praise, too inexplicable to worship, too inexorable to propitiate: it has no ear for prayer, no heart for sympathy, no arm to save. We reap from it neither special help nor special knowledge; it protects itself from our curiosity by giving us only finite powers: its silence is profound, and when we ask its secret, it points to death' (p. 691).

Such are the dogmatic teachings of Mr. Holyoake—such the large postulates he lays down, from which he proceeds to argue, as if they must all be taken for granted. Argument there is none in such declamation, and we have looked in vain throughout Mr. Holyoake's speeches for anything that might be dignified with this name. Eminently calm and studiously courteous, there is throughout Mr. Holyoake's laboured orations the evident perplexity and necessary self-repetitions of a man trying to prove a negative. Singularly inconsistent with the above declamation against God or nature (it matters not which, both have the 'iron foot') is a passage at the close of the third speech (p. 41), where we find the demoniac indifference of nature or God to man the cause of 'modesty, humility, and love.' 'We stand like children on the shores of eternity, who must look forward with wistful and unsatisfactory curiosity; but let the profound sense of our own littleness, which here creeps in upon us, check the *dogmatic spirit* and arrest the presumptuous word—we stand in the great presence of nature, whose inspiration should be that of modesty, humility, and love.' We do not understand the logic of these passages: everything in one passage about God or nature is ascertained to a nicety; in the other, the settled mind, whose mournful monogram we have quoted above,

is all 'modesty, humility, and love' under 'the profound sense of its own littleness.' Be it so. We hope it is. In such case, Mr. Holyoake, like many other men, is greatly better than his creed. The duty of reconcilement is not ours. The result of this controversy (for we have noticed the last work first) leads us to two conclusions. Granted that Mr. Holyoake's temper and skill in this discussion are most praiseworthy, yet we judge him to have most signally failed in his attempt to argue down the faith of Christendom, and we do (we think without a particle of sectarian partisanship) adjudge Mr. Townley a clear and complete triumph in the maintenance of each position he laid down; and if our readers want to know all that the ablest apostle of atheism can say—if they wish to know what is meant by a creed in 'knowledge, nature, science, culture, and life,' by all means let them get the book without delay.

It is with reluctance we turn to the other two works named above. Reluctance, because Mr. Holyoake here places himself before us as another man than he appears in the discussion. We do not insinuate that the mask drops off, or that the apparent moral cowardice that lurks in some parts of his speeches during the discussion here compensates itself by a hectoring bullyism, that is as much unlike Mr. Holyoake's usual style as it is beneath the dignity of a writer claiming the public ear. These are strong words, but we can justify them. In a work* published by Mr. Holyoake, he says, in a description of Mr. Newman as a model disputant: 'He is the friend, and never the opponent. He does not offend you by spiritual superciliousness. There is no trace of pride about him. To disparage, to mortify, to obtain a victory over you, are pettinesses of controversy which he despises. His profound respect for others,' &c., &c. We wish we could felicitate Mr. Holyoake on keeping his own laws, but we cannot. He asks, 'Why do the clergy avoid discussion, and the philosophers discountenance it?' and he has written forty-three vigorous pages to answer this, to him, important question. But he has committed two great errors in this work. He has failed to prove that the clergy *have* avoided discussion, and has simply beguiled his readers with the belief that they *do*. No man is less logical in his reasoning than Mr. Holyoake. He lays down a premiss: asks no assent to it: mounts his Pegasus and flies far beyond all calculation: nor can anything be done with him in these aerial flights. He says the clergy avoid discussion, and yet in the pages of this book devoted to the proof of this very position, we find notices of perpetual discussion between himself and the 'clergy.' Surely this is an inconsequent consequence. Here, for instance, is a discussion with Rev. G. Redford, D.D., alluded to; another with 'John Brindley, the protégé of the Bishop of Chester;' another with the 'Rev. George Montgomery West;' another with 'John Bowes,' we don't know whether he is a 'Reverend' or not, Mr. Holyoake says he 'was a moral rhinoceros whose thick ethical epidermis no reproof could pierce;' another with the 'Rev. James Fleming, of Lancaster;' another with the 'Rev. T. Collisson, B.A., of Nottingham;' another with the 'Rev. J. H. Rutherford, at Newcastle-on-Tyne;' another with the 'Rev. Mr. Green;' another with the 'Rev. Dr. Kerns, of Sheffield;' and in the pages of the *Reasoner* (Part 73, p. 331), Mr. Robert Cooper says he had a 'most gallant struggle' with '300 gentlemen of the cloth at Northampton,' where the 'Independent Congregationalists met to celebrate the Jubilee of Dr. Doddridge, *their founder.*' (!) As the result of this 'gallant struggle,' one against 300, '*the orthodox retreated,*' although the 'very air was impregnated with the Holy Spirit.' So then it seems,

* 'The Philosophic Type of Religion, stated,' &c.

Holyoake and Cooper being witnesses, that the clergy do *not* avoid discussion as a *fact*, but as a book-theory for the sake of clap-trap they *do*. Of course the theory is correct, the facts must have been misstated. In short, it is as the Frenchman said when his theory was exploded—'Ah, very good! it is de theory which is most grande: it is so much de vorse for de facts.'

Another error committed by Mr. Holyoake, in addition to drawing upon the conceptive faculty for his positions, is this, he has imputed motives of an improper character to those with whom he was contending. This is most unpardonable. We have nothing to do with motives. Mr. Holyoake speaks of himself as requiring always full *intellectual* satisfaction. Why, then, does he leave the region of logic, and enter upon the mysteries of human motive? For instance, he speaks thus in the 'Cabinet of Reason,' of Paul:—'His rudeness and intolerance were not without pernicious influence;' 'when Christians came into power they took care to suppress criticism,' &c. Here, again, we have Mr. Holyoake's besetting sin. He will take for granted what ought to be proved. Why not prove Paul's rudeness? Why not give historic evidence of the latter assertion? So, again he says, 'those who trade on the name of Christ,' &c. But why talk thus? What does Mr. Watson 'trade on?' Those who do *not* name the name of Christ. What does Mr. Holyoake 'trade on?' The same material. This is pitiful; very pitiful in one who says, quite in a lachrymose strain, 'we have more to *endure* from Christians than they have from us; we have no inspired canons of imputation (*sic?*) to justify *us* in bad taste.' No; but Mr. Holyoake has his uninspired canons. Witness the following:—'Where a Christian falls in with the example of Christ towards his opponents, or of the apostles with respect to theirs, he is often so rude to his antagonists as to excite the feelings of his audience.' We might quote other passages, but we forbear, and shall bring these lengthened remarks to a speedy conclusion. Mr. Holyoake is an able but a most indiscreet advocate. He does more harm to his cause than he imagines by calling that reasoning which is simple assertion. For instance, if we had the ear of Mr. Holyoake, we should say, Granted, for argument's sake, that Jesus and Paul were rude and intolerant, against whom were their 'rudeness and intolerance' directed? Was it not against the priest-party in Judea, against the men that opposed knowledge, investigation, progress, and freedom? And we should remind him that we thoroughly sympathise with the noble utterances of that great man, Dr. Arnold—'No temporary evils produced by revolution shall ever make me forget the wickedness of *Toryism*—of that spirit which crucified Christ himself, which has, throughout the long experience of ages, continually thwarted the cause of God and of goodness, and has gone on abusing its opportunities, and heaping up wrath by a long series of selfish neglect against the day of wrath and of judgment.'

We bring our observations to a close. We abhor the spirit in which one of our religious magazines avows, 'that to restrain Mr. Holyoake within certain limits is no more an assault on liberty than to watch pickpockets, and to cage them up whenever they are found indulging their vocation.'* We assure Mr. Holyoake that this inquisitorial dogma does not represent the mind of the thinking and of the intelligent in the Christian Church. It is the spasmodic cry of the men who believe in nothing but the lock and key system. Deeply as we deplore Mr. Holyoake's position, and earnestly as we long to see him restored to his right mind, we would only use the arguments of brotherly kindness and moral suasion. If these

* 'Evangelical Magazine' for September.

fail, then so let it be. To his own master every one of us must give account of responsibilities overlooked or susceptibilities deadened, and by that final decision we are prepared to abide.—*Nonconformist*, December 1, 1852.

STATE OF FREE DISCUSSION AMONG THE CLERGY.

To the Editor of the Nonconformist.

Sir,—One of the canons of the common law of literature seems to be that an author has no right to dispute with the critic the criticism bestowed upon his books. Do not suspect me of wishing to infringe this sensible rule. It indeed would be childish to first solicit an opinion, and then hold him who obliges you with it responsible for giving it.

It is simply an explanation that I venture to offer. In the *Nonconformist* of Dec. 1 you noticed two works which bear my name. The Townley discussion I except, that being rather a party book than an intelligible and equal report by which I ought to be judged. Of the two publications for which I am answerable, it is substantively said 'they are very illogical, because many assertions are found there which the author does not attempt to prove.' But the same occurs in all books, except those on formal mathematics. Every Christian treatise I take up abounds in assertions which I should like to see made good, but which the writers do not attempt to prove. Instead, however, of counting this a grave fault, I ascribe it to the license every writer is entitled to, of using assertions *illustratively*. An author is only illogical when he neglects to prove that which he professes to prove, and which he assumes to be necessary for the particular readers he addresses. In some other religious journals one need not care to point out this circumstance, but the recognised trustworthiness of the *Nonconformist* in criticism, and the generous constructions it puts upon the advocacy of opponents, add weight to its adverse judgment, which will not be thought to proceed from error, nor be ascribed by the public to prejudice.

It is on this account I notice that the reviewer cites two instances of ministers as debating with us, who were noticed in the essay he reviews because they ultimately *refused* debate. Mr. Robert Cooper's narrative is quoted as though I had to answer for it. But were the summary of the reviewer exact in all other respects, how would it affect the general question raised—viz., Why do the clergy avoid discussion?

There are at least 30,000 ministers of religion in Great Britain, and I believe *one hundred* cannot be named who have borne their testimony, either in theory or practice, in favour of the *personal comparison of opinions*. Nearly all who do enter upon it, end as your own columns last week told us the Rev. Dr. Godwin, of Bradford, did, by discouraging others from following his *transient* example; or as the Dean of Ripon did last night* at the soirée of the Leeds Mechanics' Institution, who emphatically 'declared he would never be a party to throwing the sublime, pure, and blessed doctrines of religion upon the table of the lecture-room of any popular institution for the purposes of discussion.'

Your own columns have been enriched by historical contributions—it is, therefore, doubtless known at your office that the Right Hon. Sir James Stephens, from the chair of History at Cambridge, has admitted that 'no man among us, whatever

* This letter was written Dec. 9th, 1852. *Vide* newspaper reports of the 10th of December.

may be his seriousness, decorum, or integrity of purpose, is really free to avow his dissent from the religion of the age;* and while this remains true, free discussion with the clergy is impossible, and it is in vain to talk of its having taken place.

If you demand proof of this, let me ask what Mechanics' Institution is there in the country which does not profess to be *neutral* in religion—yet what Mechanics' Institution is there whose shelves are not loaded with *religious* books? and what Mechanics' Institution is there where the clergy, established and dissenting, would not withdraw from it and break it up (as they are known to have done in several instances), rather than books of an opposite character should be introduced into the library? What religious publications treat us without asperity, excepting those for which the nonconformist party seem responsible? In what religious newspaper could we discuss our opinions? In what court would our oaths be taken or our civil rights recognised? On what religious platform should we have fair play? What religious publisher will publish our books? What religious bookseller will sell them? What religious newspaper will advertise them? What religious journal will review them? In what chapel can a question be put to the preacher? In what vestry can the doubts of the inquirer be willingly heard?

That is no war, as everybody knows,
Where only one side deals the blows
nd the other has to bear them.

Hardly a single satisfactory answer can be returned to these questions.

G. J. Holyoake.

NOTE BY THE EDITOR OF THE 'NONCONFORMIST.'

We have received a letter from Mr. Holyoake, commenting on our notice of his publications, and purporting to set us right on matters of fact. We see nothing in his letter that would indispose us to publish it—however widely and strongly we differ with him in opinion and faith—but we really cannot infringe a general rule, which is necessary to protect our readers against perpetual controversies arising out of our literary reviews.

THE DISCUSSION IN COWPER STREET.

The discussion between the Rev. Mr. Grant and Mr. Holyoake commenced on Thursday evening; the audience, as expected, was very numerous. On the platform were the Rev. Dr. Campbell, the Rev. Mr. Binney, and other eminent ministers. Mr. Samuel Morley introduced Mr. Grant to the meeting, and Mr. Ebenezer Syme introduced Mr. Holyoake. The Reverend Howard Hinton was appointed umpire. Many reporters besides Mr. John Hamilton, the reporter of the debate, took their places at the reporters' table. Accounts will probably find their way to the public from several quarters. The discussion will be resumed next Thursday. Mr. Holyoake stated that he should take on each night in order the following propositions:—

1. The Nature of Secularism.
2. Science the Providence of Man.
3. Morals independent of New Testament authority.
4. The death of Jesus Christ, its policy and its example.
5. The Eclecticism of the Apostolical writings.
6. General advantages of Secularism.

* Lecture on the History of France.

THE STONE-CUTTER OF ST. POINT.

When I purchased Alphonse de Lamartine's 'Stone-Cutter of St. Point' I had not the remotest idea I was adding another work on the existence of a God, providence, and design, to my library; but so it turned out. Nothing can be more charming than the poet's pictures of natural scenery and objects on his route from Maçou to his chateau at St. Point, which would appear to have been the home of his childhood; and it was with a feeling of pain that I found myself, all of a sudden, plunged into a disquisition on the existence of a God, conducted in the most unscientific and illogical manner possible, which destroyed all interest in the illustrations drawn from the enchanted land in which it is described to have occurred.

Whether Claude des Huttes, the stone-cutter, ever had a living prototype, or whether he is a purely mental creation, of course I cannot say; but the startlingly-abrupt manner in which the language of the stone-cutter changes from the most simple of an uneducated man to the somewhat high order of the practiced debater, would seem to indicate the latter.

The stone-cutter was a religious fanatic, and somewhat of a recluse—amiable and admirable unquestionably, but not to be taken as a pattern, or set up as a guide to be followed by men generally. He considered his mission to be to work for the poor, and the poor only, and never to take for his services more than sufficient to supply his material necessities for the time he was employed. Acting out his ideas, he refused, as a rule, to work for the rich, let them offer him what they might, or should they allow him to charge what he pleased—considering that such work, because well paid, belonged to those who had other ties but themselves, which he had not. Lamartine having induced him to do some work for him (in consideration, it would seem, of the kindness to the poor of the author's mother or wife) notwithstanding he was rich, was surprised, after a few days' absence from home, to find, on his return, that Claude had abandoned it. The poet having sought him out to ascertain the reason of his conduct, a conversation on the existence of God, etc., incidentally takes place, some portions of which I shall now notice.

Claude, in answer to the author's question of how he came to be possessed of such correct notions of the obligations of justice and charity towards his neighbours, replies that he does not know, but thinks it must be the good God who has made him thus; that he never studied, either in the house of a priest or at school; that he never feels solitary in his wilderness, because he has God 'always present above him, before him,' and more to the same effect. The author replies that 'it requires a great concentration of mind, a rapt elevation of soul, not to be distracted in this intercourse with the good God—not to be deafened by the tumults of the world—not to be chained down to the current of petty thoughts—in a word, one must be endowed with a peculiar faculty, a sense which is common indeed to all men, but has not in all the same measure of development; *a sense* more intellectual and *divine* than all our other senses, *the sense of the infinite*—in other words, *the conscious realization of God.*' The wonderful '*sense* more *intellectual and divine* than all our other senses—the sense of the infinite,' by which men obtain a '*conscious realization* of God,' is much *talked* of by theologians and semi-theologians, in a sense of their own. Physiologists tell us that we have only five senses. The brain is considered to be the sensorium, or storehouse of all the sensations or effects produced on the organisation by contact with outward objects on the five senses; the mightiest brain that ever dwelt in human organism never had a

thought or an idea that was not derived—directly or indirectly—from an impression or impressions made upon it by one or more of the five senses. The *senses* of man, or the greater portion of them, are exceedingly circumscribed in their power or force, when compared with the inferior animals—animals can see sharper, hear quicker, smell more keenly, and it is very probable have a more delicate taste and feeling than man; yet their senses are unquestionably *finite;* and, therefore, to *talk* of men—any men—having a 'sense of the infinite,' is poetical exaggeration. For a man to have a 'conscious realisation of God,' he must have sensational relation to God, which we know to be unusual if not impossible, consequently language from an educated man involving any such consequence is unpardonable.

To return, Claude, in order to assure the author of his utter ignorance, notwithstanding his possession of 'the gift of gifts'—'the consciousness of God'—says, 'I have not a word upon my tongue; on the contrary, there are whole weeks during which I say nothing. The good God would have done as well to have made me dumb; for, except to call my goats, my sheep, and my dog by their names, I have never felt the need of speech.' But in the next page we find this man discoursing after the following eloquent fashion: 'But even had my mother never spoken to me of Him [God], and even had I never heard the catechism taught in the parishes I passed through in making my tour of France, is there not a book in all that surrounds us which speaks to the eye and the heart of the most ignorant? Has His name need of the letters of the alphabet in order to be read? Does not the idea of Him enter our eye with the first ray of light, enter our mind with our first thought, enter our heart with our first emotion? I know not how other men are made, sir, but as for me, I could not see, I do not say a star, but not an ant even, not the leaf of a tree, not a grain of sand, without saying to it, who made thee? The Author: And your answer is—God. Claude: Listen, sir: it could not make itself; for before it could make anything, it must exist; is it not so?—and not existing it could not therefore create itself; so at least I reasoned to myself, but you can doubtless prove this by arguments more learned than these.'

Pretty fair, this, for a wordless, unlettered peasant, and truly the author replies: 'No. All arguments resolve themselves into yours. They may be stated in more words, but cannot express a fuller meaning. An effect without a cause! An immense chain ascending and descending to the infinite from the heights and profundities of space, and bearing worlds upon worlds suspended from its links, and itself without a first link! Such are worlds without God, my poor Claude—an absurdity you would not utter aloud to your dog, *lest you should revolt the instinct of a beast.* Those who behold not God, *have never appeared to me to be men;* they are, in my eyes, beings of a species apart—*born to contradict creation*—to say *no*, when all creation says *yes; intellectual shadows, whom God has created under the form of humanity to make the splendour of His demonstration more manifest by the infatuation of their blindness.* [What a beneficent intention! what a strange conception of the justice of the creator of the universe!] They do not scandalise me, they sadden me; I do not hate them, I pity [which does he pity, the intention he ascribes to God, or the blind victims of his creation?]; their souls are blind: God shall give them eyes [the author has just said that God has other intentions respecting them! "God *shall!*" Is not this presumption?] Claude: Are there such men? The Author: They say so; *I have never believed it,* however' [then why talk as though you had? Why say that, in your eyes, they are 'beings of a species apart' from other men, when you have never either seen them by your physical sense or mentally believed in them?]

Well, after speaking of a man possessing 'the sense of the infinite,' or the 'conscious realisation of God,' the author, through Claude, says 'Thought alone will not create the idea of God. *One must be God himself to realize the conception.*' And for himself, 'Our minds are equally feeble, mine as yours, *in presence of that which is beyond conception and beyond all expression.*' I could quote much more to the same purpose, but will not so uselessly occupy your space; criticism is vindicated by a passing notice of so many distracting contradictions and effete arguments. The curious may obtain the work in the 'Parlour Library' for a shilling.

W. CHILTON.

THE FREETHINKING OF THE WORKING CLASSES.

BY A WORKING MAN.

PERHAPS it may be but a truism to say, that, previous to the days of Paine, few of the labouring portion of the community in this country knew anything of infidels or their writings—and that still fewer had embraced infidelity. The sceptic writers of an earlier date—such as Hobbes, Herbert, and Bolingbroke, together with their contemporaries on the continent—wrote only for the rich and the learned, and probably never dreamed of writing for the masses. The man of rank and power, though he might be a freethinker himself, deemed it prudent and politic that the people should attend on the public ordinances of religion. 'I go to church,' said Horace Walpole, 'to induce my servants to go: a moral sermon may do them good. But I set them the example of listening, not of believing.'

At a period lamentably opportune appeared the 'Age of Reason.' The French Revolution, which, like a whirlwind, overthrew the nobility, crown, and titled clergy, was still pondered as a 'great fact.' The 'Rights of Man' had been widely disseminated: no fewer than 30,000 copies are said to have been sold in one month. Its author was numbered amongst the 'friends of the people,' and held to be unjustly persecuted. At this juncture, the 'Age of Reason' issued from the press. Nor did it require any uncommon sagacity to perceive that such a work was but too well fitted to become an infidel primer, a popular text-book.....The reader was never mystified by anything like the philosophy of Hobbes, the refinement of Shaftesbury, or the subtlety of Hume. Its author stood apart, like Milton's Belial—

'The least erected spirit that fell from heaven.'

'The publication of the "Age of Reason,"' says a sceptic writer, 'was followed by a wider dissemination of infidel literature than had ever taken place in any former age. An under current of scepticism ran through a large portion of the press. The books which had hitherto been confined to the learned few were brought within the reach of the masses, who were now better fitted for *appreciating* them, owing to the taste for *superior reading* which had been generated.' Notwithstanding what is here stated, it may be safely affirmed that Paine's infidel publication was little known to the common people for many years; and even the writer of the paragraph quoted admits, in the immediately preceding one, that the 'book was for a long time received with horror, even by the populace.' But in regard to this matter, the truth doubtless is, that the spread of Paine's political writings paved the way for the introduction of his infidel work, which was sought after and perused chiefly by those of the masses who might be termed 'political

discontents,' or 'great readers.' I remember, when a boy, hearing Paine named as the author of the worst book ever penned against the Bible. Years rolled away, and the book came into my hands. My father surprised me reading it. He read me a very salutary lecture in regard to the perusal of that and kindred works, and in a day or two furnished me with 'Watson's Apology.' It was nothing uncommon, however, to hear an intelligent artisan denounce the 'Age of Reason,' and speak favourably of the 'Rights of Man.'.....

An opinion, we fear, is abroad in the Christian world, that the very limited incomes of working men, and their few opportunities of reading, will for ever preclude a close acquaintance with the bulky and expensive infidelity of Germany and France — and, consequently, that their scepticism must be drawn from the meanest and muddiest sources. That such an opinion is not a very correct one, may be shown in a few sentences. Many working men, avowedly sceptic, *do* lack the means to purchase any costly infidel work. But, alas! the enemies of Christianity have done, and are still doing, much to supply this deficiency. For example, an abridged translation of the six volumes of Augustus Comte was promised more than a year ago, and a London paper pledged itself to a series of articles on the abridgment as soon as it appeared. The worst portions, perhaps, of the writings of Strauss, Proudhon, and others of the same stamp, have been given to the British public in a similar way. Greg's 'Creed of Christendom' and Dr. Giles's 'Hebrew Records'—two works which evidently suggest that both the Old and New Testaments are to be regarded merely as 'records,' not as 'revelations'—were reviewed, and partly expounded, in the paper alluded to; while another journal lately devoted its columns to a popular comparison between F. Newman's 'Phases of Faith' and Hennel's 'Origin of Christianity.' Moreover, a London atheist has recently published, under the title of 'The Philosophic Type of Religion,' a digest, accompanied with criticisms, of F. Newman's 'Essay towards the Natural History of the Soul,' at a price twenty-four times less than that of Newman's work. The 'Philosophic Type' is designed to point out what infidels would put in the place of Religion—viz., Rationalism. Indeed, the infidel press teems with commentaries and criticisms on the more abstruse writers in this walk. And not a few *infamous* works are published at the present day, 'to suit the pocket of the poorest reader,' in *farthing* numbers. By these means the masses are indoctrinated in all the baneful plausibilities of Rationalism, the diablery of Socialism, the grandiloquent and fallacious utterances of Pantheism; in short, in the most specious, daring, and intellectual impiety, whether published in this country or on the continent, at a trifling cost, and with little mental exertion.

'Three parties,' says the conductor of a modern atheistical work, 'are known for implied or positive opposition to Christianity—viz., the dissolute, the indifferent, and the intellectually independent.' The intellectually independent plume themselves, it is evident, on occupying a much nobler and more elevated platform than the other two, because 'they *do think*.' Their 'principle' is the recognition of the secular sphere as the province of man. Science, with them, is the sole providence of man; ethics are independent of Christianity—*i. e.*, wherever there is a *moral* end proposed, there is a *secular* path to it, and reason *alone* is to be trusted. It is not our design, however, to attend to these distinctions. Neither do we inquire how infidelity is developed amongst the middle and higher classes. Let us merely remark here, that with them it has long been cherished, and from them, by books, example, etc., it has descended to the humblest ranks in society.—Extracted from the *Free Church Magazine*, Aug. 1852.

A RAILROAD THROUGH BIBLE-LAND.

It having been reported that nine or ten thousand workmen are engaged on a railroad in Egypt, some of the newspapers have published the following lines on the subject, which read as though a railroad was run through the Old Testament. What would the Apostles have said had they, among their many gifts, had the power of foreseeing such innovations in the land of miracles?

Over the billows, and over the brine,
Over the water to Palestine!
Am I awake, or do I dream?
Over the water to Syria by steam!
My say is sooth, by this right hand;
A steamer brave
Is on the wave,
Bound positively for the Holy Land!
Godfrey of Boulogne, and thou,
Richard, lion-hearted king,
Candidly inform us now—
Did you ever?
No, you never
Could have fancied such a thing;
Never such vociferations
Entered your imaginations
As the ensuing:—
——'Ease her! stop her!'
'Any gentleman for Joppa?'
'Mascus, 'mascus!' 'Ticket, please, sir.'
'Tyre or Sidon?' 'Stop her! ease her!'
'Jerusalem, 'lem, 'lem?' 'Shur! Shur!'
'Do you go on to Egypt, sir?'
'Captain, is this the land of Pharaoh?'
'Now look alive there! Who's for Cairo?'
'Back her! stand clear! I say, old File,
What gent or lady's for the Nile
Or Pyramids?' 'Thebes, Thebes, sir?—steady!'
'Now, where's that party for Engeddi?'

Pilgrims, holy red-cross knights,
Had you e'er the least idea,
Even in your wildest flights,
Of a steam trip to Judea?
What next marvel time will show
It is difficult to say—
'Omnibus to Jericho,
Only sixpence all the way!'
Cabs in Jerusalem may ply,
'Tis not an unlikely tale;
And from Dan the tourist hie
Unto Beersheba by rail!'

[Mr. Southwell is announced to review, week by week, on Friday evenings at 8, at the Commercial Hall, Philpot Street, Commercial Road, the controversy now in progress between Mr. Grant and Mr. Holyoake.

No. 2 of the *Points* did not appear in this journal entire. The second half of the reply to Mr. Winks, on the relation of Secularism to Christianity, has not appeared elsewhere.]

Our Platform.

From which any earnest opponent may controvert our opinions, and from which any may expound views not coincident with our own, if tending to the Rationalisation of Theology.

REPORT FROM THE BLACKBURN SECULAR SOCIETY.

For some time past Blackburn has been the scene of a great religious excitement. Investigation into doctrinal religion seems to be the order of the day. Mr. Holyoake's lectures drew forth rejoinders from the Rev. B. Grant and the Rev. A. Frazer. The Rev. Gilmour Robinson has lectured against the Roman Catholics; and Mr. Cleary has been sent for to do battle in defence. A Mr. Atkinson came from Manchester to oppose Mr. Cleary, and challenged him to a public discussion.

The 'Latter-Day Saints' have held special meetings, defending the *truth* of their doctrines. Think you not, sir, that something good will come out of this modern Babel? In the midst of all this, our town is placarded announcing a course of two lectures by Mr. E. Grubb, in reply to lectures delivered by Mr. R. Cooper and Mr. Holyoake; and a course of three lectures by Mr. Charles Southwell on the 'Bible,' the 'Soul,' and 'Christianity.' Mr. Southwell lectured on the 21st, 22nd, and 23rd of December to crowded audiences, and at the conclusion of each lecture was favoured with opposition by the Reverends Williams and Barker, the former an Independent, and the latter a Baptist minister. Mr. Southwell dealt with his subjects in an eloquent and masterly manner, ever and anon interspersing his observations with a variety of very pleasing, and, what was better, instructive anecdotes. We are making steady progress in our efforts to disseminate the principles of Secularism.

Thomas Stevenson, Jun.

RECENT STATEMENT IN BLACKBURN.

I am not one of you now. I have withdrawn from underneath your banner, which I still believe you to have raised with a pure faith. I cannot sympathise with your cold utilitarianism. In your creed I recognise but hopelessness and despair. I have become a convert to Christ's beautiful teachings, and my heart has not narrowed under the heavenly influence. I have returned to the faith of my fathers, and my love of truth, and my hatred of misrepresentation, are not diminished thereby.

In this month's number of the *Bible and the People* there is a report of a lecture given by the Rev. Brewin Grant at Blackburn, on the subject 'Do the Secularists avoid Discussion?' The lecturer reports his own lecture. He reports the remarkable ability he displayed in asking and answering questions of uneducated men. In answer to a person who spoke to the effect that Mr. Holyoake's circumstances would not permit him to scour the country in every direction, the lecturer stated that Mr. Holyoake lost nothing by discussions, and instanced the Townley debate, in which Mr. H. appropriated to himself all the proceeds thereof. Yes, this man, on his 'mission' of Christian truth and love, made this statement. He said it without the remark which he appends as a note at the bottom of the printed report. He acknowledges in this note that the money was given to the *Reasoner European Fund;* and yet, as he professes to read the *Reasoner*, he must have read this statement, which, I believe, has appeared in three forms.

Burnley. Fiat Justitia.

SUGGESTION TO TOWN AND CITY MISSIONARIES.

In No. 333 of the *Reasoner*, page 236, reference is made to the experience of Dr. Conolly that insanity is frequently the effect of religious impressions. Dr. Joseph Mason Cox, M.D. (of Fishponds, Bristol), in 1805, published his 'Practical Observations on Insanity.' At page 20 (second edition), he says:—'I have found religion and love the most frequent among the exciting causes of madness .....It may appear strange that religion, the greatest blessing bestowed by heaven on man, should ever prove a cause of one of his severest calamities. I am well aware that very various and opposite opinions are entertained on the subject of religion as the exciting cause of mental diseases; but many an unhappy instance has occurred in my practice where the ignorant or injudicious zeal of preachers has induced hypochondriasis, insanity of the most incurable species, and moping melancholy, often terminated by suicide. Professors of this description, with the very best intentions, too frequently make no allowance for the peculiarities of natural disposition, and impute to serious conviction and celestial influence what more properly belongs to incipient disease.'

These matters are well worthy of the regard of city and town missionaries. Dr. Cox was an evangelical dissenter, and the brother-in-law of John Foster, the essayist. S. R. H.

THE WORKS OF THE OLD MASTERS.

The interesting discussion which has of late years several times arisen, and is now being carried on, respecting the preservation of the pictures in the National Gallery, renders it necessary that every man having regard to the credit of the nation in this matter should be able to form an intelligent opinion upon such a subject.

But hitherto this has not been practicable with respect to the mass of the people, because nearly all works on the subject of Painting are written from the professional point of view, abound in technicalities unintelligible to the general reader, and moreover are published at so high a price as to be inaccessible to the many.

Newspaper criticisms, indeed, somewhat familiarise the public with this branch of the fine arts, but even these criticisms are usually written for the gratification of the initiated. The editor of the *Leader*, therefore, has thought it useful to insert a series of papers on the 'Paintings of the Old Masters: their Ruin and Renovation,' written in popular language, and which, by explaining the artistic processes employed in creating a great painting, and in restoring it when unhappily damaged by accident, time, or neglect, shall enable the general reader to understand great pictures, and learn to appreciate them, and take part in the discussions which relate to them.

A great painter sheds renown on his country, and refinement on all people who have the good fortune to gaze on his work. A taste for the fine arts is a proof of the civilisation of a nation. The English artisans would not be behind those of any on the continent if knowledge of the right kind were submitted to them in an accessible form. The names of the poets and the philosophers are become household words in our land. We see no reason why the painters should not become equal favourites; and we are sure they would, if equally well known. If the professors of so dry a science as political economy attain popularity, surely the day of the great artists is come. Raphael sounds as well as Ricardo, Titian may stand by Torrens, the canvass of Correggio is as attractive as Cobbett's Paper against Gold.

CHURCH PEWS.

If every hassock had a tongue, and might tell the thoughts, reveal the inmost workings of the hearts of those who, in attitudes of humiliation, kneel upon them! Look at this one, this lump of softest wool, covered with a cloth of purple: this has borne the bulky mortality of a rich and arrogant man—of one who, every week, confesses himself a miserable sinner, and in that confession prays aloud for grace—whose son is barred the paternal door, for that he has taken a wife, whose only vice was poverty! Here is another, yet warm from the knees of a domestic tyrant, who comes to church to sacrifice to the humility, the love, and searching tenderness of the Divine Example; and who, returning home, shall make his wife tremble at his frown, and the little hearts of his children quail at his foot-fall. Take a third: this is part of the pew furniture of a man who lives, and becomes sleek, upon the falsehoods, the little tyrannies of the world, who eats the daily bread of heartless litigation, whose whole life is a lie to every Christian precept; is a Judas to truth, who kisses it only to sell it! Yet will this man pray, respond to prayer, run through the Creed, and glibly troll the Decalogue—a human clock wound up on Sundays—and in this pew will kneel the withered usurer, a very respectable man, and one in parish office, whose heart glows at the worldly cunning of Jacob, and who, losing the spirit in the letter, dotes, above all measure, on the parable of the talents. These come to church to keep up the farce that their worldly brethren with themselves, agree to act; they congregate to perform ceremony, and that over, the week lies fair before them. They come to church as adders, and deaf they quit it; and, as the weekly hypocrites come and go, the devil stands in the porch and counts them.—*Douglas Jerrold.*

TALES ABOUT GRAMMAR.

WHAT WORDS ARE FOR.

If mama wanted to tell her little child about the stars and the sea, she would be obliged to wait till a clear night came when she could show him the starlight sky, and wait till she could take him to see the ocean. But, by the use of the words *star* and *sea*, mama can talk about these things without waiting every time to take her little child to them.

THE PILE OF WORDS.

All the words you hear spoken and see printed in books make what we may call a great pile. When we want to talk, we may suppose that we take a handful of these words to talk with. But we must not take them at random. For this pile of words are of three kinds, as we have seen in the lessons in this book:—

1. Name-words.
2. Descriptive-words.
3. Verbs, or action-words.

And when we want to speak of names we must take *Names*. When we want to describe anything we must take *Descriptives*. When we want to speak of actions we must take *Verbs*.

When we make mistakes, people cannot understand us. When a little child learns to take the right words, we call him a little Grammarian.

THE WOODEN-BACKED COAT.

Gregory Brassthimble was a tailor, but he was very ignorant. When he had to make a coat he did not know what to make it of. He made the sleeves of cloth, the collar of